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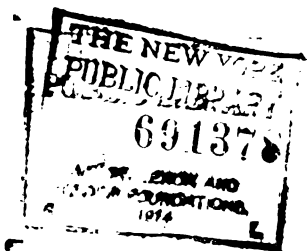
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MOSHER'S MAGAZINE.

VOL. XX.

APRIL, 1902.

No. 1.

STUDIES IN DANTE, SECOND SERIES—V.

DANTE'S MESSAGE ON GREED : FIRST PAPER.

BY REV. E. L. RIVARD, C. S. V., D. D.,

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THERE are certain lessons which it is needful to proclaim often, from the highest pulpit, with the most authoritative tone and in strong and ringing accents; there are solemn warnings which humanity must hear frequently from the majestic voices of its great leaders, and there are examples which cannot be too permanently held up to the wondering eyes of men and of nations. And why should these lessons be repeatedly given, why these warnings be frequently thundered forth, why these models often brought before our view? Because of the false but potently alluring charms of vices which are demons clad in the vesture of angels; because of man's proneness to insensibly lose sight and hold of the higher goods and to sink ever lower in his pursuit of material advantages; because, again, while words often but strike the vacant air and, as they fly, fail to move the heart, examples have a more directly appealing power and always more effectually withdraw men from evil and move them to achieve such glorious deeds as others have done.

Now, of all the many downward ten-

dencies which humanity is heir to, it can scarcely be denied that the inordinate desire for wealth is one of the most common as well as the most dangerous. One need not assume that wealth is in itself evil. It is not. The patriarchs and many of the kings of God's chosen people, Joseph of Arimathea and many others, whom we are rightly taught to consider as men of holiness, were also men of large means. Without doubt they had acquired affluence in just and lawful ways, and they also in a creditable way acquitted themselves of all the duties and responsibilities which the possession of immense wealth entails. It is not, then, the fact of being rich that is censurable and calls for the whip of human genius and the scourge of divine chastisement; no, it is the way in which one becomes rich, the means which he uses to make wealth flow into his coffers, that are very often unfair and therefore damnable. A large number of men need watching in this regard. Wealth also becomes a curse even in the hands of its lawful possessor, when it is too fondly cherished or put to perverse uses by him.

Do we not hear it said by the gravest authorities in our land, by our most zealous and enlightened statesmen and churchmen, that the curse and shame of our country at present is the insane worship of the almighty dollar? the unswerving application of all our best energies, through the most unscrupulous methods, to the rapid and large accumulation of wealth? The moral plague of our times and country, they say, is not intemperance, is not incontinency, is not religious indifference. That plague is the consuming rage to get rich and to get rich quickly, by fair means or foul; it is in one word: greed. The one thing we Americans as a people are mortally afraid and ashamed of is poverty. Though greed has not been an uncommon vice among individuals at all times, yet now and here, for perhaps the first time in history, we find greed stamped upon a people as its national vice.

All the world's great moral teachers, the sages and poets, have inveighed against this vice, and taught men to moderate their desires and to practice honesty; and the lessons of those teachers have not been wholly unheeded. Pythagoras and Socrates had taught by word and example that detachment from earthly goods is necessary for the attainment of the highest excellence. Crates gave away all his goods; Diogenes lived in a tub; Virgil, that high-born spirit, bewails the dreadful effects of "the accursed thirst for gold," and Horace in one of his satires throws merited ridicule upon the avaricious man of his day. Moreover, mankind has heard voices infinitely greater than those; it has heard the heralds of God, the prophets who delivered heaven's messages to earth. Above all, it has heard, too, the One in whom resides the plenitude of divine wisdom and sanctity; it has seen Him live and die in

poverty, though even in His infancy He was adored by kings; it has seen Him casting out of the temple the money-changers; it has heard Him call those particularly blessed who do not fasten their affections upon worldly goods, but who are poor in spirit; it has heard Him exhort all to seek first the things of heaven, the goods of the soul, and promise that all else would be provided for them; it has heard Him declare that He had not a stone whereon to lay His head, and that He had to miraculously borrow from a fish the coin wherewith to pay His tribute to Cæsar; and finally, it has seen Him die a painful death between two thieves! Why, if not to signify, among other things, that the most universal cause of men's misdeeds is their ungoverned cupidity?

As Christ, unlike the philosophers, spoke as one having authority, His word was more perfectly and more generally obeyed. The early Christians throw into one common fund all their belongings and live a community life. Later on, bands of men and women, young and old, flee from the haunts of society and people the deserts. How vital had been that word of Christ! How potent and how efficacious! Later on, again, when the old love of the things of this world seemed to over-assert itself, there rose one who, voluntarily stripping himself of all his paternal property, chose poverty as his spouse. This great example of Francis shone far and near; the fire of enthusiasm spread everywhere, and all classes by hundreds entered into the holy bonds of evangelical poverty. Great orders of mendicant friars were established, and every monastery was a kingdom in which poverty was the rule, an eloquent pulpit preaching the excellence of that condition, and exhorting all by word and example to detach their hearts

from earthly goods and to be poor in spirit, if not in fact.

Now Dante, the bard of all the glories of Christianity, as deep in philosophy as he was downright in Catholicity, as capable of censuring evil as he was able to applaud the right, appeared upon the scene some short time after the foundation of these mendicant orders. Deeply versed in all the inspiring teachings of the gospels and in all the philosophies, having in his own life tasted the sweets of high station and experienced the discomforts of the most abject condition, he was qualified to speak on this as well as upon a variety of other subjects. His mystic unfathomable song repeats the accents of the great inspired teachers of humanity. Hence its tone of solemn and impressive authority which commands respectful assent; hence we find in his voice a majesty that awes. When he speaks of vice he is terrible; he unveils the repulsive deformity of sin in such a way as to make us turn from it in loathing and disgust. When he speaks of virtue he fires us with a desire to embrace its loveliness. To know, then, what this eloquent teacher has said about greed, its nature, its effects on the individual, on society, on the state and the Church, and to know likewise how he has spoken of poverty, cannot but be most useful to us from literary as well as from moral and social viewpoints. The literary excellence of what Dante will tell us will be evident to you all from the very wording of the burning thoughts we shall have occasion to cite.

Among the chief obstacles that bar the path of a man who seeks the ways of virtue, Dante describes three: ambition, lust, and avarice. These he paints, respectively, under the symbols of the lion, the panther, and the she-wolf, which all surround him in that dark for-

est wherein Virgil finds him at the beginning of his pilgrimage. Of these three vices the one most to be dreaded is avarice. It is this which works the most fatal ravages in the Christian flock. It is this which will render necessary the fiery preaching of Dominic and his friars. Such is the warning which Dante gives to his age, and indeed to ours, in the following lines, in which Virgil explains to the affrighted pilgrim the dangerous character of the she-wolf which hindered his passage:

"Thou must needs

Another way pursue, if thou wouldst 'scape
From out that savage wilderness. This beast,
At whom thou criest, her way will suffer none
To pass, and no less hind'rance makes than
death:

So bad and so accursed in her kind,
That never sated is her ravenous will,
Still after food more craving than before.
To many an animal in wedlock vile
She fastens, and shall yet to many more,
Until that greyhound come, who shall destroy
Her with sharp pain."

Again we hear Dante eloquently conjuring this all-devouring beast when he enters into that walled space in his "Purgatory" and sees the innumerable souls who are purging away their sins of avarice. Hear his own words:

"Accurst be thou,
Inveterate wolf! whose gorge ingluts more
prey,
Than every beast beside, yet is not fill'd;
So bottomless thy maw.—Ye spheres of heaven!

. when is the day
Of his appearing, for whom fate reserves
To chase her hence?"

Let us cast a rapid glance over the punishments which Dante assigns to the avaricious in his "Hell" and in his "Purgatory," and then pass briefly in review the effects of greed on private and public individuals.

In his "Hell" Dante imprisons together the prodigal and the avaricious,

the wasteful and the miserly, who meet in eternal and direful conflict, rolling immense weights, huge bags of coin, against each other with constant mutual upbraidings. The prodigal despitely exclaim against the misers: "Why do ye hold on so fast?" And the misers bitterly answer: "Why do ye so wastefully cast away?"
"Nor could all the gold that is beneath the moon purchase even rest for one of these toil-worn souls." They are so disfigured by the foul stains which their sins have left upon them that none of them is recognizable. Vile and ignoble in life, ill-giving and ill-keeping, they deprived themselves of the beauteous world, the heaven of the poor, and live in eternal and fruitless strife. "How brief and vain," here exclaims Dante, "are the goods committed into Fortune's hands for which the human race keep such a coil!"

Passing over to the Mountain of Purgatory we find the spirits of the greedy outstretched upon one of the ledges. There they lie prone, face downward, kissing the earth whose goods they so unreasonably loved; there are they prisoned, motionless, chained down and bound hand and foot, and there shall they tarry so long as it will please heaven's just Lord. Here Dante meets Pope Adrian V, who is atoning for his early doting upon those material goods which alienate the heart from God. Speaking of the sufferings here endured the spirit of the Pontiff declares:

"This mount inflicts

No direr penalty."

Not only by thus describing the awful punishments which are visited upon the avaricious does Dante warn all mankind against covetousness, but also by showing the long train of evils that follow in the wake of greed, the large brood of

vices which it brings forth, such as treasons, frauds, deceits, violence, murders, and insensibility to misery. He makes avarice the fruitful mother of liars, of thieves, of falsifiers, of peculators, and of usurers. We can readily realize what a powerful sermon Dante preaches still to the world by examining a few only of the deleterious effects of avarice as pointed out by this great Christian poet.

First, it petrifies the heart, makes it callous, hard, insensible, pitiless to such an extent even that man will betray his own kindred, and disgrace his own blood. In the circle of panderers and peculators in "Hell" Dante meets one Venedico, a Bolognese, who in his unbounded greed had heartlessly sold his own sister to the tyrant of Ferrara, Obizzo da Este. "Know then," confesses this monster to Dante, "that 'twas I who led fair Ghisola to do the Marquis' will." This man had well concealed his foul sin while on earth: Dante makes him confess it in "Hell"; and while he repugnantly avows his shameful deed he also tells Dante that the particular pit of torment in which he is cast is thronged with sinners of like description sent thither from Bologna, and assigns the cause: "Remember but our craving thirst for gold, if thou need securer proof of what I say."

Again, transporting ourselves to the Mountain of Purification we meet the shade of the magnanimous Hugh Capet, who brands with treachery and avarice many of his descendants. He sees a vision. He tells Dante: "I see that other [Charles II] who, after being defeated and taken prisoner, in view of obtaining money exposed his daughter upon the public market and bargained her off to an old Marquis, just as corsairs do with their slaves." Dante exclaims:

"O Avarice!

What canst thou more, who hast subdued our blood

So wholly to thyself, that they feel no care
Of their own flesh?"

Here too Dante records, among many other examples, that of Pygmalion, whose gluttonous thirst for gold had made him traitor, robber, and parricide. We know, from the history of the past and of our own day and hour, that these and such revolting deeds are alas! no mere poet's dream. They are facts, all, unfortunately, too true and too common. But instead of Venedico, Smith, instead of Ghisola, Jane, and instead of Bologna, Chicago or New York, and the shameful story is still true.

Shall we proceed farther? Would you see how the glitter of coin makes men lie and deceive? Then return to Dante's "Hell." Enter Malebolge, that dreadful waste of evil pits, and stand a moment beside the lake of boiling pitch. See that strong devil advance with rapid strides, holding by each haunch a sinner whom he dashes down below to a crowd of horned demons armed with forks.

"'Ye of our bridge,' he cried, 'keen-taloned Lo, one of Santa Zita's elders! Him [fiends, Whelm ye beneath, while I return for more: For that land hath store of such. All men are there,

Except Bonturo, barterers; of "no"
For lucre there an "aye" is quickly made.'"

It cannot be doubted that robbery and falsely charging others with the guilt thereof always have as their primal motive the illicit desire of money. Advance a little farther to the gulf where robbers are tormented by serpents. Here, one moment, Vanni Fucci of Pistoia stands aghast in that dire gullet and declares to us:

"I am doomed thus low
To dwell, for that the sacristy by me
Was rifled of its goodly ornaments
And with the guilt another falsely charged."

It were well for modern church-looters to look long and closely upon this picture and ponder on these words.

Needless to show further how Dante punishes those who counterfeit coin, those who perjure themselves, those who practice usury in order to satisfy their insatiable thirst for illicit gain.

These various effects are only worse when avarice fastens upon public personages; it makes kings lose their sense of justice and starts them out upon wars of conquest; it makes rulers lose their sense of reverence for sacred persons and emboldens them to grab the consecrated possessions of the Church. Dante shows us these princes laying their sacrilegious hands upon the very Vicar of Christ, who is led a captive in mockery and "'twixt living robbers doomed to bleed."

Is our own imperialism free from the taint of national greed? Think and answer, *O Patres conscripti!*

Once Dante meets two shades in his "Hell," who ask him if courtesy and valor still dwell in Florence. Dante exclaims in reply:

"An upstart multitude and sudden gains,
Pride and excess, O Florence, have in thee
Engendered, so that now in tears thou mournst."

Finally we may say that Dante reserves his bitterest condemnation of avarice for the clergy, who ought to be such close imitators of Christ's poverty. Woe to the followers of Simon Magus! No torment is too severe upon churchmen guilty of simony; upon those who in their rapacity do prostitute the holy things of God for gold and silver in adultery. All these simoniacs he plants head downward in rocky holes from which wild flowers issue and lick the feet of the sinner. Horrible as this punishment is, Dante calls it right well merited. Here among the sufferers he discovers Pop

Nicholas III, whom he addresses—and only reverence for the keys (the Papal dignity) restrains him from severer speech than this:

"Your avarice

O'ercasts the world with mourning, under foot
Treading the good, and raising bad men up.
Of shepherds like to you, the Evangelist
Was 'ware, when her who sits upon the waves,
With kings in filthy whoredom he beheld."

Again, in another place ("Paradise," C. IX), Dante censures the avarice which has the fatal power of alluring both sheep and lambs into poisonous pastures and of "turning the shepherd into a wolf." And still further, in the heaven of Mars ("Paradise," C. XVIII), he indignantly inveighs against the covetousness of John XXII, whom he charges with excommunicating individuals for the sake of making them pay for revocation of that censure. The poet bitterly complains that this Pope's heart so cleaves to the florin that he cares no more for the spiritual welfare of the Church. If we suppose the fault was real, the condemnation of it is not a whit too severe.

Throughout his entire poem Dante never misses an opportunity of reminding the clergy of the danger of large possessions, even when these are rightly acquired, nor of pointing out how far these are a departure from the primitive poverty of apostolic times and men. And if he severely censured the clergy for undue love of riches, it was not that he loved churchmen less but that he loved the Church more. Nothing on earth in his mind is more exalted and sacred than the Church; and no men is he more ready to honor and revere than the representatives of Christ on earth. Why, even in his "Hell" and in his "Purgatory," whereto he consigns certain Popes, he pays them instinctive respect. If he administers to them such bleeding castigation it is because their faults tarnish

the sacred character they bear, and disgrace the Church which he loves so intensely.

Thus we have demonstrated how vividly and how truly Dante shows the loathsome turpitude of this vice of avarice. Verily, whether it appears in the ragged miser or is concealed in the pompous millionaire; whether it stalks boldly forth in the unmasked confidence man or the masked highwayman, or lies hidden in the heart of the lying swindler; whether it exists in a private citizen, in a prince, or in an ecclesiastic—it is always and everywhere the same abominable vice, full of dire menace for the present and future interests of individuals, full of dire menace for the well-being of society and the sacred institutions of state and Church.

QUESTIONS.

- 1—How is evil connected with wealth?
- 2—Is there reason to believe that greed is America's national vice?
- 3—What have been the lessons of great moral teachers, philosophers and poets, of the prophets and of Christ, against avarice and for poverty?
- 4—What were the effects of these teachings among the early Christians and later on in the Middle Ages?
- 5—Why was Dante particularly qualified to speak upon these two subjects, avarice and poverty?
- 6—How does Dante describe the nature of greed, its cause, and its effects on individuals, on society, state, and Church?
- 7—Quote instances of these various effects as illustrated by Dante.
- 8—What various punishments does he assign to the avaricious?
- 9—What salutary influence are Dante's teachings upon greed calculated to exercise upon mankind?

SHORT STUDIES IN POETIC APPRECIATIONS—V.

BY CONDÉ B. PALLEN, PH.D., LL.D.

WE have found the elements of quantity and quality in verse. Both are essential to true verse, for their effects of beauty both depend upon the same general law, the expression of unity in variety. Rhythm depends upon a unit of time-measure varied into minor units of long and short syllables; melody depends upon the tone-colors woven into the rhythmic structure, developed on a definite keynote, which makes its unit. The pleasure arising from all this comes from our natural appreciation of that fundamental law of all art at the root of our æsthetic life, viz., the unfolding of variety from unity and the resolution back to that unity. We may call this process the dynamics of beauty. It is the perception of this movement from and to unity that gives rise to æsthetic pleasure. Proportion is the fixed or statal expression of this process in architecture or sculpture or painting. In these arts the movement is held, as it were, in equilibrium. In music and poetry the process is successive and continuous. In architecture, sculpture, and painting, the relations are therefore spatial; in music and poetry, temporal. But whether the idea be expressed in space or time, the same necessity of conformity to the law of beauty underlies the mode of manifestation.

Of all the elements in verse none looks more artificial than rhyme. Yet rhyme comes strictly within the compass of the law we have found in the quantity and quality of verse. It is under the same necessity of obedience, and its beauty arises from the same reactions. Indeed, this is more obvious in the case of rhyme than in the other elements we have been

considering. We have but to glance at the matter to perceive it. Here is a rhymed couplet:

"Sweet Auburn, loveliest village of the plain,
Where health and plenty cheered the laboring swain."

The rhyme comes upon the last word in each line, *plain* and *swain*. We have here three elements of sound, one identical and two differing. In the *ain* of both words you have absolute identity; this constitutes the element of unity. In the *pl* and *sw* you have the elements of difference constituting the variety. It is precisely this identity or unity of sound in syllables, combined with a difference, that makes rhyme. Absolute identity destroys rhyme. For instance:

"He stood with swimming tearful sight,
Before the devastated site."

You have in this couplet absolute identity of sound in the final syllables, and you have no rhyme; the element lacking is the difference, which makes variety. Again, absolute difference fails to give rhyme:

"He stood with swimming tearful eyes
Before the devastated site."

It is evident then that rhyme is essentially a unity of sound in combination with variety. It is in the coördination, by the ear, of this identity of sound with a difference, that the pleasure of rhyme is found. We perceive a unity with variety, and variety resolved in a unity, of sound. The absence of either element will destroy rhyme.

The use of rhyme in verse is manifold. The arrangement of rhymes governs the structure of the verse. The organic character of the verse will affect the rhyme-scheme. The simplest rhyme-

scheme is the rhymed couplet, which is best adapted, when used with the iambic pentameter, to didactic verse. When intellectualism and formalism were prevalent in the writing of English verse, as in the days of Pope and his immediate successors, the rhymed pentameter couplet was most in vogue. It readily lends itself to the epigram. It is compact and periodic, having within itself a satisfying completeness. The following couplet from Goldsmith, describing the character of the French, is an admirable example of its fitness for concise expression:

"They please, are pleased; they give to get esteem;
Till seeming blest, they grow to what they seem."

Pope, who above all was an intellectualist, composed nearly altogether in the pentameter couplet. It was the most fitting instrument of his thought, which was rarely ever sublimated into the emotional. But the reiterated periodicity of the pentameter couplet renders it monotonous and, therefore, unsuited to a poem of any length. The completeness of each couplet makes an insistent and wearisome beat upon the ear like the stroke of a bell ever at the same pitch. In the following lines from Pope's "Essay On Man," the periodicity of each couplet will readily be observed:

"Let subtle schoolmen teach these friends to fight,
More studious to divide than to unite;
And grace and virtue, sense and reason split,
With all the rash dexterity of wit.
Wits, just like fools, at war about a name,
Have full as oft no meaning, or the same.
Self-love and reason to one end aspire,
Pain their aversion, pleasure their desire;
But greedy That, its object would devour,
This taste the honey, and not wound the flower;
Pleasure, or wrong or rightly understood,
Our greatest evil, or our greatest good."

The rhyme binds every two verses into a structural whole. Formal thought of its own nature seeks this form; it is cold and intellectual; its object is simply to lay down propositions in as compact a form as possible, and the rhyme of the pentameter couplet offers a succinct and at the same time a full mode of utterance most apt to the intent.

The rhymed couplet gives us the closest coördination of rhyme. The alternate rhyme expands the structure further into the quatrain. Here is a larger scope. It gives an ampler freedom to the expression of emotion. The couplet, as a rule, is too restrictive for emotional utterance or imaginative flight. Rhyme in alternate lines broadens the narrow limits and affords a wider medium for an outstretched pinion. Alternately rhymed pentameters give a ready medium for reflective emotion, such as we find, for instance, in Gray's "Elegy in a Country Churchyard":

"Now fades the glimmering landscape on the sight
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds."

The structure in this stanza is as much bound together by the alternate rhyme as that of the couplet. The first and third lines, the second and fourth, are coördinated by their respective rhymes; and while the structure is completed within these limits, the organic character of the stanza is fully included within the rhyme-scheme.

The same holds good with all rhyme-schemes; they embrace an organically complete structure. It is not to be understood by this that rhyme-schemes are mechanically fitted to verse structures after the fashion of cords tying a bundle of sticks. On the contrary,

the rhyme-scheme grows out of the structural character of the verse, as this in turn is the natural outgrowth of the thought, imagination, and emotion, of which it is the woven texture and garment. Whatsoever be the rhyme-scheme, it must belong to the organic nature of the verse. We are speaking, of course, of true verse, not of artificial metrification on arbitrary lines of construction.

Rhyme-schemes are many and various in English verse, from the couplet to the intricacy of the sonnet. Any poet is at liberty to devise a rhyme-scheme within the limits of the organic law. The first essential is that the scheme be true to the structure of the verse; otherwise it will be neither vital nor valuable. It may be laid down as axiomatic that the same rhyme reiterated more than thrice in close juxtaposition cloyes the sense and so loses its own proper effect. Also, rhyme too far apart to be readily coördinated by the ear, is lost altogether. No rhyme should have a greater interval than two verses, if its music is to be appreciated. The following instance from Collins' "Ode to the Passions," where eight verses intervene between two rhyming lines, demonstrates how completely the effect is lost:

"But thou, O Hope, with eyes so *fair*,
 What was thy delightful measure?
 Still it whispered promised pleasure,
 And bade the lovely scenes at distance hail
 Still would her touch the strain prolong,
 And from the rocks, the woods, the vale,
 She called on Echo still thro' all her song;
 And where her sweetest theme she chose,
 A soft responsive voice was heard at every
 close,
 And Hope enchanted smiled, and waved her
 golden *hair*."

The rhyme value in *fair* has been utterly lost to the ear in the interval before the

close of the last line with the word *hair*. The poet might just as well, as far as the rhyme value is of concern, have used the word *locks* or any other synonym for *hair*.

In English the sonnet's rhyme-scheme is the most intricate, yet there is no other rhyme-scheme that is more completely bound up with the organic structure. The sonnet consists, first, of fourteen verses in iambic pentameter. It is organically divided into two parts: the first an octave (eight lines); the second a sestet (six lines). The octave is made up of two quatrains, and the sestet of two tercets. These divisions in the strict sonnet form must have distinct rhyme-schemes, expressive of the distinctive character of each section. The octave has but two rhymes; the sestet has three. The following sonnet of Longfellow's, prefixed to his translation of Dante's "Purgatorio," and descriptive of the latter poet's meeting with *Beatrice*, gives us the rhyme-scheme and structure:

"With snow-white veil and garments as of
 flame,
 She stands before thee, who so long ago
 Filled thy young heart with passion and the
 woe
 From which thy song and all its splendors
 came;
 And while with stern rebuke she spake thy
 name,
 The ice about thy heart melts as the snow
 On mountain heights, and in swift overflow
 Comes gushing from thy lips in sobs of shame.

Thou makest full confession; and a gleam,
 As of the dawn on some dark forest cast,
 Seems on thy lifted forehead to increase;
 Lethe and Eunoë—the remembered dream
 And the forgotten sorrow—bring at last
 That perfect pardon which is perfect
 peace."

There are but two rhymes in the octave; the scheme is (using an alphabetical numeration to indicate the rhymes) *a b b a*,

a b b a. The scheme in the sestet is *c d e, c d e*. This is the strict sonnet form. You will note how the two quatrains of the octave are rhythmically blended. The first and the eighth lines rhyme through the mediation of the fourth (the last line of the first quatrain) and the fifth (the first line of the second quatrain), whilst the second and third together are coördinated with the sixth and seventh. The sestet is arranged in rhymes always with an interval of two verses, which has the effect of interlacing the first with the fourth, the second with the fifth, the third with the sixth. In this way the ear is referred back constantly from the fourth to the first, from the fifth to the second, and from the sixth to the third, making a delicate rhythmical harmony by virtue of an interval just wide enough to be tolerated without loss of coördination but not so wide as to beget over-emphasis, while the ear gathers and holds the tonal quality of each succeeding rhyme before it has fairly relinquished that of the other preceding rhyme. In this way the three rhymes of the sestet are carried together, making the most subtle concord in English verse.

The sonnet in its strictest form demands a clear-cut distinction between its divisions. The quatrains are what the Italians, with whom this form originated, call the *basi* (bases) of the structure; the sestet with its two tercets, or *volte* (turnings or roads), the termini to which the quatrains lead. Each quatrain has its peculiar function, the first being a prelude to the sentiment expressed in the second, which in turn fulfills or completes the utterance of the first. The entire octave is, as it were, a premise to the sestet, which may be regarded as the conclusion following from the octave. In the sestet the two

tercets bear a relation similar to that of the quatrains of the octave; the second tercet heightens and completes the utterance of the first.

In English verse, however, this minute elaboration of distinctions in the parts of the sonnet is rarely carried into execution. It would overburden the genius of our language, and result in a subtlety of workmanship surpassing the material in hand. In our English sonnet, to fulfill the purpose of the form it is sufficient to observe merely the broader and essential distinction between octave and sestet: to lay down in the octave the premise of the theme, and to fulfill the promise therein set forth by unfolding in the sestet the concluding fullness of the thought. In "The Sonnet's Voice," by Theodore Watts, the nature and quality of the sonnet form is well and loftily set forth, though not regularly in the rhyme-scheme of the sestet:

"Yon silvery billows breaking on the beach
Fall back in foam beneath the star-shine
clear,
The while my rhymes are murmuring in
your ear
A restless lore like that the billows teach;
For on these sonnet waves my soul would
reach
From its own depths, and rest within you,
dear,
As, through the billowy voices yearning
here,
Great Nature strives to find a human speech.

A sonnet is a wave of melody:
From heaving waters of the impassioned
soul
A billow of tidal music one and whole
Flows in the octave; then, returning free,
Its ebbing surges in the sestet roll
Back to the depths of Life's tumultuous sea."

QUESTIONS.

- 1—What law lies at the root of our æsthetic appreciations?
- 2—What is the difference in the man-

ifestation of this law in architecture and in poetry?

3—Does rhyme conform to this law, and how?

4—What is the simplest rhyme-scheme, and to what sorts of verse is it best suited?

5—What is the relation between rhyme-scheme and organic structure of verse?

6—What two essential rules should be observed to preserve rhyme effects?

7—Name the divisions of the sonnet.

8—What relation have they to its rhyme-scheme?

9—What two main divisions are essential to the true sonnet in English?

THEME-WRITING—II. *

BY THE REV. JOHN TALBOT SMITH.

IX—NATURE, ART, AND CHARACTER.

ALTHOUGH descriptions of natural scenery are studied early in the books of rhetoric, they are really very difficult, and require considerable labor to do them even passably well. Of course the descriptions found in hotel circulars, guide books, and letters of travel are simple enough, being merely objective and enumerative. True description should be something more. It must have unity, and it must have subjectiveness.

The unity is not easy to find, because it lies partly in the object and partly in the observer. Thus, if I gaze admiringly on the view of Lake Champlain from the veranda of the hotel, I see islands, shores, distant mountains, and the atmosphere which gives beauty to all; but the main thing is the lake; and the secondary thing is the effect which this beauty has upon myself. Considering these two things, I am enabled to formulate a thesis: this particular view

looks to me like ancient Eden. Here is the unity of the essay which I am to write upon this particular scene. Having discovered it, I proceed to formulate the essay; the points discover themselves in the details of the scene, and in the impressions produced upon myself. After that the work is easy.

It is still more difficult to discover the unity in a work of art. After a glance at such a picture as the Horse Fair by Rosa Bonheur most people are able to say of it only that it covers the side of a building, and is a picture of prancing horses led away by hostlers. If the picture contained a story those persons would be able to give the story, but not much beyond. It is not necessary that one should know the technicalities of art in order to describe a picture well. One need know only how to catch, analyze, and describe the impressions made by the picture, and have that casual knowledge of things which we all possess in considerable quantity. We

* Abstracts from a course of lectures on English Composition, delivered at the Champlain Summer School, 1901.

can ask ourselves: What was the aim of the artist, what was his method, what is his effect?

Take the work of the French painter Tissot, who has recently given us in a series of small paintings a life of Christ. We find that Tissot has destroyed all the conventions that have ruled artists in the painting of sacred scenes. He depicts the scenes in the life of Christ just as they occurred. There is nothing theatrical, nothing conventional; and while his paintings are a shock to the people who have always pictured the Lord and His disciples as moving about on a well-set stage, steadily under the calcium light, yet their reality gives them a pathos which few pictures of this kind have ever achieved. Here then is the thesis in a description of Tissot's work: this artist has given us the truth in a splendid form. At once I am enabled to secure the points of my essay, and to apply the mechanism as in the former illustrations.

The same may be said of descriptions of great personalities. Character is not on the surface. We know others by inference, not directly. I read the life of a hero like Washington; the facts leave upon me certain impressions; they are the inferences which I make from the description of the facts in the biography; I gather them together, inspect them, inspect my own impressions, and my thesis is secured. It is: Washington was an admirable patriot. With this thesis I can then proceed to discover the natural points of the discourse, and so quickly secure my essay.

As has been insisted on throughout these instructions, all this is purely mechanical. There is no mystery about it, and it does not require inspiration or genius. It is simply literary form, which may indeed be used by a genius

as only a genius can use the common things of life, but which is also within the reach of average intelligence. In our day we are just beginning to appreciate the value of literary form. Formerly, style made the writer. At present, style has not its old importance if it is not supported by the best literary form. To his power over form Matthew Arnold owed much of his influence while he lived. The same power will give ordinary writers a hold on their listeners which otherwise they can never hope to enjoy.

X—THE SHORT STORY.

The short story at first sight seems hardly the theme for beginners in the art of composition, because in our time it has become the most complex and difficult form of composition. However, its perfection of form makes it a good study, and the fact that it submits beautifully to the mechanism we have been studying for two weeks brings it within the sphere of our studies. In no other composition is interest so imperatively demanded; and the interest must be maintained not only by incident, and by the portrayal of character, but also by the introduction of the personal element, which has been discussed in the course. The writer who can turn out a good short story is usually equally good at any other form of composition. He has learned the art of maintaining the interest of the reader.

The first attempt at composition is usually a narration, a story. It is the most natural form of continuous discourse, and therefore the easiest; but mere narration is very far from the short story, whose complexity is quite wonderful. For example, take a simple theme like the story of Ruth and Boaz in the Old Testament. The narrative is direct, follows the order of the events,

is rich in incident, and closes with a marriage. The same theme in modern hands would receive entirely different treatment. The story would begin with the return of Noemi to her native land, and the character of Orpha would be dropped; Noemi would take second place, instead of first; the feelings of Ruth and Boaz would be more fully described, and all the characters be more completely developed. We should lose of course a charming poem, and gain a rather commonplace story. Nevertheless the modern story would be the more difficult to compose.

The rules for the writing of the short story are few. Select the theme as you select the thesis for the essay. Select the characters and study their relation to the theme. Having secured theme, characters, and relationship, select and arrange the incidents so as to secure the proper climax; then apply all the rules of the essay as before. These rules will not make one a writer of short stories. Such a writer is both born and made. But they are the rules employed by the best story writers, and will develop in the talented their natural powers.

XI—CHARACTER, INCIDENT, DIALOGUE, AND SCENERY.

While the mechanism of the short story is as easily found as that of the essay, it does not follow that the handling of it will make an expert writer of such stories. However, the knowledge of the prominent elements in any story will be a great help to beginners.

It is admitted that the description or development of character is really the source of strength in any story. The first question which presents itself to both the writer and reader with regard

to any character is, what will he be likely to do under given circumstances? The interest centers in the character. Therefore, in writing, be sure you know your characters well. The rule is, to take a person with whom you are well acquainted, and improve upon his prominent qualities and peculiarities.

Incident is the life of a story, as it is the emphasis of our own lives. Memory recalls the past only by its most striking incidents. Through incident we study character. Therefore, a story should proceed by incidents, around which the characters group themselves in turn, and display their qualities and peculiarities.

Dialogue or conversation is used in our day to lighten the narrative, to display character, and to carry on the story in a lively way. It is therefore slightly artificial, but that does not hinder it from being consistent with the character which does the talking for the novelist. It adds dramatic strength and wit to the story.

Scenery is the setting in which our lives move on to the goal. The emphatic moments of our history have a background of beauty quite in accord with the events. The marriage, the funeral, the début into some circle of activity, the closing of an important piece of business, are always associated in our memories with the place where they were enacted, with the condition of the weather, or the beauty of the surroundings. Scenery is therefore a legitimate element in the story and its effects are usually beautiful.

Keeping in mind these four prominent elements of the modern short story, and the form already given, one should be able to turn out a creditable composition of that sort.

QUESTIONS.

1—What are unity and subjectiveness in descriptions of natural scenery?

2—How is character developed in writing?

3—What is the difference between literary form and style?

4—What is the essence of the short story?

5—How does this story differ from narration?

6—What place has character in the short story?

7—How should incident be treated in a short story?

8—What relation has dialogue in a short story?

9—What is scenery?

THE PRACTICAL APPLICATION OF ETHICAL TEACHING.

ADAPTED FOR THIS DEPARTMENT FROM A COURSE OF LECTURES DELIVERED AT THE CHAMPLAIN SUMMER SCHOOL, SESSION OF 1901.

BY REV. THOMAS I. GASSON, S. J.

II—THE ETHICS OF CO-OPERATION.

COMPETITION, as we have seen in a previous lecture, is considered by many friends of the laborers and by the laborers themselves to be the source of all industrial evils. Coöperation, on the other hand, is regarded by them not only as the universal remedy for all economic misfortunes but also as an un-failing cause of general prosperity. Co-operation, we are told, will banish business depression and financial crises from the land; coöperation will crush trusts and monopolies, the bane of labor; co-operation will secure to labor a just share of the wealth it helps to make. Consequently, it is not without reason that the students of the Summer School are asked to turn their attention to a movement which promises to confer so many benefits upon our hard-working bread-winners.

Let us clearly establish, in the begin-

ning, what we understand by coöperation. This term has been used by economists in two senses: (a) as indicating certain broadly marked phenomena connected with the automatic development of human communities, the best known instance of which is the so-called division of labor; and (b) as indicating the deliberate association of individuals to form trading bodies on certain specific principles for their common advantage. The latter use of the term is the more common of the two, and it is the one in which we employ it in this article. The general plan of every coöperative movement will appear in a more striking light, if we distinguish between the leading forms of industrial organization. All these may be reduced to three main classes.

There is, first of all, the business firm, in which the capital is owned by a single

individual or by a few persons, and in which the management of the affairs is largely in the hands of the owners.

There is, secondly, the business company, in which the capital invested is not from one but from several persons, who are so numerous as to cause the necessity of delegated management. This form has its advantages and its disadvantages, but in many instances the former outweigh the latter. One point, however, to be particularly noticed with regard to business companies is the fact that in them the workmen have as their master, not an individual, but a corporation. Capital and labor are, consequently, not brought into friendly relations; on the contrary, a gulf—apparently unbridgeable—springs up, dividing the two into opposing forces. Hence, also, it happens that many people are enabled to live in comfort and luxury from their investments, without a thought of how the laborer is treated or what wages he receives for his toil. Nay, more, the officials of the company who deal directly with the workmen seem to think that their tenure of office and their salary will correspond to the dividends which they secure to the shareholders, and hence the poor workmen are frequently treated as beasts of burden or as bits of automatic machinery. "Corporations have no soul" is a saying that is a byword and a reproach in all industrial centers.

The third main variety of business partnership is what is now generally known as coöperation or coöperative business, where the associates work together in such union as to secure to each of them a share in the profits resulting from their united efforts. These associations are of two kinds: those of consumers, and those of producers. When coöperation is had in the line of produc-

tion, i. e., in some workshop or factory, then the profits of the work are distributed among the workers; when it is found in a store, then the results are divided among the members of the organization. Coöperation is, in reality, the sharing of profits among those who, either by trade or by labor, have produced those profits. It exacts from each person concerned the best possible service under the promise of rewarding him according to his deserts.

That this movement is in nowise opposed to the fundamental code of morals is evident. All the arguments that can be adduced in favor of combination—and they are legion—can be pleaded in favor of coöperation. But above and beyond these general pleadings, the supporters of coöperation aim at four distinctively moral ends. These aims are clearly stated by a fervid champion of the people's rights as follows:

"Coöperation is the peace of industry, for its object is to unite all interests. It strives to secure perfect harmony by toleration, chiefly from seeing that people come by their capacity as they do by their stature and complexion. Hence the coöperator is not consumed with jealousy and resentment, which take up the time of the ordinary competitor. Being free from these hindrances, the coöperators have time to think out how best to live. Good will, good sense and good opportunity compose the only policy of improvement. Good will and good sense bring about uniformity of opinion, which, although a difficult undertaking, is made possible by the unity of industrial interests. The aim of coöperation is also to create those circumstances which will insure the best advantages to every man in his own special line of industry.

Coöperation rests, in the second place,

we are informed, upon economy, both in the saving of life and in the saving of money. It saves the life so needlessly wasted under the present system of competition, through the ceaseless irritation, jealousy, and resentment of the various rivals; it saves money, because where there is unity of sentiment and of action, overseers are unnecessary, and a vast army of other salaried officials can be done away with.

In the third place, coöperation rests upon equity. Its leading maxims are fair measure, good quality, and a just share of the profits. What do these axioms enunciate save the practical application of the broad, all-embracing lines of equity? If we ask where the highest sphere for this demonstration of equity is found, we are told that it is in the workshop. In the store, profits are given to purchasers, who might not otherwise buy certain goods; but in the workshop, the profit is given to the workers. In the competitive workshop capital purchases labor. Destitution is the seller, and capital buys at its own price. In the coöperative workshop all this is changed, and labor shares in the wealth which it helps to create.

Finally, coöperation is self-helping. Its aim is not alone to make superior grocers, butchers, tailors, mechanics, but to make better men—to produce a class of beings capable of controlling their own means of support. Coöperation makes a man self-respecting, self-reliant and self-perfecting—thereby bringing about the extinction of those helpless, dependent beings, who rest entirely upon others, and who, in times of distress, become an intolerable burden upon the community. As Tennyson wisely remarks:

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Such are the foundation stones upon which the palace of coöperation has been placed by its earnest builders. That these principles command our enthusiastic support is obvious; and, consequently, as a theory we may well say that coöperation is in perfect harmony with the laws of nature. But many a theory—fair and beautiful in itself—breaks when it touches the hard road of concrete life. What has been the fate of this movement, when reduced to practice, will be seen from a brief survey of its history.

Mr. Holyoake claims to have found the germ-idea of the coöperative movement in the realm of Minos, who is reported in Greek legend to have been the lawgiver of Crete. The aim of this excellent monarch was to establish absolute equality among his subjects. No one was allowed to lead an indolent life. All sat at common tables and partook of the same diet. Mr. Holyoake also claims the following, among other helpers of the race, as teachers of coöperative ideas: Lycurgus, Plato, the Founder of Christianity, Sir Thomas More, Bacon, Campanello, Harrington. (It is rather startling to Christian reverence to find our Lord placed in this mixed gathering of notables.) Robert Owen, the Welsh social philosopher, is hailed as the real founder of social ideas among the people.

Whatever we may think about these assertions, the real beginning of coöperation, as we understand it to-day, is generally assigned to the year 1844, when twenty-eight workmen in Rochdale, Lancashire, England, inaugurated a movement which was destined to grow and to bear rich fruit. These earnest toilers, anxious to free themselves from the extortion of the petty retail shops, collected, by subscriptions of

twopence a week, the sum of twenty-eight pounds, and with this opened a small store for the supply of ordinary articles needed in the household. They chose for their organization the title of "The Rochdale Society of Equitable Pioneers." So successful were they that in less than thirty-five years the membership had increased from twenty-eight to 8,892, while the initial fund of £28 had grown to the large sum of £254,000, and the annual profits amounted to nearly £51,000! The present conditions of this beneficent organization are strikingly set forth by Mr. J. W. Root, who assures us that the annual profit now amounts to more than \$37,000,000! The coöperative movement, he tells us.

"covers England like a network, and is especially strong in the chief manufacturing districts. A retail trading concern that turned over £50,000,000 in the course of a single year would be on a fair way to acquiring a monopoly and becoming one of the most tyrannical trusts in the world were it under private control. But this one is not only taking in new partners every day; it throws its doors wide open to the whole world, or at any rate to the whole of Great Britain, and invites it to participate in the profits, the latest comer getting as fair a share of them in proportion to his actual contribution to the business as the veteran of fifty years' standing. There are at present about 1,750,000 partners in the concern, and as most of them are heads of households, they represent probably from 8,000,000 to 10,000,000 of people, or nearly one-fourth the population of the country. The aggregate net earnings last year amounted to £7,750,000, nearly all of which was divided in small sums among these innumerable partners, some getting a few shillings only, others a fair number of pounds, but all having to contribute to the success of the common undertaking."

The latest information at hand shows for England alone—Ireland and Scotland not included—in round numbers 1,827,000 members; share capital, £23,-

000,000; sale of goods, £77,000,000; net profit, £8,500,000; investments, £14,200,000. The organization manufactures boots and shoes, soap and candles, biscuits, swats and preserves, lard, woollens and flannels, furniture, tobacco, printing and stationery. The general secretary is J. C. Gray, Long Millgate, Manchester, England.

This growth, be it borne in mind, has been perfectly natural—there has been no subsidy from the government, no special privilege granted by the state, no assistance from wealthy philanthropists. The movement has succeeded, because it was conducted on business principles, because the leaders were not afraid of competition, because the plans adopted were not the dreamy schemes of the study, but the practical teachings of actual industrial life.

It is strange that coöperation has made so little headway in America. How it would serve as an antidote to the colossal trusts of this country has been fully set forth by Mr. Root:

"The trust has so far proved itself an essentially American institution. Its prototypes are to be found in several of the countries of Europe, and especially Great Britain, but nowhere has it obtained quite the same grip, even of individual industries, as in the United States. By some people this is attributed to the fact that America is protectionist while Great Britain is free trade, but this is not a sufficient explanation, because some of the trusts are practically outside the ring of protection. This is notably the case with the most formidable of them all, the Standard Oil Company, which never had very much reason for fearing foreign competition, and has never had to meet any at home, though the growing importance of the Russian wells at Baku, of course, interfered with its complete control of the foreign markets. Most natural productions are similarly situated, and that it is not altogether the tariff that gives the trusts their power is evidenced from the comparative indifference with which the control-

lers of them appear to regard threats of serious modification, if not of entire abolition, of the duties.

"It is, in short, the control of distribution much more than of production that gives these organizations their strength. They can and do ruin any retailer who tries to evade their regulations, much less set them at defiance; and no combination of retailers has ever been attempted powerful enough, or even competent, to deal with the matter. From their point of view indeed none is necessary, because so long as they are well treated as regards terms and credit, their profits are on the whole likely to be larger and certainly more assured and easily earned than if they were left to struggle along their own way. It is the consumer who is the sufferer, and so long as consumers cannot combine, so long may they continue to be at the mercy of the trusts, unless some check is imposed on them that is at present unforeseen.

"But in Great Britain such a combination of consumers does exist, and has grown to such enormous dimensions as to be invulnerable against attack. It is to be found in the cooperative movement. Taking into account the numbers and influence of these associations, it will be seen at once what formidable opponents any monopolist would have to encounter. Were the societies to operate singly, large though some of them are, they might be grappled with by anybody with sufficient determination and capital, but just as the separate societies owe their existence and prosperity to the adhesion of individuals, so the entire movement depends on the solidarity of the societies themselves.

"This is achieved in two ways—the first a very practical one, the other somewhat more sentimental. Each society is really self-contained and is under the control and management of a committee elected by its members or partners. It can effect its purchases whenever and wherever it likes, and fix its own prices and terms of sale, though as regards the latter the principle is universally adopted of trading only for cash. But a wholesale society, or rather two societies, one for England and the other for Scotland, have been in existence for a long period, and when it is stated that their sales, confined exclusively to the retail societies, amounted last year to £21,500,000, it will be seen that more than half the purchases of the latter are made from the for-

mer. The net profit on this turnover amounted to some £580,000, but again the partners in these wholesale concerns are the retail societies dealing with them, who divide this profit also in strict proportion to their purchases. In other words, the smallest consumer in Great Britain has only to become a partner in one of these societies to be enabled to purchase what he requires on the basis certainly of wholesale prices and very often on that of actual cost of production plus the bare expenses of management and distribution.

"The other bond of attachment is the Co-operative Union, which has nothing to do with actual trading, but through its officers and committee overlooks the movement, encourages it where it is drooping, and seeks to extend it in quarters where it has not already gained a foothold. It accomplishes this by publications, conferences, public meetings, and, above all, by the annual congress held under its auspices, the last of which was at Middlesbrough in Yorkshire, and attended by 1,138 delegates from all parts of the country. There is never any lack of these, because the congress is always held in the early part of the summer and is accompanied by a good deal of outdoor enjoyment, as well as indoor work and discussion, and as it is the usual custom for the societies to pay the expenses of delegates, there is much competition for the appointments. As they are naturally given to those members who during the year have shown the greatest zeal in the interests of the concerns they are attached to through serving on one or another of their committees, this insures that steady oversight which is no small factor of success.

"It can be imagined in what spirit any attempt to monopolize and impose artificial prices on any important article of daily consumption would be met. The machinery of opposition would be put in motion long before the monopolists could get theirs in working order. If it were sought to control the production of something of home growth or manufacture, the wholesale society on behalf of its retail partners and of their innumerable sub-partners would be scouring the world for the cheapest supplies obtainable, which they would very likely convey in their own ships, of which they already have seven running regularly to and from different foreign ports. Even supposing the trust was influential enough politically to get a pro-

protective tariff imposed in its favor, there would be nothing to prevent coöperators also taking advantage of it, and starting, as they would do, their own factories. Indeed, the two wholesale societies have a large number of these running, as it is, and in addition there are about 130 worked separately on coöperative principles, which deal direct with the retail societies as well as through the wholesale. True, this branch of the business has not proved anything like as successful as the other, the total value of all production being under £6,500,000, of which nearly £2,500,000 belongs to corn-milling, which is the only industry conducted on a really large scale."

From this clear statement one can readily see that coöperation has won its greatest victories in the sphere of distribution, not in that of production. The reason of this is not hard to seek. The successful management of factories and of workshops calls for men, not only of extensive knowledge and of trained skill, but also of sound business ability and thorough honesty. Such men are not easily found. It is not an easy task to determine what goods will most probably please the fancy of intending purchasers, to decide upon a fitting time for production, to calculate beforehand the probable amount of certain goods which will be in demand. Then, too, it requires consummate wisdom to place each workman in the particular line of work for which he is best fitted. Men, especially the uneducated, are so inclined to be guided by personal fancy or caprice, or so open to bribery or underhandedness, that frequently important branches are intrusted to most incompetent workers, merely because they are the special friends or pets of the man in control. Such proceedings will wreck any business and ruin any enterprise. For success in any line of production it is absolutely necessary that the charge thereof should be given to none but a man pre-eminently fitted by

character and competency for the post and that to him prompt and willing obedience should be cheerfully accorded. Domineering and dishonesty must be eschewed. Personal feeling, jealousy, individual ambition must all be buried in the one desire to further the common good.

The personal factors of self-interest and of jealousy are the causes that have, up to this, been the ruin of many a co-operative factor. Whether these causes will be permitted in the future to work their fell results is a problem which only the workingmen themselves can solve. They have been shown the way and the methods to industrial triumphs; the fault will lie with them if victory does not attend their efforts.

The coöperative movement, however, should under all aspects have our hearty support. It may not accomplish all that is claimed for it; it may not banish poverty and misery from the land, but it must accomplish incalculable good. It will raise the laborer to a higher plane of thought and of activity by giving him a direct interest in the work through which he secures his daily bread; it will unfold to the toiler a wider world and broader scenes of prosperity; it will spur the bread-winner on to a higher perfection in those useful arts which are the foundation of industrial excellence, and it will train him in the difficult science of trade and of commercial success, in that science which is so little understood by the great masses of men. Moreover, it will give the workingman an insight into the tremendous difficulties which often beset the employer and the capitalist. Are not these blessings of untold value to the world at large? Yes, truly.

But, beyond every other reason, co-operation merits our earnest interest and

help, because it takes the Christian idea of capital and labor, which are to be regarded, not as opposing forces, but as harmonious factors in one great cause; not as enemies, but as friends; not as mutually destructive, but as mutually

helpful. Is not this the teaching of the Apostle when he bids us remember that we are not strangers, but friends and fellow-members of one universal society, fellow-members of the household of Christian faith and of Christian charity?

CHRISTIAN DEMOCRACY.

III.

BY REV. MORGAN M. SHEEDY.

THE world has been vainly trying to solve the social problem without the aid of morals and religion. It has been generally held, outside of Catholic teaching, that the problem is merely an economic one and as such has nothing to do with either morals or religion. Now, as was said in the last paper, the labor problem is a problem of life. It involves the whole range of man's being: his capacity, his education, his mode of living, his morality—in short, his whole conduct. And because this is the case, religion and philosophy have, from the beginning, been busy in formulating principles regulating the conduct and relations of labor and capital. It is specially the office and duty of the Holy Father, the universal Teacher of Christendom, to lay down such principles of conduct and rules of guidance. This he does in the admirable series of encyclicals which he began to issue at the very beginning of his glorious pontificate and has continued down to that on Christian Democracy, issued January 18, 1901.

The first of these encyclicals, published on December 18, 1878, dealt with Socialism, and in it the dangers that

threatened society from this source were very clearly pointed out. States and their rulers scarcely heeded the warning. The consequences of their heedlessness are now a matter of history which every right-minded person deploras.

On May 15, 1891, Leo XIII issued his encyclical on Labor, in which he treated fully and luminously of the rights and duties of capital and labor, the relations that should exist between them, and the remedies to be applied in effecting a thorough and lasting adjustment of differences in the industrial world. The very best results followed from the teaching of the Holy Father on this subject. Even outside the Church men were moved by the power of truth, and saw that in the remedies he offered there was a solution of the grave problems that confronted society.

From these letters Catholics received light and instruction in dealing with the vexed questions that were constantly presented. The differences of opinion that prevailed in discussing the whole question, with much acrimony in certain quarters, were laid aside, and a great popular movement under the in-

spiration of religion was set a-going that has for its object the betterment of all classes of society, but more especially the elevation of the wage-earners and their families.

In his encyclical on Christian Democracy, Leo XIII defines the aim and scope of this Christian popular movement. He carefully distinguishes between the true and the false democracy, and he utters a solemn warning against giving a political complexion to the agitation. Only the other day it was necessary to repeat this warning in Italy, where Christian Democracy has spread to immense proportions and has become a great power. The movement is not to be used for political ends or to effect a change in any form of government.

Here in America this phase of the subject hardly presents itself. The danger with us is that Catholic workmen may become imbued with the errors and influences of Socialism. Recently the Catholic Bishop of Buffalo had occasion to warn some of his flock on this head, while Bishop Messmer, of Green Bay, had to take similar action against a clergyman who was delivering lectures on the subject in his diocese. With us Socialism is the enemy. For the name of Social Democracy is given to an agitation which, under pretense of bettering the social and economic conditions of the workingman, is characterized both here and in Europe by unbelief, attacks on religion, and uncompromising and bitter hatred of the Church. The public utterances of its leaders, its newspapers and periodicals, are full of enmity to Christianity, its doctrines and institutions. Social Democracy is atheistic; it denies the existence of God and the soul, the right of private ownership, the justice of the present social system; it will have, as one of its advocates holds,

"a religion of its own" which will be "a religion of the manifest facts and forces of life." "Christianity," writes another Social Democrat, "has served its purpose as a social factor. Its precepts were designed for a society of masters and slaves, of rich and poor, and they contemplate the perpetuity of such a system." No Catholic can identify himself with men holding such views, no matter how high their aims or professions of benevolence may be; no Catholic can become a Social Democrat. All Social Democrats may not hold such extreme opinions, but an organization must be judged by its leaders and public utterances.

Let us now turn to the Holy Father's encyclical on Christian Democracy. It begins by tracing the origin of the present unrest and social disturbances to the "bad philosophical and ethical teaching" which has found acceptance among the people. The great changes which improved machinery and mechanical inventions have effected; the vast combinations of capital; the rapidity and cheapness of transportation, and the activity and zeal of professional agitators introduce new elements that make the social problems more complex and more difficult to solve.

Society is passing through an industrial evolution, and the purpose of Leo XIII is to make the transition from the old order to the new a peaceable one; to put a stop to injustice, violence, and revolutionary methods. That is the object of his social policy; that is the spirit which inspires his encyclicals; that is his message to the world in his letter on Christian Democracy.

At the outset he is careful to distinguish between the various names which the Christian popular movement has assumed, especially in Europe. There are

Christian Socialists and Christian Democrats; Christian Socialism and Christian Democracy. These terms are used in contradistinction to Socialism and Social Democracy. The Holy Father evidently prefers the use of the term Christian Democracy to that of Christian Socialism, though not much exception can be taken to the latter term.

The Sovereign Pontiff then defines the difference between Social Democracy and Christian Democracy. Since this distinction is most important we quote the words of the encyclical:

"The first, that is, Social Democracy, with due consideration to the greater or less intemperance of its utterance, is carried to such an excess by many as to maintain that there is really nothing existing above the natural order of things, and that the acquirement and enjoyment of corporal and external goods constitute man's happiness. It aims at putting all government in the hands of the people, reducing all ranks to the same level, abolish-

ing all distinction of class, and finally introducing community of goods. Hence, the right of ownership is to be abrogated, and whatever property a man possesses, or whatever means of livelihood he has, is to be common to all.

"As against this, Christian Democracy, by the fact that it is Christian, is built, and necessarily so, on the basic principles of Divine Faith, and provides for the betterment of the masses, with the ulterior object of availing itself of the occasion to fashion their minds for things which are everlasting. Hence, for Christian Democracy justice is sacred; it must maintain that the right of acquiring and possessing property cannot be impugned, and it must safeguard the various distinctions and degrees which are indispensable in every well-ordered commonwealth. Finally it must endeavor to preserve in every human society the form and the character which God ever impresses on it.

"It is clear, therefore, that there is nothing in common between Social Democracy and Christian Democracy. They differ from each other as much as the sect of Socialism differs from the profession of Christianity."

BIBLE STUDIES—IX.

SHORT SKETCHES OF THE APOSTLES—ST. PHILIP IN CHRISTIAN ART.

BY THE REV. JOHN F. MULLANY, LL. D.

THE Gospel narrative has very little about St. Philip. He was born at Bethsaida, and was one of the first of those whom our Blessed Lord summoned to follow Him. After the ascension he traveled into Scythia, and preached at Hieropolis in Phrygia, where he found the people addicted to the worship of a monstrous dragon. Taking compassion on their blindness, the apostle, in the name of the cross which he held in his hand, commanded the serpent to dis-

appear, and immediately it glided out from beneath the altar, at the same time emitting such a horrible stench that many people died. Among these was the king's son, but the apostle by divine power restored him to life. The priests of the dragon, being incensed against the saint, took him and crucified him, and, while he was bound to the cross, they stoned him: thus he gave up his spirit to God, praying, like his divine Master, for his enemies and tormentors.

According to the scripture, St Philip had four daughters, who were prophetesses that made many converts to the faith.—Acts, x, 9. In the Greek calendar, St. Mariamne, his sister, and St. Hermione, his daughter, are commemorated as martyrs.

When St. Philip is represented alone as an apostle, he is generally depicted as a man in the prime of life, with little beard, and with a benign countenance, as if of a remarkably cheerful and affectionate nature. He bears as his emblem a cross which varies in form; sometimes it is high, in the form of a **T**, sometimes a tall staff with a small Latin cross at the top of it. This emblem of St. Philip may have a treble signification: it may allude to his martyrdom, or to his conquest over the idols through the power of the cross, or, when placed on the top of the pilgrim's staff, it may allude to his mission among the barbarians as a preacher of the cross of salvation.

Single figures of St. Philip as patron are not common; the cathedrals of Florence, Siena and Vienna have noble figures of him in mosaic and marble.

There are very few historical subjects taken from this apostle's life. At Venice there is a splendid picture, attributed to Titian, in which St. Philip stands before the Saviour. The attitude of Christ is extremely dignified, that of Philip, supplicating; the other apostles are seen in the background. The subject of this noble picture is expressed by the inscription underneath. "Lord, show us the Father, and it is enough for us." "Philip, he that seeth me, seeth the Father also. I am in the Father and the Father in me."—St. John, xiv, 8, 14.

St. Philip exorcising the serpent is another subject that has been treated.

The scene is in the interior of a church, with an altar bearing a statue of Mars; a serpent, creeping from beneath the altar, slays the attendants with poisonous and fiery breath. The ancient fresco in the chapel at Padua is extremely animated. The subject is beautifully treated in the Santa Croce at Florence, by Fra Filippo Lippi. The whole scene is highly effective and dramatic.

Another historical subject is the Crucifixion of St. Philip. According to the Greek traditions he was crucified with his head downward, and he is so represented on the gates of San Paolo; in other pictures he is seen crucified in the usual manner, and clad in a long red garment which descends to his feet.

In studying the Christian art that recalls the memory of this apostle, we must be careful not to confound him with St. Philip, the deacon. It was Philip, the deacon, that baptized the chamberlain of Queen Candace, and not, as sometimes erroneously stated, Philip the apostle. The incident of the baptism of the Ethiopian has been introduced into several beautiful landscapes, with much picturesque effect, by Claude, Salvator Rosa, Cuypp, and many others.

LIFE AND LABORS OF ST. PHILIP THE APOSTLE.

St. Philip was called by our Saviour to follow him, the day after He called St. Peter and St. Andrew. St. Philip was at that time a married man, and had several children; but his being in the married state hindered him not, as St. Chrysostom observes, from meditating continually on the law of God, and the prophets. Thus his piety disposed him for the discovery of the Messiah in the person of Jesus Christ; in obedience to whose commands he

forsook all to follow Him, and became thenceforth the inseparable companion of His ministry and labors.

Philip himself had no sooner discovered the Messiah than he wished to make his friend and companion, Nathanael, a sharer in his happiness, saying to him, "We have found Him of whom Moses and the prophets did write." Nathanael was not ready to give his assent to this assertion of his friend, because the supposed Messiah was reputed to be of Nazareth. Philip therefore desired him to come himself to Jesus and see; not doubting that Nathanael, upon personal acquaintance with the Son of God, would be convinced. Nathanael complied; and Jesus, seeing him approach, said within his hearing, "Behold an Israelite indeed in whom there is no guile." Nathanael asked the Saviour how He came to know him. Jesus replied, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael acknowledged Him henceforth as the Son of God and the King of Israel.

The year following, when our Lord formed His college of apostles, Philip was appointed one of that body; and from several passages of the gospel he appears to have been particularly dear to his divine Master. Thus when Jesus was about to feed five thousand persons who had followed Him into the wilderness, for the greater evidence of His power and for the trial of this apostle's faith, He proposed to him the difficult task of feeding the multitude in that desolate place. And a little before our Saviour's passion, certain Gentiles, desirous of seeing Christ, made their first advances to Philip, and, through him and St. Andrew, obtained that favor.

Our Saviour, in the discourse He

made to His disciples immediately after His last supper, promised them a more clear and perfect knowledge of His heavenly Father than they had hitherto; then St. Philip cried out with a holy eagerness and impatience, "Lord, show us the Father and it is enough for us." Upon these words our Saviour took occasion to strengthen their belief in His divinity and His perfect equality with the Father, saying, "So long a time have I been with you, and have you not known me? If you beheld me with the eyes of faith such as I really am, in seeing me you would see the Father also, because I am in the Father and the Father in me."

After our Lord's ascension, the gospel was to be preached to the whole world by a few persons who had been eye-witnesses of His miracles, and were enabled by the power of the Holy Ghost to confirm their testimony concerning Him, by doing wonderful works themselves. For the accomplishment of this great undertaking, it was necessary that the disciples should quickly disperse into all parts of the world. Accordingly, St. Philip preached the gospel in Phrygia, as Theodoret and Eusebius assure us. St. Polycarp, who was not converted till A. D. 80, enjoyed his company for some time; consequently St. Philip must have lived to a very advanced age. It appears from a passage of Polycrates, quoted by Eusebius, that the apostle was buried at Hieropolis, in Phrygia, the place of his crucifixion, which city was indebted to his relics for its preservation by continual miracles, as is vouched for by the author of the sermon on the twelve apostles, attributed to St. Chrysostom. An arm of the saint was brought from Constantinople to Florence, in 1204, whereof we have an authentic history in the

Bollandists. His body is said to be now in the Church of Sts. Philip and James at Rome, which was dedicated to God under their name in 560.

The Emperor Theodosius, in a vision, received from St. John the Evangelist and St. Philip the assurance of victory over the tyrant Eugenius, the morning before the battle in 394, as Theodoret relates. The Orientals keep St. Philip's festival on the 14th of November; the Latins on the first of May with St. James's.

From St. Philip we must learn particularly an ardent love for God and

desire to see the Father. He asked only this favor, because this was his most ardent wish. Do we desire to employ the proper means to attain this happy disposition? Let us then become, at least in affection, citizens of heaven. The pilgrim's soul sees herself a stranger here on earth, and discovers nothing in this desert place of her banishment but an abyss of vanity and subjects of sorrow and of fear. Every object tends to increase her affliction and inflame her desire, seeming continually to cry to her, Where is thy God?

FUNDAMENTALS OF BIBLE STUDY.

BY REV. THOMAS B. KELLY.

V—THE CHURCH AND THE BIBLE.

HOW does the Church regard the Bible?

In defining the meaning of the term, the Church, as used in the present lesson, we will not take into consideration the Jewish religion. The Jews were, it is true, the members of the true Church whose existence and welfare God had safeguarded from the beginning; and, moreover, to the Jews had been committed the custody of the divine revelations contained in the Sacred Writings. The Church, for us, means more particularly that new expression of the ancient faith which is known as Christianity. Here again we make a distinction. Christianity does not mean that heterogeneous collection of almost numberless dissimilar, contradictory, and often warring sects which are generally grouped under that head. By the Church, or the real expression of Chris-

tianity, is meant that religious body which has been stigmatized always as the uncompromising antagonist of the Bible—the Catholic Church. In behalf of this Church we make the assertion, which investigation will show to be a fact, that she has always looked upon the Bible as the inspired written communication of God to the human race; and that she has always been the most consistent and only true champion of the Bible against the attacks of enemies and the false claims of over-zealous friends.

It is not necessary to examine here the attitude of our Lord and His Apostles towards the Holy Scriptures, because there never has been serious question of their respect for the Bible. But against the Catholic Church, the only Church which can trace its founding to Christ and the Apostles, the charge

made that from the second century down to the present she has minimized when she could not actually thrust aside and ignore, the written Word of God. Charges such as this cannot be substantiated by any single fact, because they have their existence only in the disordered imaginations of their promulgators. But the long-continued and systematic iteration of this imputation has led to its acceptance by many worthy people unwilling to believe evil of anybody.

From the earliest times the Church has done everything which her perfect organization could enable her to do, to preserve from corruption, violation, and destruction the Holy Scriptures. She saved them from destruction in the periods of world-wide upheaval; she kept them inviolate from the hands of heretics and innovators; and reverently laid them open to the understandings of her children. From the time of Origen and his famous Hexapla down to the time of our present venerable Pontiff with his noted Encyclical and Biblical Commission, the acts of the Church have always shown her to be the most zealous guardian of Holy Writ. All her liturgical books, all her formularies, are written as far as possible in the exact words of Sacred Scripture. This, not to say much more that might be added were it necessary, proves that the Catholic Church at all times has esteemed the Bible as one of her greatest treasures.

2—Of what value to the Church is the Bible?

The Bible is the most important auxiliary of the Church. It contains a synopsis of her history from the beginning of time; it embraces, in great part, her constitution; it is the repository of her divine commission to instruct and to rule all nations.

The enemies of the Catholic Church, even those who are loudest in their allegations of her opposition to the Bible, understand how valuable is the assistance of the Bible to her. They know the Bible contains her charter, and to neutralize the force of this they demand that she shall demonstrate the existence of her commission from some other source. The Church is accused of bad faith, of arguing in a vicious circle, when she declares on her own authority that the Bible is inspired, and then appeals to the sacred volume to prove her own divine commission.

When the Church cites the Bible in testimony of her commission, she appeals to it as to an ancient document wherein this historical fact happens to be contained. She pays no attention whatsoever in this regard to the supernatural character of the document. She quotes it just as we would Tacitus or Green in substantiating a historical incident. If the commission to teach and to govern all nations were not contained explicitly in the Bible, its existence could have been deduced from the very acts of those whom Christ associated with Himself in His work; a work which our own common sense would tell us must be carried on authoritatively to the end of time if the work of Redemption is to be effective. Again, even if the commission were not there explicitly, this fact would not prove that it had not been given. The commission might very well be one of the many things which Christ said and did, and of which there is no record. "But there are also many other things which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written."—St. John, xxi, 25.

In pointing to the fact, therefore, the

Church is like any other claimant verifying a title by witnesses; but when she, clothed in her divine authority, proclaims that the Bible is the inspired Word of God, then she is not giving a single thought to the record of herself which may be contained in its pages. By virtue of her commission (even if it were unrecorded in the Bible) to teach men the truth and to guard them from error, she proclaims that the Holy Scriptures are inspired. She considers not how the things contained therein may affect herself; that is matter for future examination.

The Bible is valuable to the Church because it contains many of the truths which man must accept in order to secure his eternal salvation. It is valuable also because these truths are fortified by God's own testimony as exemplified in His dealings with mankind, and especially with His chosen people. It is valuable furthermore because it contains the record of the life and death of her divine Founder, and because it contains so much of His explicit teaching, showing more particularly and clearly God's relation and intention towards mankind.

3—What restrictions has the Church placed on the use of the Bible?

The Church, having always looked upon the Bible as one of her greatest treasures, has surrounded its use with some restrictions, even from the beginning, lest it be used or estimated lightly by men.

But first we should mention that the reading of the Bible, or even a knowledge of its existence, is not necessary for the salvation of any one. Many nations from the beginning of Christianity down to our own time have received the faith and have been converted without any knowledge of the existence

of the Holy Scriptures, and without the ability to read them if they had them. Our own American Indians and negroes are cases in point; to which might be added certain savage tribes of Africa and Polynesia. Without a knowledge of letters, without a Bible in their own tongue, some of those have received, and others of them are receiving, from the teachings of apostolic missionaries the instruction which is sufficient for the salvation of their souls. It is a self-evident fact that if the reading of the Holy Scriptures were an indispensable requisite for salvation, the soul of every man, from the time of the apostles to the present, who could not read would be lost.

Again, it is beyond dispute that many parts of the Bible cannot be pondered, or even read, by the ignorant or by the young without serious spiritual harm. The first Pope, St. Peter, pointed out this danger when he said, speaking of St. Paul's writings: "In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction."—II Peter, iii, 16.

The discipline of the Church in regard to the reading of the Holy Scriptures in the common tongue, or even the reading of them in the original, has varied with varying circumstances. She has not only permitted, but encouraged, the reading of the Bible; but she has at the same time forbidden unauthorized interpretation by those who are not qualified by proper training. In the earliest days the Holy Scriptures were read freely by the people, and these were encouraged to read them by the Fathers of the Church; but at the same time the obscurity of the text was insisted upon, and the necessity for competent interpreters inculcated. Only during the

later Middle Ages, when heresy began to spread, and the sectaries sent broadcast their corrupted translations and taught that the Church had never given to the people the uncorrupted Scriptures, did the Popes and Councils promulgate various restrictions concerning the printing and reading of the sacred text.

Thus the Council of Toulouse (1229) and that of Tarragona (1234) forbade the laity to read the vernacular translations of the Bible. Clement VIII (1592) forbade the printing of the Bible except when the Vatican exemplar, as prepared under his direction, was used as the standard. Pius IV (1559-1565) instructed bishops to refuse permission to lay persons to read even Catholic versions unless the confessors of those persons deemed such reading would be beneficial. The object of this was to put an end to disputes between uninformed Catholics and heretics, and the consequent distortions of the sacred text. Clement XI (1700-1721) expressly condemned the proposition that "the reading of the Scriptures is for all." This decision was against those who advocated the expediency, if not the necessity, of an indiscriminate reading of the Bible. Pius VII (1800-1823), Leo XII (1823-1829), and Pius IX (1846-1878) warned Catholics against the Protestant Bible Societies which distribute corrupted versions with the avowed purpose of misleading simple Catholics.

On the other hand, the Church has always displayed the greatest solicitude that her children should read and study the Holy Scriptures if they have the requisite dispositions. This is evident from the letters of encouragement, approval, and benediction sent by various Pontiffs to those who had reprinted approved versions, or had made new ones under proper supervision. And these

letters have always expressed an ardent desire that the reading of approved versions of the Holy Books might spread among the people. It is not necessary to quote the letters of Pope St. Damasus to St. Jerome; witness rather the letter of Pius VI (1775-1799) to Martini, the author of an Italian translation, and more especially the encyclical of Leo XIII, November, 1893, on the reading of the Sacred Scriptures.

4—What is meant by tradition?

Tradition properly means the act of handing down, and has come to mean also the thing handed down. It has come to be the antonym of the Holy Scripture. In its widest sense it includes all truths or supposed truths handed down from one generation to another. Among all peoples which have no literature, tradition, with all its imperfections, is the great bond between the present and the past.

Among the Hebrews, as among the other nations, tradition was the only history until their historical literature was written. That it did not die then was to be expected, because this literature needed interpretations. These decisions were handed down and added to and developed from age to age until finally they obscured the original Written Law. Of this our Lord accused the Hebrews when He said, "Ye have made void the law of God for your traditions." —Matt., xv, 6.

As distinguished from the Scriptures, however, tradition may be defined as revealed truths not consigned to the Bible, but infallibly transmitted through the legitimate pastors of the Church from age to age, which truths trace their origin to Christ and the Holy Ghost. That there were traditions even in the primitive Church is evident from the injunction of St. Paul to the Thes-

salonians: "Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word, or by our epistle."—II Thess., ii, 14; "And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."—II Tim., ii, 2.

The Church sets as great a value on tradition as she does on Holy Scripture, because she acknowledges God as the Author of both. Both are authoritative communications of the Divinity, differing only in their mode of expression, therefore both are worthy of equal credence and acceptance.

5—How about the chaining of the Bible?

One of the old stock charges against the Church which were used with considerable effect by anti-Catholic lecturers during the early half of the last century, and which are dying but a slow death even in our day, is the allegation that the Catholic Church chained up the Bible in her temples before the Reformation, lest the people might learn for themselves the true Word of God and become emancipated from the false teachings of the Scarlet Lady. When this statement was given forth in awed tones of horror, it never failed of effect. Before the imaginations of the audience there rose a vision of the Holy Book bound about with chains and secured with padlocks, and many a fervent prayer was put up to God in thanksgiving for the impossibility of such a state of affairs in the auditors' day. But if these auditors had paused to remember that even as late as the beginning of the seventeenth century a copy of the Bible, owing to the cost of printing in those days, for instance, was an almost priceless treasure, considered merely as a book and irrespective of its contents,

the motive for the prayer of thanksgiving would have been changed. They would have thanked God for inspiring the Catholic Church to expose this treasure to the examination and handling of those who wished to consult its pages. Nor would the thanksgiving of such listeners be diminished by the knowledge that the consulting of the Bible necessitated a trip to a church or monastery, because only such an institution was wealthy enough to possess a complete Bible, others spending most of their riches in worldly ways.

It is truly thankworthy that the Church, instead of hiding in her strong-boxes this treasure, each copy valued at thousands of dollars, should chain it to the pillars in her temples and monastery libraries for the benefit of all. Yes, the Catholic Church did chain the Bible; and such chaining guaranteed the use of the sacred volume to all comers, with the additional guarantee that it would still be there when the consulter departed. It was more necessary to chain down every book in those days, not excepting even the Bible, than it is to chain directories and guide-books at the present day. Considering the intrinsic value of a Bible then, we may well marvel that the Church ever allowed a copy to be handled except under the closest watch.

6—What truth is there in Luther's reputed discovery of the Bible?

This brings us to another of the charges which have been concocted by the malicious ingenuity of those who seek to vilify the Catholic Church in the eyes of the simple and unlearned, and thus prevent her teachings from receiving a hearing. It is asserted that Luther, while yet a monk in the Augustinian monastery at Erfurt, quite by accident and while rummaging among

the old books of the monastery library, discovered hidden away a copy of the Bible; he took the little-esteemed volume to his cell, and read and studied its pages only to discover that the truth of God was quite different from that taught by the Church. This story is mentioned by Merle d'Aubigné in his history of the Reformation. It has been reiterated in every life of Luther for generations, despite the numberless times it has been refuted by Catholic writers. One of his biographers says that Luther sought in vain for a whole Bible, and that he could get only portions to read. Another says that the preaching of Dr. Weinmann, cathedral preacher of Erfurt, first impressed Luther, and that Weinmann's frequent exhortations to his hearers to study the Scriptures turned Luther's mind to the Bible. The same writer says that when Luther became a monk he found a whole Bible, and read it diligently, but it did not bring him peace. From these and other contradictions that can be found in the writings of all of his biographers, the absurdity of the charge is evident.

At the time of the reputed discovery, there existed many translations of the Bible, either in whole or in part, in every language of Europe. Moreover, it must be remembered that Luther was a Catholic priest, and as such he was bound under the pain of mortal sin to recite daily the Office of the Church, which consists almost entirely of selections taken from every book of the Bible. Besides, the Missal out of which he read his daily Mass is composed largely of portions of Holy Scripture. If it were true that Luther never saw a complete copy of the Bible until he stumbled on one in the convent of Erfurt, then this was because he was more

concerned with Plautus and Virgil than with Holy Writ.

ANSWERS TO BIBLICAL SEARCH QUESTIONS IN FEBRUARY NUMBER.

XXI.

1—"He is gone," she thought, "he is happy, he is singing
Hosanna in the highest; yonder shines
The sun of Righteousness, and these be palms
Whereof the happy people strewing cried
'Hosanna in the highest!'"—
Enoch Arden, lines 498-502.

2—"And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."—Matt., xxi, 8-9.

3—St. John says that the raising of Lazarus was the reason for this demonstration. "The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him, because they heard that he had done this miracle."—John, xii, 17-18.

4—This chant of the people is taken from psalm cxvii, 26, and it was prophetic of the coming of the Messiah: "Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord."

5—"And the chief priests and scribes, seeing the wonderful things that he did, and the children crying in the temple,

and saying: Hosanna to the son of David; were moved with indignation, and said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise?"—Matt., xxi, 15-16. They pretended to be shocked at Jesus' lack of humility; but He showed them that even the children, by re-echoing the song of their elders, were unconsciously fulfilling one of the prophecies testifying to his being the Messias.

6—"And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. . . . Because thou hast not known the time of thy visitation."—Luke, xix, 41-44. Jesus wept because of the willful blindness of the Jews in rejecting Him, and at the vision of the terrible punishments which were to come upon that nation in consequence.

XXII.

1—"Not least art thou, thou little Bethlehem
In Judah, for in thee the Lord was born;
Nor thou in Britain, little Lutterworth,
Least, for in thee the word was born again."—Lord Cobham, lines 24-27.

2—"And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel."—Matt., ii, 6. "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is

from the beginning, from the days of eternity."—Micheas, v, 2.

3—Bethlehem is first mentioned as the place where Rachel died: "So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem."—Gen., xxxv, 19. Later it is mentioned as the birthplace of David.—I Kings, xvi.

4—Bethlehem—the name is Hebrew for "the house of bread"—is a small town in Palestine, about six miles south from Jerusalem, on the great highway leading to Hebron. It is a place of the greatest antiquity.

5—Were it not famous as the birthplace of our Lord, Bethlehem long since would have sunk into obscurity. The grotto of the Nativity was enclosed by St. Helena with a beautiful church which still stands, and which is surrounded by the convents of the Latins, Greeks, and Armenians. The present village is well built and very clean, and its three thousand inhabitants profess Christianity. The preparation and sale of religious articles gives employment to a large part of the people.

6—Our divine Lord was not generally recognized as a native of Bethlehem because the whole of His early life was spent in Nazareth, where His mother and foster-father had resided before His birth. For this reason He was called a Nazarene. Besides there is no evidence that between His infancy and the time when He began His public life, He ever visited His native village.

XXIII.

1—"And watch your doves about you flit
And plant on shoulder, hand and knee

Or on your head their rosy feet,
 As if they knew your diet spares
 Whatever moved in that full sheet
 Let down to Peter at his
 prayers."—To E. Fitzgerald,
 lines 7-12.

2—"And he saw the heavens opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth: wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air."—Acts, x, 11-12.

3—The distinction between "clean" and "unclean" animals is laid down at some length in Leviticus, chapter xi. The law on the subject was as follows: (1) "Whatever hath the hoof divided, and cheweth the cud among the beasts, you shall eat." (2) "All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat." (3) Birds, with certain exceptions, and "whatsoever walketh upon four feet, but hath the legs behind longer, where-with it hoppeth upon the earth," were clean. Any animal not coming under one of these heads was counted "unclean," and was not to be eaten or even handled.

4—This distinction was made (1) to exercise the Jews in obedience and temperance, (2) to inspire in the people a horror of the vices and crimes of which these animals were the symbols, (3) because many of these things were unwholesome as articles of food, (4) that by abstaining from things corporally unclean, the people might learn to cultivate spiritual cleanness.

5—Whosoever touched anything unclean, even if the touching were necessary, became unclean in turn until the evening. This uncleanness operated as a bar to his intercourse with his fellows until its removal.

6—This vision was sent to St. Peter as an expression of God's will regarding the admission of the Gentiles, or unclean nations, to the Church. As the Lord said to St. Peter in the vision: "What God hath made clean, do not thou call common." "If then God gave them the same grace, as to us also who believed in the Lord Jesus Christ; who was I, that could withstand God?"—Acts, xi, 1-18.

XXIV.

1—"The wages of sin is death," and then I began to weep,
 I am the Jonah, the crew should
 cast me into the deep,
 For, ah God, what a heart was
 mine to forsake her even for
 you."—The Wreck, vii, 9-11.

2—"And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you."—Jonas, i, 12.

3—Jonas was "the son of Amathi, the prophet, who was of Geth, which is in Opher," in the tribe of Zabulon.—IV Kings, xiv, 25. He lived in the reign of Jeroboam II. He was a native of Galilee; was the only prophet sent to the Gentiles; and was a figure of the resurrection of our Lord.

4—This incident of the miraculous delivery of Jonas through the instrumentality of "a great fish" is one of the greatest stumbling-blocks to Rationalists. They object that history does not mention the existence in the Mediterranean of any fish sufficiently large to swallow a man; that the throat of the largest known marine animal is much too small; that no man could live under such circumstances, etc. Therefore they reject the whole story as fabulous. We will admit that from the natural point

of view everything they allege may be true; but that the whole incident was directed by a supernatural Being is clear from Jonas, ii, 1: "Now the Lord prepared a great fish to swallow up Jonas."

5—God delivered Jonas unharmed from the belly of the great fish because Jonas was to be, through that delivery, the type of Christ's resurrection from the dead. For this we have the word of our divine Lord: "An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights."—Matt., xii, 39-40.

6—The result of Jonas' mission was that the people to whom he had been sent repented of their sins and reformed their lives. "And the men of Ninive believed in God: and they proclaimed a fast and put on sackcloth from the greatest to the least. And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not."—Jonas, iii, 5, 10.

XXV.

1— "Let them go.

They go like those old Pharisees
in John

Convicted by their conscience, ar-
rant cowards,

Or tamperers with that treason
out of Kent."—Queen Mary,
II, ii, 5-8.

2—"But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst."—John, viii, 9.

3—Jesus withheld His decision (1) because His heart was stirred with pity

for the poor sinner. He wanted to save her soul, not to take her life. (2) Because He knew it was not zeal for the Law, but the hatred of the people for Himself that prompted them to make the charge before Him. (3) He knew how little fitted by purity of life they were to seek the condemnation of a sinner.

4—There has always been a divided opinion as to the nature of the writing done by our Lord on this occasion; but it seems most probable that it was done, not for the purpose of recording the sins of any person present, but (1) as a sign that He did not need to reflect on the decision which He was about to give, (2) to give His rebuke time to pierce to their hardened souls. If the expression may be used, it was a manifestation of the apparent indifference of God when He is most in earnest.

5—The Pharisees expected to destroy His influence with the people. (1) If he condemned the woman in accordance with the Law, they would accuse Him of heartlessness, and lack of mercy; (2) if He ordered her to be set free, then they could brand Him as one who made light of the Law, and so no true prophet of God.

6—The Pharisees quoted truly when they said: "Now Moses in the Law commanded us to stone such a one" (John, viii, 5), for the Law said: "If any man commit adultery with the wife of another . . . let them be put to death, both the adulterer and the adulteress."—Levit., xx, 10.

SIXTH LESSON.

To be answered in the Next Number.

INTERPRETATION OF THE BIBLE.

1—Define hermeneutics and exegesis.

2—In what senses may a text be used?

3—What is the fundamental error of Protestant interpretation?

4—What is the Catholic system of interpretation?

5—What is the safeguard of Catholic interpretation?

6—Explain the two dogmatic laws of interpretation.

BIBLICAL SEARCH QUESTIONS.

XXVI.

"The crowd's roar fell as at the 'Peace, be still.'"

1—Give the quotation from Tennyson.

2—Locate the allusion in St. Mark.

3—What was the occasion of Christ's voyage?

4—What was its final outcome?

5—How does this miracle prove His divinity? †

6—What other miracle did He perform on the sea?

XXVII.

"He is only a cloud and a smoke who was once a pillar of fire."

1—Give the quotation from Tennyson.

2—Locate the allusion in Exodus.

3—Indicate two reasons for this miracle.

4—How long did it continue?

5—Of what was it a symbol?

6—Mention another miracle co-existent with it.

XXVIII.

"The lost one found was greeted as in Heaven."

1—Give the quotation from Tennyson.

2—Locate the allusion in St. Luke.

3—What was the object of this parable?

4—With what two parables is it joined?

5—Why is it connected with these?

6—What is the reason for this great rejoicing?

XXIX.

"When we shall stand transfigured, like Christ on Hermon hill."

1—Give the quotation from Tennyson.

2—Locate the allusion in St. Matthew.

3—In what year of His ministry did this occur?

4—Why did He take these three particular witnesses?

5—How and why was He transfigured?

6—Compare the account of St. Matthew and that of St. Luke.

XXX.

"The scarlet thread of Rahab saved her life."

1—Give the quotation from Tennyson.

2—Locate the allusion in Josue.

3—Why did God direct their steps to her house?

4—How is the truth of this story attested?

5—Of what is this occurrence a proof?

6—What use does St. Paul make of this incident?

THE STUDY OF THE BIBLE AT THE BEGINNING OF THE TWENTIETH CENTURY.*

BY THE REV. WILLIAM O'BRIEN PARDOW, S. J.

III—THE BIBLE AND INDULGENCES.

IF the twentieth century student needed any proof of how woefully uncritical "the average reader" has ever been in accepting statements made against the Catholic Church, he would find such proof staring him in the face the moment he began to study seriously the question of indulgences. Perhaps "the average reader" is not much to blame; he has not the time to investigate everything that he reads. But grave historians, biographers, writers of articles in reviews claiming to be highly critical, will be found to have admitted as facts into the fortress of their minds statements which would never have been so admitted had they been challenged to show their passports.

It is true there are signs nowadays, on the part of many non-Catholics, of a desire to discuss the matter impartially, but minds have been so warped for over three hundred years that it is still difficult, even for those who so desire, to rise above all prejudice, and look the subject squarely in the face. A striking case in support of what I assert is found in a recent number of the *Nineteenth Century and After*. A correspondent, after describing in a very pleasing way the Oberammergau Passion Play, said, in passing, that Josef Mayr, the world-famous *Christus* of 1890, showed to visitors, with laudable pride, the document received from the Pope, giving to him and to his children unto the third and fourth generations forgiveness of all past, present, and future sins. The ed-

itor of so able a publication as the *Nineteenth Century and After* had not the slightest misgiving as to the truth of the statement, and consequently published to the world as a fact, without making any test, the astounding assertion of the contributor, who proved to be a "fair contributor," but only in one sense. However, our Catholic brethren in England are beginning to get tired of these ever-recurring calumnies, and no sooner was the article published than the English Cardinal wrote to the editor, requesting his authority for the statement. Finally the "fair contributor" admitted that she had never seen the document referred to, but that some other woman had said she had seen it. Josef Mayr was then appealed to directly by the editor, and the old calumny was once more nailed to the counter. Should we not suppose that the editor would have asked for proof before publishing so patent an absurdity, instead of waiting until he was called upon to produce it?

The simple Catholic laborer, Josef Mayr, incidentally gave a lesson in critical acumen to the enlightened Protestant editor of the *Nineteenth Century and After*. "To forgive future sins," he wrote, "is an absolute impossibility."

Protestant opposition to the doctrine of indulgences is the more surprising as the Catholic teaching is founded so clearly on the Bible. The word "indulgence" is not in the Bible: but we hope that no twentieth century student is fighting about mere words. The words

* Abstracts from a course of lectures delivered at the Champlain Summer School, 1902.

"Holy Trinity" are not in the Bible, neither are the words "Holy Bible" in it, but only on the covers. The study of the sacred volume reveals the fact that the Almighty makes a clear distinction between the *guilt* and the *penalty* of sin, and that when, in His mercy, He condones the guilt, He does not necessarily blot out the penalty. It is on this inspired teaching that the doctrine of indulgences rests.

One of the most striking instances of this doctrine is found in the Book of Numbers, xiv, 20, 23, 33, 34. The people have refused to obey God and to enter the Promised Land. The Lord is exceedingly angry and threatens to smite them with pestilence. Moses prays for mercy, and God answers (I quote from the Protestant Bible): "I have pardoned them according to thy word, . . . but as truly as I live they shall not see the land which I swore unto their fathers. . . . For forty years shall your children wander in the wilderness. . . . Ye searched the land for forty days, for forty years shall ye

bear your iniquities, each day for a year."

Nothing could be clearer than this. God, even after forgiving the sin, exacts the penalty; for every day's hesitancy about obeying His commands, He requires one year of punishment; for forty days they hesitated, for forty years must they pay the penalty.

Now, as our separated brethren do not believe in purgatory, it follows that they must assert, against the explicit teaching of the Bible, that whenever God forgives the guilt, He also remits the penalty. For, let us suppose that a great sinner had at last true repentance for his crimes, but died before doing any penance, where would his soul be placed, according to Protestant teaching? Not in purgatory—which in Protestant theology does not exist; not in hell, for the sinner has truly repented. Therefore, in heaven at once. This is against the Bible, but the Catholic Church, in her teaching about indulgences, as in all her other teachings, is in full harmony with the Bible.

A COURSE OF READING ON THE PAPACY AND THE EMPIRE.

HISTORICAL READING FOR APRIL—GUGGENBERGER'S CHRISTIAN ERA, VOL. I.
(*Continued.*)

THE subject of this month's study naturally divides itself into two parts: The East and the West of Europe, respectively, in conflict with the See of St. Peter.

The questions agitating Europe from London to Constantinople were chiefly religious; the political incidents and the feudal warfare were episodes of minor importance. The age was essentially an age of faith. Both the East and the West were disturbed by schisms. But whilst in the East the schism became permanent, the Western schism was only temporary, in fact, doomed from its start to ignominious failure. The movement in the East was preëminently dogmatical, though national and political jealousy and ambition played a great part in the religious reverence of the Orient from the Occident. The despotism of the Byzantine emperors in dogmatical and ecclesiastical affairs reached its logical conclusion in the Photian and Coerularian schism. The contest in the West was chiefly disciplinary, though the party opposed to the laws of the Church tried hard to gain a doctrinal basis. It was the greed of wealth and the lust of the flesh allied with the ambition of unscrupulous rulers who arrayed themselves against the laws of the Church, upheld by a succession of eminent Popes.

Our study chiefly concerns the conflict as waged in the progressive Western world, whilst the stagnant East may be cursorily dealt with. The topic is of great importance, because without the understanding of the principles involved

in the contest about lay-investiture, an understanding of the spirit and polity of the ages of faith is impossible. It is the more important, because no movement has been more maliciously distorted and misrepresented from the days of Luther to the days of Bismarck than this conflict.

Lay-investiture was the root of two other evils: the sale of ecclesiastical dignities (simony) and the incontinence of the clergy (Nicolaitism).

The prizes for which Gregory VII and his successors fought, were the freedom, the unity, the universality, and the sanctity of the Church. Was the one universal Church to be broken up into a number of national Churches? Were spiritual rulers to be forced upon the flock of Christ by blood-stained kings and princes, or freely chosen by lawful representatives? Were the highest boons of a Christian life to be handed over to a caste of married clergymen, and held by a hereditary tenure? Was law or force, the spiritual or the temporal order, to be supreme in Christendom? Such were the great interests involved in the contest.

The chief scenes of the conflict, in which every Catholic country took part, were enacted in Germany under Henry IV and Henry V, in France under Philip I, and in England under William Rufus and Henry I (Beauclerc). The contest proper began with the first prohibition of lay-investiture by Gregory VII in the Lenten Synod of 1075. It ended in France by the submission of

Philip I in the Council of Paris, 1104; in England by the enactment of the principles of the Church as the law of the land by the great Council in London, 1107; and in Germany, Italy, and Burgundy by the Concordat of Worms, 1122. The reformatory decrees of previous synods were solemnly confirmed in the first General Council of the West, the first Lateran Council of 1123. The principal events are summed up in the tables pp. 284-286.

In this, more than in any other, historical movement it will be useful to fix the salient points by appropriate questions:

CAUSES—What was the origin of lay-investiture? What its original meaning? How was this meaning perverted in the course of time? (No. 373.)

Detail the disastrous consequences of lay-investiture which made the conflict unavoidable. (No. 374.)

THE RESOURCES AT THE DISPOSAL OF THE CHURCH TO MEET THE DANGER:

(a) A succession of Popes zealous for a reform (Nos. 340, 375, 376); (b) the adherents of the Cluniac Reform in every Catholic country (cf. No. 266); (c) the Patarini (No. 375); (d) the influence of the greatest Churchmen of the age, Cardinal Hildebrand, St. Peter Damien, St. Anselm of Canterbury, etc.; (e) the inflexible fortitude and indefatigable work of Gregory VII (Nos. 379-388); (f) the coöperation of the duchy of Tuscany and of all the earnest Catholics of Europe (No. 375); (g) the protection which the Normans accorded to the Holy See (Nos. 380 and 387); (h) reformatory synods all over Western Europe (*passim*).

If the movement was to succeed, the freedom of papal elections was to be vindicated against the claims of Roman nobles and German emperors. This was

effected by the election decree of Nicholas II, 1059.

What were the chief clauses of the election decree? (No. 376.)

How did this decree change the relations between the Papacy and the Empire as to papal elections? (Compare No. 376 with No. 229, etc.)

How was the opposition to this decree overcome? (No. 376.)

GREGORY VII AND HENRY IV.

Describe the youth, character, and personal rule of Henry IV? (Nos. 377 and 378.)

The rising of the Saxons, and manner of their suppression? (No. 378.)

Election and character of Gregory VII? (No. 379.)

Detail the acts of the Lenten Synod of 1075, especially the law passed against lay-investiture? (No. 380.)

Explain the attitude of Henry IV towards Gregory VII before and after the battle of Rothenburg?

Upon what charges was Henry summoned to Rome in 1076?

Which were Henry's successive acts that finally led to his first excommunication? (No. 381.)

Explain the origin and meaning of excommunication? (No. 410, p. 277, first part.)

THE CONFLICT OF TRIBUR AND THE MEETING AT CANOSSA.

Describe the reaction in Germany against Henry IV, in 1076.

What was the object of the princes' meeting at Tribur?

Who saved the crown to Henry IV?

Describe the terms of the agreement between the papal legates, the princes, and the king. (No. 382.)

What was Henry's object in crossing the Alps in the winter of 1076-1077?

In what did the self-imposed penance of Henry IV consist?

Why was Gregory unwilling to absolve the king?

On what condition was he absolved?

Give a fair estimate of the whole transaction. (No. 383.)

How was the treaty of Canossa broken? (No. 384.)

For what acts was Henry excommunicated in 1080, and his subjects absolved from their oath of allegiance? (No. 385.)

Upon what grounds did the Holy See depose kings and absolve their subjects from the oath of allegiance? (No. 412, p. 277, 2d part; No. 413.)

What were the chief political events accompanying the conflict of principles? (Nos. 384-389.)

THE SUCCESSORS OF GREGORY VII AND HENRY V.

What were the engagements of Henry V and Pope Paschal II in the Treaty of Sutri?

Why was the Treaty certain to be rejected by the vassals of Henry V? (Nos. 391 and 392.)

Give a narrative of the sacrilege of St. Peter's?

What were the terms of the privilege? (No. 393.)

How was the privilege dealt with by the ecclesiastical councils and by Paschal II, himself? (No. 394.)

What was Henry V's policy at home (No. 395); in Italy (No. 396)?

What were the relations between Pope Calixtus II and Henry V? (No. 397.)

The Concordat of Worms settled the contest about lay-investiture for the empire. Point out the causes which brought it about; its terms for Germany; for Italy and Burgundy; the reason of the difference; its character,

its confirmation by the Council of the Lateran. (Nos. 398 and 399.)

THE CONTEST IN FRANCE AND ITS SETTLEMENT UNDER PHILIP I. (No. 390.)

THE CONTEST IN ENGLAND.

What were the relations between Gregory VII and William the Conqueror? (No. 400.)

Describe the character of St. Anselm. (Deduce from the facts.)

Describe the character of William Rufus. (No. 402, etc.)

How did St. Anselm reject the claim of lay-investiture? (Nos. 402-403.)

What was the attitude of the bishops and of the barons in the Council of Rockingham? Its outcome? (No. 403.)

First exile of St. Anselm—how ended? (Nos. 404 and 405.)

What other feudal practice in addition to lay-investiture was condemned for the clergy in the Vatican Council of 1099? (No. 404.)

Causes of St. Anselm's second exile? (No. 407.)

How and by whom was the personal reconciliation of the king and the primate brought about? (No. 408.)

How was the final settlement of the dispute effected? What were its terms as to investiture and homage?

Give the relations between England, Normandy, Scotland and France under William Rufus and Henry I. (Nos. 401, 406, 410.)

Describe the Administration of Henry I. (No. 406, small print.)

SUMMARY.—The questions of the origin of the papal power (Nos. 414-416), its extent (No. 411), its contact with the secular princes (Nos. 412-413); the jurisdiction of the Church (No. 417), and the principles of medieval polity (No. 418), deserve the most careful study, as without knowledge of them a

fair and scientific appreciation of the Middle Ages is out of the question.

The works on the period are sufficiently indicated in the book lists. Catholic authorities in English are chiefly Cardinal Hergenroether: Catholic Church and Christian State; Reuben Parsons: Studies in Church History, vol. 2; Montalembert: Monks of the West (Books 19 and 20); Gregory VII and His Successors, translated by Cardwell in *The Month* of 1875; J. S. Sweeney: Lectures on the Pope and the Emperor (Leiken 5). On the other side, Bryce's Holy Roman Empire and Tout's Empire and Papacy contain valuable information. The Catholic side of contest in England is ably presented by Lingard; Mary H. Allies: The Church in England; Martin Rule: The Life and Times of St. Anselm;

Montalembert (Book 20); Waterworth: England and Rome, and others; Freeman (Conquest—William Rufus). Gardiner and Creighton (England a Continental Power) are leading authorities in the political, and Stubbs, Pollack-Maitland, H. Taylor, etc., in the constitutional history of the time.

Note the following errata:

TEXT.

| Page | No. | Line | For | Read |
|------|-----|------|------|------|
| 249 | 375 | 11 | 1095 | 1059 |
| 259 | 386 | 22 | 1080 | 1088 |
| 260 | | 26 | 1058 | 1085 |

The word antipope is often misprinted anti pope.

TABLES.

| Page | Column | Line | For | Read |
|------|--------|------|------------|-------------|
| 284 | 3 | 2 | Nicholas I | Nicholas II |
| 28 | 2 | 11 | 1614-1621 | 1114-1121 |

CHARACTERISTICS OF THE EARLY CHURCH.

FIFTH MONTH: CHAPTER V—THE LITURGY OF THE EARLY CHURCH.

BY THE REV. J. J. BURKE.

THE center of the worship of the primitive Church was the Lord's Supper—the celebration of Mass. The Bible does not give us much information on the celebration of the Holy Sacrifice. The Acts and the Epistles of St. Paul describe the manner of the offering which commemorated the Last Supper. This service was accompanied by prayer, the reading of the Scriptures, the explanation of Holy Writ, and the chanting of psalms and hymns.

The following passages in the Bible bear upon the important subject: "Take ye and eat, this is My body. . . This

do in commemoration of Me," etc. (I Cor., xi, 24; Luke, xxii, 19.) "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and in prayers." (Acts, ii, 42.) "And on the first day of the week, when we were assembled to break bread, Paul discoursed with them . . . and continued his speech until midnight." (Acts, xx, 7.) "Speaking to yourselves in psalms and hymns and spiritual canticles." (Eph., v, 19.) "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we

break, is it not the partaking of the body of the Lord?" (I Cor., x, 16.)

From these quotations it will be seen that essentially the Holy Sacrifice is the same as the Divine service of the primitive Christians. The prayers and ceremonies were changed or added to, but the essential act of worship, the offering of bread and wine and the Transubstantiation, has always been the same.

Liturgy means the rites and ceremonies used by the Church and especially those used in the celebration of Mass. No public liturgy was written before the middle of the fourth century. Previously the liturgies of the various Churches were handed down by tradition.

Many liturgies have been used at various times in different parts of Christendom. All these liturgies spring, it is believed, from one or another of three sources: the liturgy of St. James, that of St. Mark, and that of St. Peter.

St. James was the first bishop of Jerusalem. His liturgy is also called the liturgy of Jerusalem. Nearly all the Oriental liturgies, both of the orthodox and schismatical churches, follow this. St. Mark was the first bishop of Alexandria. His liturgy is sometimes called the liturgy of Alexandria. It is used in Egypt, Ethiopia, and other places, but not now by the orthodox Church. The liturgy of St. Peter is believed to be of apostolic origin.

These liturgies are all very ancient, and all the other ones except the Gothic liturgy of Spain and Gaul are derived from them. They can be traced back

to the fourth and fifth centuries, and they show the faith and practice of the primitive Church. While they differ in some things, they all agree in essentials. All of them contain prayers for the dead, the use of the sign of the cross, a prayer that God will change the bread and wine into the body and blood of Christ, and other Catholic doctrines.

The first week will be devoted to a study of liturgy in general and of Missa Fidelium and Missa Catechumenorum (pages 56-59). The second week study the liturgy of St. James (pages 59-60); the third week, the liturgy of St. Mark (pages 61-62); the fourth week, the liturgy of St. Peter (pages 62-64).

SUPPLEMENTARY READING.

Acts of the Apostles, Epistles of St. Paul, especially I Cor., x, 16; Catholic Dictionary, Faith of Catholics, Alzog's History, O'Brien's The Mass.

TOPICS FOR PAPERS AND DISCUSSIONS.

- 1—The Holy Sacrifice in the Early Church.
- 2—The Principal Liturgies.
- 3—The Story of St. Mark.
- 4—The Liturgy of St. Peter.

REVIEW QUESTIONS.

- 1—What does the Bible say about the Holy Sacrifice?
- 2—What does liturgy mean?
- 3—What were the principal liturgies?
- 4—How far back can these liturgies be traced?
- 5—In what do they agree?

READING CIRCLES.

SOME REPORTS FOR THE PAST YEAR.

THE following reports will explain the organization and methods of Catholic Reading Circles and show the character and results of their work. All such Circles are requested to report to this department, their courses and plans for the current year.

Every effort made in this Catholic Reading Circle movement is worth noting, and every Circle that fails to give publicity to its work detracts from the importance and magnitude of Catholic intellectual activity in popular education.

Besides the value of such reports as showing the extent and character of the movement, they are of great value as an incentive to the organization of new Circles, and a guide for conducting them.

There are encouraging signs of re-awakening interest in the Reading Circle movement throughout the country. Many Circles that had disbanded have reorganized, and many new Circles have been formed. Reports for the current year will soon be published. We are pleased to note this spirit of activity in so important a work, and shall be happy to co-operate in every possible manner in every effort to reorganize an old Circle or to create a new one.

The courses outlined by the Catholic Reading Circle Union for the ensuing year are exceptionally interesting and valuable. A prospectus of the courses will be mailed on application. Circles or individuals may begin the readings at any time.

CATHEDRAL LIBRARY READING CIRCLE, NEW YORK CITY.

Subjects of Study: Early Christian Literature and Different Schools of Philosophy were continued from last year. The Chinese War, the Philippine Problem, and the affairs of our own country in Cuba.

Books used: An article in the Jan. (1901) number of the *Messenger of the Sacred*

Heart, entitled Problem of the Philippines; Notes on the Bibliography of the Philippines, by Rev. Thomas C. Middleton; Canon Liddon's Sermon; Notes on Auricular Confession, by Rev. Father Casey; Cardinal Newman's Sermon, Man before the Fall, and Ignorance of Evil; Rev. Charles F. Aiken's D'hamma of Gotama, the Buddha; Rev. Father Thurston's book on the Holy Year; Rev. Father Thurston's article on the Mass; Lepicier on Indulgences; Hierurgia, or the Holy Sacrifice of the Mass, by Rev. Daniel Rock, D. D.; Dale's Sacristan's Manual; Arnold's Sacrifice of the Altar; Cardinal Bona on the Mass; Cardinal Vaughan's Tracts on the Mass; Percy Fitzgerald's Jewels of the Mass; Priest at the Altar, translated by Bishop De Goesbriand; Doctrines and Doctrinal Disruption, by Mallock; Gigot's General Introduction to the Study of the Holy Scriptures; Friars in the Philippines, by Coleman; Oakeley on the Mass; Notes on the Celestial Empire, by the Rt. Rev. Monsignor Reynaud; Memoirs and Observations made in Journey through Chinese Empire, by L. J. LeComte; Last years of Saint Paul, by Fouard.

Lectures: Topics of the Times (6), Year of Jubilee (1), Early Christian Literature (1), Different Schools of Philosophy (1); Liturgies of the Church (6), by Rev. Joseph H. McMahon, Ph. D.

Members: 200, including the Auxiliary.

Officers: Director, Rev. Joseph H. McMahon, Ph. D.; president, Mary E. Brady; vice-president, Anna Ledwith; secretary, Anna McCann; treasurer, Vivien M. Hart; librarian, Mary Clayton; historian, Agnes Brophy.

Remarks: The attendance at the lectures during the year was gratifying and never flagged, which was a proof that the mem-

bers appreciated the opportunity afforded them of hearing Dr. McMahon. The lecture season closed with a Social Tea on April 17 at the Hotel Majestic, which was an enjoyable and successful affair, besides being one of the most important events in the history of the Circle, because on that occasion the position of Catholic libraries in the City of New York, connected with the proposed amalgamation of all the libraries in the city, then being agitated by reason of the recent gift to the city of a fund for libraries, was stated admirably and unqualifiedly by His Grace Archbishop Corrigan, in his address on the Library Question.

CATHEDRAL STUDY CLUB OF NEW YORK, NEW YORK CITY.

Subjects of Study: Bro. Azarias's Books and Reading.

No. of Members: 60.

Officers: President, Mary E. Brady; vice-president, Anna Ledwith; secretary, Anna McCann; treasurer, Vivien M. Hart; librarian, Mary Clayton; historian, Agnes Brophy.

STANISLAUS READING CIRCLE, ST. GABRIEL'S CHURCH, NEW YORK CITY.

Subjects of Study: Church History—Conversion of Constantine, A. D. 312, to Death of Mahomet. United States History—Period of the Revolution. Present-day writers reviewed and criticised.

Books used: Birkhäuser's Church History, Scribner's United States History.

No. of Papers prepared: 8. **No. of Readings:** 21.

Lectures (Six): Poetry of Adelaide Proctor, by Marion J. Brunowe. Writings of Marion Crawford and Life of Leo XIII, by Rev. T. A. Thornton.

Members: 45.

Officer Director: Rev. W. J. Sinnott.

CHATEAUBRIAND READING CIRCLE, ST. STEPHEN'S PARISH, NEW YORK CITY.

Subjects of Study: Courses in Church History and English History.

No. of Papers prepared: 26.

Lectures: Six lectures on Literature and the Drama, by Henry Austin Adams. One lecture on Othello, by Richard A. Purdy.

Members: 15 active; 110 associate.

Officers: Rev. Joseph P. Donahue, moderator; Miss Grady, president; Miss Breen, vice-president; Miss Mannion, secretary; Miss Lavelle, treasurer.

Remarks: Miss Marie Collins, of Washington, assisted by first-class artists, gave choice readings on the evening of March 18 to a large and select audience. The Circle also tendered a reception to the Rev. Charles H. Colton, pastor, on the occasion of his silver jubilee on June 12. The average attendance at the lectures has been very good, about 250 to 300 in number.

SACRED HEART READING CIRCLE, MANHATTAN-VILLE, NEW YORK CITY.

Subjects of Study: I, II—Dante and his Times: (a) The Papacy and the Nations; (b) The Monks and the Friars; (c) Nobles, Burghers, and Peasants; (d) Scholasticism and Mysticism. III—The Florence of Dante: (a) Politics, (b) Religion and Art, (c) Social Conditions. IV to VIII—Dante and the Divine Comedy (a comparative study): The Man; The Patriot; The Theologian; The Man of Letters; The Poet.

Remarks: Illustrated readings were prepared for the last five meetings, each member choosing a different part of Dante's works or a different aspect of the various headings given, getting up allusions, etc. Thus the Divine Comedy as a whole was studied throughout the last five months.

SETON READING CIRCLE, BRONX BOROUGH, NEW YORK CITY.

Subjects of Study: Shakespeare's plays—Julius Cæsar, Midsummer Night's Dream, Anthony and Cleopatra, Romeo and Juliet, As You Like It, Richard III, Henry V, Henry VIII.

No. of Papers: Two were read at each meeting.

Lectures were given by Dr. James J. Walsh, Rev. John Talbot Smith, Rev. Herbert F. Farrell, and Miss Canney, the subjects being: Shakespeare and His Age; Books and Critics; Macbeth; Clerics of Shakespeare; As you Like It; The Passion Play; The Merchant of Venice, and The Evolution of Shakespeare.

Members: 110—40 literary and 70 associate.

Officers: President, Mary A. Curtis; secretary, Emma M. Rooney. Rev. Charles Parks has succeeded Rev. Dr. D. J. McMahon as moderator of the Circle.

Remarks: The annual reception to His Grace, Archbishop Corrigan, was this year made to serve a double purpose. The members took the occasion to show in a public manner their appreciation of the inestimable service rendered to the Circle by its beloved founder and late moderator, Rev. Dr. McMahon.

This Circle being registered under the Regents as a "Study Club," certificates are issued yearly to literary members requiring them for advancement in professional work.

ANGELUS READING CIRCLE, ST. GABRIEL'S PARISH, NEW ROCHELLE, N. Y.

Subjects of Study: Introduction to Sacred Scripture, locating Scriptural allusions of Longfellow and Tennyson.

Books used: Gigot's Introduction to the Sacred Scriptures; Longfellow, Tennyson, and various reference works.

Lectures: Passion Play (illustrated), by Rev. John A. Kellner; Longfellow, by Rev. John J. Hickey; four lectures on the English Novel, by Mr. Henry Austin Adams.

Members: 16—Men, 3; women, 13.

Officers: Director, Rev. Thomas B. Kelly; president, Miss L. Feeney; secretary, Miss M. Lynch; treasurer, Miss A. Kirchhoff.

CHAMPLAIN READING CIRCLE, PORT HENRY, N. Y.

Lectures: Rome, by Hon. D. W. Burke; Catholicity in New York during last century, by Rev. M. W. Holland; Thomas Moore, by P. Tierney.

Members: Men, 50; women, 50.

Officers: President, Miss Julia Fitzgerald; moderator, Rev. M. W. Holland.

COLUMBIAN READING CIRCLE, ROCHESTER, N. Y.

Subjects of Study: English Authors.

No. of Papers prepared: 12.

Members: Men, 5; women, 15.

GABRIEL'S READING CIRCLE, WATERTOWN, N. Y.

Subjects of Study: The Philippines, Cuba, Puerto Rico, Italy, Modern Fiction, Florence.

No. of Papers prepared: 7.

Lectures (Five): Rome, Prof. Gary M. Jones; the Passion Play, Prof. Gary M. Jones; Quartet of Famous Churches, Miss Marcia P. Snyder; the Philippines, Mrs. James A. Ward; Puerto Rico, Mr. Thomas Burns.

Members: Men, 3; women, 28.

Officers: President, Mrs. James A. Ward; first vice-president, Mrs. H. J. Palmer; second vice-president, Mrs. J. M. Hogan; secretary, Mrs. J. W. Taggart; treasurer, Miss Edith Haley.

NEWMAN READING CIRCLE, ALTOONA, PA.

Subjects of Study: Europe in the Nineteenth Century; English Literature; Current Topics.

Papers prepared: 25.

Lectures: Music, by Rev. Henry G. Ganss; Italy and Her Art, by Miss Anna Seaton Schmidt; An Evening of Song, by Rev. Thomas McLoughlin.

Members: 25.

Officers: Moderator, Rev. Morgan M. Sheedy; secretary, Miss Esther Oler; treasurer, Miss Talbot.

Remarks: The Circle is doing thorough work along the lines of study indicated above. True to the name of the Circle, there is an abiding interest in the best English literature.

LOYOLA READING CIRCLE, GESU PARISH, PHILADELPHIA, PA.

Subjects of Study: Literature and Church History.

No. of Papers: 2 each week.

Lectures: Passion Play, by Rev. James A. Doonan, S. J.

Members: 20.

Officers: Moderator, Rev. James A. Doonan, S. J.; president, Miss Mary C. Clare.

ST. CATHERINE OF ALEXANDRIA READING CIRCLE, CATHEDRAL CONVENT, PHILADELPHIA, PA.

Subjects of Study: Paradise Lost, Things of the Mind, Poems of John Boyle O'Reilly.

Books used: Egan's Studies in Literature; Things of the Mind, Spalding; MOSHER'S MAGAZINE, *Current Literature*, *Catholic World*, Ward's English Poets, Life of John Boyle O'Reilly, by Roche.

Four lectures were given.

Members: 24.

Officers: President, Emily R. Logue; treasurer, Mary McCann; secretary, Mary McCall.

SEDES SAPIENTIÆ, MT. ST. JOSEPH, CHESTNUT HILL, PHILADELPHIA, PA.

Subjects of Study: Schisms, Heresies, and Councils; Sixteenth Century Drama; Macbeth studies.

Books used: Alzog's Church History; Articles from MOSHER'S MAGAZINE and *Catholic Quarterly*, on Shakespeare; Brandes, Moulton, Hudson, Lee, Wendell, Dowden, and McEwan.

Lectures (Fourteen): Shakespeare, by Dr. James J. Walsh; Spices and The Arctic Regions, by Prof. A. W. Miller, M. D.; Anatomy, by Dr. Edward Holmer; Ants, by Rev. Dr. McCook.

No. of Papers prepared: 30.

Members: 15.

Remarks: This Club was most successful this year.

NOTRE DAME READING CIRCLE, BOSTON, MASS.

Subjects of Study: Three Representative Plays of Shakespeare.

Books used: Hudson's Shakespeare, many reference books and magazines.

No. of Papers prepared: 9.

Members: 40.

Officers: President, Elizabeth A. Lane; vice-president, Agnes Hagerty; recording sec., Frances Doherty; corresponding sec., Ella Burns; librarian, Mary Carney.

Remarks: At a re-union of the Notre Dame Reading Circle and the St. Cecilia Society in April, dramatic recitals of scenes from Julius Cæsar, As You Like It, and King Henry VIII were given by members of the Reading Circle.

HECKER READING CIRCLE, EVERETT, MASS.

Subjects of Study: Poets of the English Language.

Lecture: John Henry Newman, by Thomas A. Mullen.

No. of Papers prepared: 18.

Members: 40.

Officers: President, Mrs. F. F. Driscoll; vice-president, Annie G. Hill; librarian, May Dowd; secretary and treasurer, Elizabeth M. Herlihy.

Remarks: Music formed an important feature of the year's work. At every meeting some of the best-loved poems of the poet under consideration were rendered in their musical form.

URSULINE STUDY CIRCLE, WALNUT HILLS, CINCINNATI, OHIO.

This Circle has followed a four years' course in literature, commencing 1898.

Subjects of Study: First year, Studies in Tennyson; second and third years, Studies in Modern English Thought—(a) Poetry, (b) History, (c) Fiction, (d) Religious Movements; fourth year, Studies in the Brownings.

Books used: Poems of Robert and Elizabeth B. Browning, and their chief commentators and critics.

Lectures: 1899, The Kalewala, by Mrs. Frances Hayward; 1900, Italy, its People and its Art, by Anna Seaton Schmidt; 1901, Florence, the City of the Brownings, by Anna Seaton Schmidt.

Members: About 40.

Remarks: The U. S. C. has done good work, and is surely elevating the standard of taste among our Catholic women here. Each year are produced a number of able essays, and the conversations are becoming a more and more valuable feature. Besides, cultivated Catholic women are brought together. This year the Circle begins a four years' course on Shakespeare.

PHILOMATHIC LITERARY ASSOCIATION OF NOTRE DAME, EAST WALNUT HILLS, CINCINNATI, OHIO.

Subjects of Study: The Renaissance, and Current Literature.

Lectures: Miscellaneous subjects, by Rev. F. X. Lasance, of Cincinnati.

No. of Papers prepared: 40.

Members: 21.

Officers: Moderator, Sister Aloysius Josephine, S. N. D.; president, Miss M. McNulty; vice-president, Mrs. A. MacKentepe; secretary, Miss M. Richard.

NOTRE DAME READING CIRCLE, DAYTON, OHIO.

Subjects of Study: Leading Topics from Church History, Life of Dante, the Inferno.

Books used: Parsons' Studies in Church History, Longfellow's Dante, Hettinger's Divine Comedy, Cary's Dante.

Lectures (Five): Education, by Rev. Martin P. Neville; the Myths of Song, by Mr. Frank E. Tunison; Dante, the Divine Poet, by Mr. Thomas A. Dwyer.

No. of Papers prepared: 16.

Members: 28.

Officers: President, Miss Elizabeth McCormick; secretary, Miss Catherine Costello; treasurer, Miss Gertrude Gernels.

Remarks: The work of the past year was the best this Circle has done thus far. Earnest study and careful preparation made each meeting more interesting than the preceding one.

CARDINAL GIBBONS READING CIRCLE, FINDLAY, OHIO.

Subjects of Study: Church History, Book Reviews, Origin and Observance of the Holidays.

Books used: Alzog's and Birkhäuser's Church History.

Members: 17—Men, 6; women, 11.

Officers: President, Hon. George Nemeyer; vice-president, Miss Mary Neuman; treasurer, Miss Lena Karst; secretary, Miss Anna Sweeney.

FATHER EMONDS READING CIRCLE, IOWA CITY, IOWA.

Subjects of Study: Bible Study, Shakespeare, Dante.

Books used: Thein's Answer to Difficulties in the Bible; the Bible; MOSHER'S MAGAZINE.

Members: 10.

Officers: President, Miss Agnes King; vice-president, Miss Katherine Rohnt; secretary, Miss Emma Hasselhont; treasurer, Miss Maria Rohnt.

SHERMAN READING CIRCLE, DUBUQUE, IOWA.

Subjects of Study: Literature, Art, History, Physical Culture, and Travel. One division is devoted to philanthropic work.

Lectures: Women's Club Work, by Father Thomas E. Sherman; Women, by Rev. Father Hanley and Rev. Father McCarthy.

Members: 160.

Officer: Secretary, Mrs. M. S. Hardie.

ST. FRANCIS DE SALES READING CIRCLE, ACADEMY OF THE VISITATION, DUBUQUE, IOWA.

Subjects of Study: Prose Fiction, our Catholic authors, principally; other new books that members were reading or had read were discussed.

Books used: The higher grade read Dr. Egan's The Disappearance of John Longworthy, and its sequel, Patrick Desmond's Success, and Dr. Talbot Smith's A Woman of Culture.

Members: 109.

Officer: Lillie Goughan, secretary. A Sister presides at each meeting.

Remarks: This Circle is graded. Books and readings suited to each grade are selected.

ST. JOHN'S READING CIRCLE, ST. JOHN'S MALE SCHOOL, BALTIMORE, MD.

Subjects of Study: Cuba and the Philippines, Miscellaneous.

Books used: MOSHER'S MAGAZINE, *Public Opinion*, *Donahoe's*, *Catholic World*, *Literary Digest*, *Review of Reviews*, *Cosmopolitan*, *Success*, various authors.

Members: 12.

Officers: Chaplain, Rev. John W. Dowling; president, Patrick Monaghan; vice-president, Mary P. Voeglein; treasurer, Catherine E. Mooney; gleaner, Elizabeth Ward; secretary, Catherine Fitzpatrick.

Remarks: The members of this Circle edit a bi-weekly called *The Opera Glass*, which contains a quantity of serious and comic matter. During last season this Circle held a public debate with the Young Men's Literary Society of Baltimore. The Reading Circle was victorious.

CATHEDRAL LADIES READING CIRCLE, HARTFORD, CONN.

Subjects of Study: History of England, Catholic Art.

Lectures: Savonarola, Ireland's Schools in the Early Ages, Anglo-Saxon Monks, by Rev. Walter J. Shanley.

Members: 24.

Officers: President, Mary Linehan; secretary, Mary Blake.

CATHOLIC STUDY CLUB, DETROIT, MICH.

Subject of Study: History of France.

Books used: Guizot's Civilization; Histories of France—Martin's, Michelet's, Rourke's, Thiers's French Revolution, and many others.

No. of Papers prepared: 24.

Members: 27—3 honorary, 24 active.

Remarks: Last session was considered one of the most successful in the Club's history.

THE WASHINGTON READING CIRCLE, WASHINGTON, D. C.

Subject of Study: American Literature.

Books used: The Philosophy of Literature, by Brother Azarias; Washington Irving's works, and several works on literature of the Colonial and Revolutionary periods.

Members: 20—men, 5; women, 15.

Officers: Director, Rev. Charles Warren Currier; president, Mrs. Nellie E. Fealy; vice-president, Elizabeth A. Caspari; secretary, Katherine A. Nau; treasurer, Nannie V. Mitchell.

Remarks: The papers and proceedings of this Circle are published in book form and filed in Carroll Institute Library, where the meetings of the Circle are held.

THE ST. FRANCIS DE SALES CIRCLE, VISITATION ACADEMY, MOBILE, ALA.

Subjects of Study: American Literature and Shea's History of the Catholic Church in the United States.

Books used: Standard American poets; Shea's History.

No. of Papers prepared: About 25. **Readings:** 30.

SACRED HEART READING CIRCLE, FORT SMITH, ARK.

Subjects of Study: Christian Doctrine and Ceremonies, Church History and English History, Catholic Literature, History and Description of noted Churches.

Books used: Goffine's Instructions, Oachtering's Outlines of Church History, Murray's

English Literature, Fredet's Modern History, and Shakespeare.

No. of Papers prepared: 4. **No. of Readings:** 2 each meeting.

Members: 30.

Officers: President, Miss Hite; vice-president, Miss Emrich; secretary, Miss Botto.

Remarks: Members seem quite interested in the work and do much outside reading. A number of Catholic books and Catholic Truth Society's pamphlets are circulated by this Circle.

FATHER HICKEY READING CIRCLE, PARKERSBURG, W. VA.

Subjects of Study: Julius Cæsar, In Memoriam, Childe Harold.

Books used: Tennyson, Shakespeare, Childe Harold.

Lectures: Macbeth and Hamlet, by Rev. D. J. Stafford, Washington, D. C.

No. of Readings: 20.

Members: 37—Men, 10; women, 27.

Officers: Rev. Robert P. Sullivan, Wytheville, Va., honorary president; Mrs. Walls, president and directress; Elvie Daley, secretary; Mr. M. McNamara, treasurer.

THE SEDES SAPIENTIÆ READING CIRCLE, MOUNT ST. JOSEPH, CHESTNUT HILL, PENN.

The quarterly account of the Sedes Sapientiae Literary Circle may remind one forcibly of Penelope's web, which in design never grew more, and in color never waxed brighter. For over and over again appear as subjects of discussion the Schism of the West, Councils, ecumenical and non-ecumenical, and Heresies, until one, like the suitors of Ulysses' wife, becomes suspicious. But the truth is, every year most of our members are newcomers, and as those topics are the sesame to the Circle's real work, they claim a place in each report.

On October 2, 1901, the Sedes Sapientiae, with a membership of nineteen, entered upon its twelfth year, with the following officers: President, Miss Mary Hayden; secretary, Miss Annette Chevalier; historian, Miss Mary Mac Namara; gleaner, Miss Mary Kelly; recorders, Misses M. Morrison, M. Sneeringer. The members meet every Wednesday in the Academy Library, from

1.30 till 4 P. M., answering the roll-call by Scriptural text.

The Schism of the West, Councils, ecumenical and non-ecumenical, and Heresies are successively taken up twice a month. A club, formed from the Circle, for the purpose of studying the Old and the New Testaments, meet every alternate Wednesday, and the results of this study have been surprising and gratifying. The Geography of Palestine, in the time of Our Saviour, is a special feature of the course; each member, with an outline map of that country, is required to locate and mark cities, mountains, and lakes connected with the ministry of our Divine Lord. Diagrams and pictures make the construction of the Temple intelligible, while miniature models of articles used in the sacrifice, as the altar of incense, seven-branched candle-stick, table of shew-bread, render the Bible stories clear and interesting.

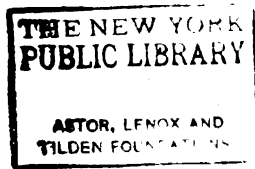
MOSHER's, *Our Times, the Great Round World*, and current articles from *Donahoe's*, *The Rosary*, *The Century*, and *The Atlantic*, with an occasional preparation for lectures, fill in our reading time. The Catholic Girl in the World and The Inner Life of Lady Georgiana Fullerton give a spiritual spice to our meetings.

With Puerto Rico and Puerto Ricans by Mrs. Etiner, in October, began our lecture

series. The lecturer sojourned in Puerto Rico during the late war and was an eye-witness of what she so ably described, consequently her information was most valuable. Two delightful talks on European travel were given by Mrs. R. P. White and Mr. H. Bryant, of the Geographical Society. To the University of Pennsylvania, we are indebted for two unique and interesting lectures: Prof. Witner's *The Mind's Eye*, illustrated by optical illusions, was not only scientific and learned, but delightfully informing; while Dr. Woods Hobbies' was so convincing, that hobbies are rampant in our Circle at present. Miss Campbell's *Old Philadelphia in 1830*, with its numerous quaint illustrations, was not only appreciated by Philadelphians, but by Northerners, Southerners, and Westerners. Prof. Ludlam's *Reading*, as it always is, was a thing of beauty and delight. Last, but by no means least, Prof. Spalding's series of talks on Literature were scholarly in substance and ably delivered.

Our Thanksgiving dinner, with its unique pumpkin menu, and the evening tableaux vivants of Revolutionary days, as well as our Christmas-tree frolic and Santa-Claus supper, will prove that the members of the Sedes Sapientiae Circle are more than mere "blue stockings."

ANNETTE R. CHEVALIER, Secretary.





MARIE ANTOINETTE AND HER CHILDREN,
1787.

MOSHER'S MAGAZINE.

VOL. XX.

MAY, 1902.

No. 2.

CURRENT COMMENT.

IN Cecil Rhodes there died a man who deserved the notice of the world—and received it. He was “Anglo-Saxondom” itself incarnate: the very quintessence of the thing.

The Genius of “Anglo-Saxondom.” Impassive, stolid, just after a fashion, self-confident beyond measure, shrewd beyond his race—the one thing foreign in his character—utterly impenetrable to all that did not aid in his purpose, absolutely material—yet not altogether ignobly so, because he did not value money for the comforts, but for the power it brought him—largely immoral, calmly indifferent to the spiritual world and all that it meant—Rhodes had but one purpose in life, and that was to make all Africa England’s, or, as he put it, to paint Africa red on the map. He lived too late, some people said, and should have served the sainted Queen Elizabeth and buccanneered with Drake and Raleigh; and yet his knowledge of the use of wealth as a stepping-stone to power reeked of these latter days. One cannot easily imagine Drake or Raleigh chaffering with a wily Hebrew merchant and beating him at his own game; this Rhodes did with Bernato and did it thoroughly, though Bernato was no fool among his tribe.

Cecil Rhodes’s ambition was to see Africa red upon the map; but he died when Africa was red with only British

blood, and died with the knowledge that he was part-guilty of that blood. The Moses of his kind, he did not live to enter upon his promised land, or see the accomplishment of his aims—if indeed they ever will be accomplished. And dying he has bequeathed his immense fortune for a fantastic scheme designed to aid in placing the civilized world in the hands of the “Anglo-Saxon” race.

Steeped in the lore of the Roman Cæsars—his favorite reading—Rhodes well exemplified the genius of “Anglo-Saxondom.” For “imperialism” is the “white man’s burden” of which the jingo Anglo-Saxon poet sings—“imperialism” but thinly disguised under the pseudonym of “civilization.” How many races has Great Britain civilized out of existence with blankets, Bibles, immorality, and rum? Are we not engaged on the same task ourselves? Truly our proceedings in the Philippine Islands are “Anglo-Saxon” enough to excite the admiration and sympathy of Rhodes, and it is little wonder that our young men are to share in his posthumous benefactions! [Has the “water-cure” yet been tried in South Africa? If not—why not?] Rhodes’s will says:

“And whereas I also desire to encourage and foster an appreciation of the advantages which I implicitly believe will result from the union of the English-speaking peoples throughout

the world, and to encourage in the students from the United States of North America . . . an attachment to the country from which they have sprung, but without, I hope, withdrawing them or their sympathies from the land of their adoption or birth."

Cecil Rhodes would have liked to see America and Great Britain partition the earth between them in a scheme of "benevolent assimilation"—as we believe it is called in the Philippines—and in another place and at another time he said:

"What an awful thought it is that if even now we could arrange with the present members of the United States Congress and our House of Commons the peace of the world would be secured for all eternity. We could hold a Federal Parliament five years in Washington and five in London!"

This scheme was to be carried out by a "secret society gradually absorbing the wealth of the world to be devoted to such an object," this society to be "copied, as to organization, from the Jesuits." [Here is recognition, from one point of view at least, of the sons of Ignatius!]

We may well doubt, however, that the American people is yet ready for this process. Nor can we quite believe that our millionaires are as yet prepared to work together for an object like this. Still, the thought will bear a little consideration in these days of concentrated capital and colossal fortunes.



Dr. S. E. Forman, in an article in *Gunton's Magazine*, April issue, discusses the question of the public schools as a factor in making good

citizens. This article is really worth reading as an example of the kind of **Public Schools and Good Government.** well-meaning but shallow talk that with so many to-day passes for intelligent discussion of social topics. Dr. Forman complains that the "elements of civics" (whatever on earth they may be) are not systematically taught in the schools. In his article we meet with this kind of phrase at frequent intervals: "The electorate must be prepared for its duties in the schoolroom;" and very comforting it is, to be sure. But how is the preparation to be made? This is his idea:

"The facts of government that lie closest to the pupils' life and experience should first be studied. A rational plan would be to begin with the government of the family and study the rights and duties of parents and children and servants. Then study the government of the school, the powers and duties of school officers and the rights and duties of pupils and teachers, etc., etc.," and finally up to the "National Government and the Federal Constitution."

Next Dr. Forman would have the matters of taxation, currency, trade-unions, contracts, companies, etc., studied, because "They are problems that will confront the boys when they become voters, and for this reason are properly within the sphere of civics."

Then the learned doctor asks: "Will this kind of work in the lower schools elevate the citizenship of the masses? It will, under one condition; it must be saturated with *morality*. A lesson in civics must be a lesson in ethics."

At last we have it: the boys must be taught the difference between right and wrong—ethics—morality—whatever it be called!

Ethics without religion, it must be, of course; that is certain, for we take it that Dr. Forman is a stanch secularist in this matter. Will he be good enough to inform us if there has yet been discovered a workable system of ethics suitable for teaching to boys and girls—so that they will *stay* taught—in which God is left out? Is there any morality without religion, other than an empty lot of phrases or a collection of snippets furtively filched from the teachings of Christianity?

We admit that *morality* is not being taught in the public schools, and we insist that it should be taught—but in the only way in which it can be taught, and that is by religious instruction. Any other way of teaching it is useless, a humbug, a mockery—and wholly false at that. Now, apparently, Dr. Forman and those who think with him are resolved that religion shall never be taught in the public schools. Well, they will never inculcate principles of right and wrong in any other way. "Civics" will do very well as another public school "fad"—until it is superseded by something else. Some day, however, the republic will stand in need of a body of citizens who *do* know what is right and wrong, and when that day comes, thank God, there will be a stanch body of Catholic men, who learned their lessons in parochial schools, to answer the calls.

* *

We recently extracted from the New York *Sun* some remarks containing a virtual admission that the American secular school system rests not upon a "Principles" sacred *principle*, but upon ^{and} a popular belief that there "Prejudices." is such a principle; further, that the majority of the American people are not to be trusted to discuss the

matter with calmness—indeed, that the mere discussion of it would give rise to dangerous violence, and that consequently the question is better let alone.

In England it seems that the Government is dealing with the education question by means of a new bill, regarding which the London *Tablet* says:

"The bottom principle of the Government bill is its recognition that all the public elementary schools doing the work of the nation and teaching the children of the poor are entitled to equal favor and equal support at the hands of the state."

Now this is a principle that is clear enough, that can be understood by everyone, and that cannot be attacked on any just grounds. Yet there are plenty of bigots in England, and they are ably represented by the London *Daily News*, which attacks the Government bill on lines with a strangely familiar ring about them. Have we not heard something like this before?

"We have granted millions of the nation's money to private and irresponsible persons in order that they may teach their doctrines at our expense."

Let us try a little sum in algebra and see how things work. It is assumed that the state recognizes the burden of providing education for all the children.

Let x be the number of children to be educated, and

Let y be the number of children educated in the public schools.

Let A be the total number of taxpayers, and

Let B be the number of taxpayers who object to the public schools and send their children to the parochial schools.

Let n be the cost of educating one child one year in the public or parochial schools.

Thus the total amount of money

levied by the state and raised by voluntary contributions for educational purposes is signified by $n x$. The amount raised by taxation is $n (x-y)$. This is distributed over A . Consequently the average amount of money contributed by each taxpayer is

$$\frac{n (x-y)}{A}$$

this being his payment for educational purposes.

Now the average amount contributed by the taxpayers who do not use the public schools but do use the parochial schools is clearly

$$\frac{n (x-y)}{A} + \frac{n y}{B}$$

whereas, upon an even basis all around, the average cost would be for each individual expressed by

$$\frac{n x}{A}$$

Let us now substitute figures for n , x , and y . There are some 15,000,000 children of school age in this country, of whom 1,000,000 go to parochial schools. Let us take the average cost of all at \$15 per child per annum. Dividing the taxpaying population in the same proportions—say 14,000,000 and 1,000,000—we get the following results:

Average amount paid by taxpayers using the public schools

$$\frac{\$15 (15-1)}{15}$$

or \$14 per annum.

Average amount paid by taxpayers unable for conscientious reasons to use the public schools

$$\frac{\$15 (15-1)}{15} + \frac{15 \times 1}{15-1}$$

or \$15.07.

Thus the Catholic taxpayer pays on this basis for education \$1.07 per annum more than does the non-Catholic taxpayer.

Why?

Because the majority in this country is not yet in a fit state of mind to discuss calmly and without violence a plain matter of equity.

It is proper to note that in England, as in this country, the most determined opponents of justice in this matter of education are the "Non-conformists" so-called, viz., the Methodists, Baptists, et al., who represent what we have been compelled to describe as the less intelligent and more ignorant of the Christian denominations. There, as here, they threaten forcible resistance to any measure seeking to do justice to schools in which religious instruction is given.

This is prejudice and sentiment, not principle. It is just this sort of product of ignorance that, by the *Sun's* admission, stands in the way of the equitable distribution of the school funds in the United States.

✱ ✱

Brigadier-General Frederick Funston recently explained some utterances of Senator Hoar, of Massachusetts, on the Philippine matter, as due to an "overheated conscience." "Overheated Consciences." The metaphor is striking and not by any means a bad one. The gallant soldier-orator has since explained that he did not use the phrase in an offensive sense, but merely as indicating a condition (on the part of Senator Hoar's conscience) of unusual activity. Presumably, since President Roosevelt's sharp

reprimand, General Funston will not offer any more explanations for the present.

Meantime it is profitable to note that a good many consciences seem to be slowly heating up over the same matter. The trouble is that many honest people are working themselves into a rage over the "water-cure" and other atrocities, but are completely forgetful of or insensitive to the still greater wrong we are perpetrating on a Christian people in forcing upon them a language and a "school system" which they do not want and which, if we may judge from the experience of other nations with the Malay peoples, they will not have.

To anyone who looks dispassionately on the spectacle of this country's dealing with the Philippine Islands, the hollow, ghastly mockery of the whole business is most painfully apparent. It is a cause of wonder to some people that the United States has made no effort to help towards ending the Boer war, but cannot everyone imagine for himself the grotesque figure we should cut in any such attempt? Would not Great Britain with ironical politeness request us to attend to our own business of "benevolent assimilation" in our new "possessions" first, and not, until that was finished, to attend to other people's business?

Truly the two great "Anglo-Saxon" nations present to-day to the world an inspiring sight—both engaged in the extinguishment of the liberties of other nations, and Christian nations at that. It takes a gathering of Methodist missionaries on Fifth avenue, New York City, to render proper justice to such a scene. If only "Latin institutions" can be "banished from the Western Hemisphere" they, at all events, will be satisfied.

To such an extent does the lust of war and conquest intoxicate and brutalize men's consciences!



Mr. Rhodes's fantastic idea of a secretly associated plutocracy on the lines of the Society of Jesus is in one sense a somewhat left-handed compliment to that great body, **Speaking of the Jesuits.** but it is a striking revelation of the blindness of the material order to things of the supernatural order. The extraordinary success and universally admitted efficiency of the Society is not due to its organization alone—though that is, of course, admirable in all respects—but to the great supernatural motive actuating the members from top to bottom. Mr. Rhodes's multi-millionaires might duplicate the Jesuit organization in every detail and yet find things go very wrong indeed. "Cor unum et anima una" is a thing that is not found on this earth save where the supernatural is found. There is nothing so selfish as money in bulk, so to speak; nothing so timorous as capital. Can a practical business man construct for himself a clear vision of a score or a hundred multi-millionaires working loyally together for any object other than the acquisition of yet more millions? Of all the utopian dreams that ever were dreamt surely this is the most chimerical! Men will give their lives as Jesuit missionaries, as Isaac Jogues did, gladly, joyfully, for something that is of the supernatural order, but men, as a rule, will not give their millions—and for a very good reason: those with the required ideals and high ambitions will not have the millions to give, and those who have the millions will lack the ideals.

We suppose it will always be the fate

of the Jesuits to arouse strong emotions of one kind or another in the minds of other people. They are feared by the ignorant, hated by the prejudiced, admired by the indifferent, such as Rhodes. For ourselves, we

can but love them for the enemies they have made. Take them all in all, fifteen thousand men, perhaps, no more, they represent an aristocracy of intellect of which the world should be proud—but we suppose it never will be

LITERARY NOTES.

FRANCE has just indulged in an apotheosis of Victor Hugo. It was peculiarly French; everything was in the superlative. Hugo was of course, the greatest, loftiest, noblest and supremest genius the world has ever seen. France produced him, France made him; therefore France glorifies him, for his glory is her glory. The clouds of incense steaming up from this national worship fill the public nostrils with a delightful sense of the vast worth and merit of the French people. Victor Hugo was indeed eminent, but to put him among the divinities is to put an idol, more than whose feet is clay, upon the altar of popular adoration. He was a great lyrical poet, a novelist of power, and he headed a great literary movement at the outset of his career which freed French letters from the shackles of the stereotyped formalism of the eighteenth century. Give him all credit, grant him all honor for what he was and did; but, withal, there were gross defects in him. He was a self-worshiper of the extremest type. His egoism and his vanity were colossal. France was to him an image of Victor Hugo, and Victor Hugo was the incarnation of French genius. His earliest period was his sincerest. After 1840 he gave

himself up to the pursuit of his own glory; from that time on he lost sight of his nobler self, and, although clearly great, became the victim of literary vices which had their roots in his moral defects. Thenceforward he is grandiloquent, exaggerated, flamboyant, inflated. He looks at the world through a huge magnifying glass. Everything assumes gigantic proportions. His imagination grows inflamed, his vision becomes a megalopsia, and his romanticism is blown with rhodomontade. He is now a sycophantic time-server. Seeking simply his own glorification, he shifts his political allegiance with every change of the wind; he is consistent alone in the service of Victor Hugo. His literary greatness was thus lessened by his spiritual smallness. He would have been greater had he not been successful. He catered to popularity and won it. This stifled the higher aspirations of his mind. The world just now places him upon a lofty pinnacle, but time will sift his reputation, and in another half century, when the present popular glamour has died away, the image of Victor Hugo will be found much farther down in the temple of fame.



Maxim Gorky, the Russian "tramp-novelist," is a recent fad. His theme

is that type of humanity which is outside the pale; his characters, the outcast, the vagabond, and the criminal. Writing of this kind is not literature, though it may be popular. Types outside the pale have no proper place in literature save as foils to those ideals which the art rightfully treats. They can never be its true theme or its consistent object. The fact is, they are not true types, but negations of positive types. Interest in them can never be legitimately sustained. They may, at first, by sheer force of novelty, hold the stage, but they inevitably grow stale and tiresome. True literature builds up and requires positive elements for its constructive processes. Negative themes and characters are entitled to subordinate and minor parts, and are artistically tolerable only under such conditions. When they are made the center of interest, and are thrust forward as the very protagonists of the drama of life, violence is done to verity and morality. Such work has nothing positive in it. It may be of passing concern to seekers after novelty, but it can have no permanent value. A writer in *The Contemporary Review* sums up Gorky's philosophy as follows: "A careful study of everything which the new Russian prophet has given the world will convince the unbiased, even among his warm admirers, that the net result of his teaching is largely negative. Vagrancy and crime, allied with hunger for freedom and hatred forshams, are no new revelation, hardly, indeed, a fresh point of view. That men and women who have defied the rudimentary laws of morality should proclaim the identity of right with might is from their own point of view suicidal."

So is the literature which treats of

this point of view, in the end, suicidal. Gorky's theme, when we go to the bottom of it, is human savagery, and his tramps are savages who have rebelled against the usages and laws of civilization. His ideal of personal liberty is but the animal thirst for license. He has the vogue because he is Russian, for anything foreign is an easy bait to the English reading public, and because he portrays a side of human seaminess which is just now invested with the attraction of novelty.



There has been a good deal of discussion lately as to whether poetry is losing its popularity. There can be no doubt as to the fact, and the consensus of opinion is that the loss is considerable in late years.

**Why Poetry
Is Not
Popular.**

But the further question, why poetry is losing its popularity, is not so readily answered, and we have had much irrelevant discussion in attempting to solve it. One writer, Mr. R. Warwick Bond, in the *London Academy*, touches on the outer edge of the answer, but does not altogether reach its heart. He says: "A national system of education which neglects the training of ear and taste by fine verse, finely repeated *to*, quite as much as *by*, children, may make us better soldiers and traders, but will fail in imparting or educating, and perhaps, nationally, in preserving one of the highest human faculties in its gift." Now, to push the inquiry a step farther back: Why is this training of ear and taste neglected in our modern system of education? Because the object of this education is purely utilitarian. The system has no ideal either of truth or beauty. It trains merely for practical purposes, i. e., to fit men and women for the material utilities of modern life. The result is the neglect

of the imagination, wherein lies the true literary and poetic faculty. A general atrophy of this faculty in the public is a natural consequence. Poetry flourished in past generations because education was then directed in the line of the ideal, whereby the imagination was stimulated and cultivated. Modern education has reversed the standard entirely, to the utter deterioration of the imaginative life of the generations developed under the old influence. The public of to-day does not appreciate poetry as the public of the past did, for the simple reason that it has been educated away from all those formative factors which make for the imaginative and the ideal. How long this will last is hard to say; but there must come a time of reaction. Human nature will reassert itself. The disastrous results of this cramping process in the imaginative life will make themselves so felt, even in practical life, that reaction is bound to set in. For practical life, without the vitalizing spirit of imagination to refresh and rejuvenate, rapidly sinks into phases of degeneracy that cannot fail, by their very turpitude, to arouse the public conscience to a realization of its fearful danger. The very fact that there is an obvious decline in popular taste for poetry is grewsome evidence of the tendency downward in the social spirit of the country.



Fiction is the chief literary form of the day. The reason is not far to seek; it pays better than any other form. The reason it pays better is that it affords amusement to the crowd. Thus fiction naturally reaches a larger audience than serious literature. It can eschew all art form without im-

**Advertising
Fiction.**

pairing its popularity; indeed, its very lack of the artistic quality often widens the possibilities of success. If it entertain, amuse, thrill, harrow, or what not, so long as it does not call for serious attention in perusal an ever-growing audience is assured. Clearly enough, fiction, as the general run comes and goes nowadays, is not, properly speaking, literature. It is simply a commercial product, put out by book manufacturers to meet an indiscriminate popular demand. The authors who write it are just as much actuated by the commercial results as the publishers. We are speaking of fiction in its general character; there are, of course, exceptions, wherein it is real literature; but these are far between. It would be foolish to complain that most of our present-day fiction is not literature; that would be like grumbling because paste is not diamond. But one may justly deprecate that much of the fiction of the hour is advertised and pushed by publishers as genuine literature. Advertising mediums are so numerous and comparatively so cheap, that the pseudo-merits of a book are easily placed before a too credulous public. Flaring advertisements of novels are now common in the daily newspapers. But this is not the worst feature of unwarrantable puffery which most deserves reprobation, for the intelligent reader knows how to discount the exaggerations of display type. What deserves most censure, as a gross and unfair deception, is the unscrupulous use of organs of criticism under the control of publishers. Almost every publishing house now owns and controls a magazine or periodical of some character, in which systematic praise is given to publications of the firm. This is especially true in the case

of novels. If the verdict of these periodicals were to be accepted as a true estimate of modern fiction, there would be but one tale to tell, super-excellence would be the only word to fit its supreme worth, and the elder novelists should be accounted mere tyros in the art. Apparently the only protection against this systematic misrepresentation of the value of modern fiction is to follow the rule of never reading the latest novel until at least a year after its publication. If it has ceased to be talked of, then it may safely be forgotten. As a rule, a year at least is necessary for genuine literature in fiction to begin to make itself felt.

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There is an esteemed contemporary which makes it an especial point to publish, in every issue, the portraits of some writers of current books. This, it goes without saying, is an admirable feature,

Current Celebrities.

and of course pays, which is still more admirable. For the author, whose portrait happens to be in the current number, wants some copies to send around to his friends et al., and his family and relations likewise want some for their relations and friends et al. But this is not the point which especially impales our attention, though it is the hook which catches the author and his family and his cousins and his aunts and their friends et al. What hits us most palpably is the unlikeness of the author and his books; we mean, of course, the mental unlikeness, as far as a face and a book manifest the mind. Here is a young lady who has written a bit of heroic tragedy, and she wears a Gainsborough hat and a huge bunch of roses in a décolleté corsage. There is no lightning in her eye nor thunder on

her brow; you might sip afternoon tea with her without a quiver of apprehension. We next come upon the author of huge problem novels darker than death and doom; he is sitting in a very comfortable library; he is neither lean nor cadaverous, but rotund and cheerful in appearance; you might mistake him for a luxurious banker. On the next page is the portrait of a gentleman who has startled the world with a comical satire (at least so says the legend accompanying the portrait; we have never read the production), and he looks as if he had passed most of his mortal years in the Mamertine prison. One author has moustachios that should make the Emperor William's droop from sheer envy, and he, we are told, is not the author of tales of blood and iron, but of delicious studies in the psychology of feminine hearts as yet in the bashful throes of maidenhood! Man is certainly fearfully and wonderfully made, when his outside can be so different from his inside. But we are thankful to our contemporary for these lessons in psychology. They remind us of the old and valuable moral, not to judge by appearances. They also afford us the opportunities of seeing what certain present-day literary celebrities look like, or rather what they don't look like, and that is a satisfaction which satisfies.

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Everybody writes a novel in these our days; so why shouldn't a bandmaster? We scarcely believe there is more money in writing a novel than in leading a brass band, though there may be some affinity in the two methods. Howbeit, John Philip Sousa has written a novel. It is called *THE FIFTH STRING*. It

An Attracting Outside.

is romantic down to the toe-tips. Diotti, a violinist, is in love with a regular Christy girl, whom he wins by the wonderful music he brings out of a violin with five strings, the gift of Satan, with the proviso that, if Diotti plays on the fifth string, he dies. The Christy girl persuades him to play on that sinister string, and he does die! A reviewer, who evidently knows the author and feels for him, says of it: "The story is very slight, but the publishers have brought it out in a most attractive manner, with an artistic cover, and with a number of illustrations by the popular Howard Chandler Christy. Mr. Sousa has done well, considering that story-writing is not his calling, and he is very fortunate in having secured publishers who have made of his book a delight to look upon." The old adage about the shoemaker might be paraphrased in this instance into the band-master and his baton.



The Booklovers' Library is now a flourishing institution widely extended throughout the country. But while it fills admirably a place in the library world, there is one serious blot on its 'scutcheon'; it discriminates against Catholic literature. Mr. Jesse Albert Locke, a well-known Eastern convert, has written a letter, which was published in a recent number of the *Philadelphia Catholic Standard and Times*, pointing out this important defect. We deem it proper to help to make the matter as widely known as possible amongst our co-religionists, numbers of whom are patrons of the Booklovers' Library, and many of whom, no doubt, have failed to notice a neglect which, considering the explanation offered by the management, demands cognizance

by Catholics. The Library has recently added a department of "Current Religious Thought." Mr. Locke says:

"When I first looked at the catalogue of this department, I found that there were no works by Catholic authors. I wrote to the Library stating this fact and asking that some of the important and recent Catholic books of literary merit be included in the list, as there not only must be many Catholics among the subscribers, but also many non-Catholics who would be glad to learn at first hand what our authors were thinking and writing on religious topics. I suggested such recent works as those of Father Tyrrell, the English Jesuit (who has been called by non-Catholic critics 'The Second Newman'), 'The Catholic Church From Within,' 'The Letters of a Country Vicar' (Lettres d'un Curé de Campagne), etc., and referred the management for further and helpful information to the well-known editor and littérateur, Rev. Dr. Heuser, of Overbrook, and to Rev. Joseph H. McMahon, director of the Cathedral Library in New York.

"In due time I received a courteously worded reply which stated (1) that they had received many such requests before; (2) that they could not adopt the suggestion, and (3) that this refusal was not on account of any prejudice on their part, but for strictly business reasons."

What the "business reasons" are we are not told. But, granting that the motives for excluding Catholic works have such a basis, the question arises, Why should the members of our Church patronize an institution which intentionally discriminates against Catholic literature from any motive whatsoever? The management confesses that it does so discriminate. That is sufficient. It is a simple corollary from the management's premises that the deliberate exclusion of Catholic books is a virtual caveat to the patronage of our co-religionists.

Mr. Locke points out that there are two apparent exceptions to the Library's total ignoring of Catholic books.

One is the Rev. J. L. O'Neil's book on Savonarola, and the other the Abbé Fouard's "Last Years of St. Paul." But the animus of this admission is to be found in the legend appended to each in the catalogue. In regard to the first that says:

"The author makes a strong and interesting argument. But just in the proportion in which he seems to prove his point, he inevitably heaps up condemnation for the Pope and the apostolic judges who were responsible for the great Florentine's death."

Evidently the book is placed on the Library's lists as a delectable morsel for the Protestant palate. As Mr. Locke comments:

"This book is admitted, even though written by a Catholic, because its effect is supposed to be damaging to the Church as represented by the Pope of that day."

Mr. Locke further remarks:

"There is one other apparent exception, the Abbé Fouard's 'Last Years of St. Paul.' But the catalogue again supplies the explanation. We are given to understand that the book is a 'type' of lack of sympathy with the 'modern school of historical criticism.' The author relies 'naively' upon Church tradition!

"On the other hand, the whole system of Protestant belief, with all its apologists, is fully represented."

In concluding his letter, Mr. Locke says:

"I did not ask any favors of the Booklovers' Library. I did not ask (a) that Catholic books should have an equal representation with non-Catholic, nor (b) that any controversial Catholic books be put on the list, nor even (c) that anti-Catholic books should be excluded, but I asked simply and solely for this act of justice, viz., that inasmuch as Catholic subjects were taken up, adequate presentation of what Catholics really thought and believed should be given through their writers of standing and literary merit. If the refusal of this act of justice came from the honest bigotry of those who thought they 'were doing God's service,' that would be one thing. But to disclaim any prejudice and to

profess bigotry 'for revenue only'! To the unfairness of the act must be added the sordidness of the motive."

Catholics can now clearly understand the attitude of the management of the Booklovers' Library towards their faith. They will naturally resent and reprobate a policy so narrow and exclusive. Catholic patronage is evidently not in the program of the Booklovers' Library.



In the preface of a newly translated novel, entitled "The Peasant," by Von Polenz, Count Tolstoy takes occasion to deliver a terrific fulminade against the literary decadence of the day. We quote the following significant sentence from it:

"If in our day a bright young man from the common people, desirous of educating himself, should be given access to all the extant books and papers, and left to his own efforts, it is highly probable that for ten years he would read nothing but trivial and immoral things. It would be as hard for him to run up against a good book as to find the proverbial needle in the haystack. The worst of it is that, reading bad books constantly, his understanding and taste would be continuously perverted, so that if he ever found a meritorious work he would have no capacity to comprehend it."

Tolstoy's young man, allowed the liberty of wandering at random through the literature of the times, is but a type of the modern reader at large. He has been so continuously perverted by the "immoral and the trivial" that he is no longer serious-minded. So constant has been the flood of insignificant and bad literature poured through his imagination that this has taken the character of the sewage of which it has become the channel. He has lost the capacity of judging and appreciating meritorious work.

We are not pessimistic, for we would

like to see some way out of this great difficulty. Witness the enormous sales of ephemeral and immoral books. On the other hand, how few books of substantial merit find their way to popular favor? How is a public taste to be created for the appreciation of good work? Here is a serious difficulty, for with the flood-tide of the "trivial and immoral" continually rising higher and higher, the deluge of corrupting waters is obliterating all landmarks in the pub-

lic mind. The ark of literature floats upon a waste of waters. Where may it find a resting-place? Modern education has imbibed the poison of the paltry and, if not the immoral, at least the unmoral. The mind of the coming generation, with which the remedy would naturally lie, is being prepared, not for the solid and the true, but for that kind of literature against which Tolstoy inveighs in the protest from which we have quoted.

TITHONUS.

BY CONDÉ BENOIST PALLÉN.

Come, rosy-fingered Morn! Pluck out the eyes
Of Night, that stare through all the dragging dark
With icy inquisition, and make me mark
Of utter scorn to keen, unpitying skies:
Upon my withered limbs the hoar-frost lies,
Chilling the feeble blood, and cold and stark
Under the shadow of this lightless arc
I faint and fail, even as one who dies.

Come panoplied in all thy glowing craft,
And from the dusky wheels of Dian's car,
That crush, but kill me not, snatch me and save!
Against the heart of Night hurl thy red shaft,
Smiting and scattering her reeling ranks afar,
Down pallid skies, beneath the western wave!

HE OF HAPPY HOUR*

RODRIGO DIAZ DE BIVAR, EL CID.

BY WALTER PHILLIPS TERRY.

IV.—THE CID'S CHECKERED CAREER ON THE ROAD TO AN INDEPENDENT SOVEREIGNTY.

CERTAIN issues of Alfonso's successful campaigning against Toledo had much to do with the future of the Cid, who, it will be remembered, was still at this time in the employ of the Moorish King of Zaragoza. The successor to Al-mamun (Alfonso's old-time friend and protector) in Toledo was a weak and profligate prince, Yahya-Al-Kadir, who, by his tyrannous cruelty and spendthrift habits, early brought down upon himself the ill-will and hatred of his people. The neighboring King of Badajoz was invited by the inhabitants to give them aid against their ruler, and Yahya was forced to flee the country.

Relying upon Alfonso's contract with the dead Al-mamun, Yahya besought the King of Castilla and León to reinstate him, or, at least, to lend him troops. The Christian King was really overjoyed at the turn affairs had taken in Toledo, and he consented to re-establish Yahya's authority in consideration of certain large amounts of treasure (which it was known the Moor had been able to carry away with him when exiled) and promises to be fulfilled when Toledo should be secured. It took four years of almost continuous effort, however, to drive the King of Badajoz from the place; and although Yahya then became once more ruler of Toledo, he

was so in name only, and after this was nothing more than a catspaw in working out the ambitious schemes of the King of Castilla and León. And now that Alfonso had his foot lawfully in Toledo, with his conscience properly salved regarding his treaty of amity with the late Al-mamun, he encroached step by step, appropriating to himself every stronghold of value about the city, and daily exacting larger and larger sums of money from the Moor, his dupe. At last Yahya saw the hopelessness of his position—hopelessness, not alone because of Alfonso, but also because his own people hated him and despised him for a fool—and turned Toledo over to the full control of the Christian. This was in the year 1085.

Now, Yahya made some few nominal reservations in giving up Toledo, and one of the conditions to which Alfonso agreed was that Yahya should be seated upon the throne of Valencia, which kingdom the latter made claim to on the ground that it had belonged to his predecessor in Toledo, Al-mamun. Just about this time the reigning King of Valencia died, leaving two sons to dispute the legacy of the kingdom. These two rivals for the throne were supplemented by a third, the King of Zaragoza, and then came Yahya from Toledo, backed by a powerful army furnished by Alfonso. The last comer

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was the successful candidate for the kingly honors, but his lordship over Valencia was destined to be of short duration. Security in his new royal dignities depended, of course, altogether upon the Christian arms supporting him; these had to be paid for and maintained, which necessitated an excessive taxation of the inhabitants of Valencia, who very soon came to regard this exotic sovereign with anything but favor. Moreover, before a great while the Christian army was withdrawn from Valencia by Alfonso, who had serious need of every soldier he could command to meet a new peril which threatened for a time to wipe Christians and Christianity from the Spanish peninsula.

King Alfonso's far-reaching plans for the extension of the boundaries of Christian Spain seemed to prosper wondrously, and after possessing himself of Toledo, as we have but just seen, he quickly forced most of the other Saracen states in the South to become tributary to him; then, turning his armies to the North, he laid siege to Zaragoza. Affairs had come to a fearsome state with the Moors generally; indeed, to such misery and servitude had they been reduced by the Christians, that many of them looked upon a wholesale emigration to Africa as their only salvation. The King of Sevilla, however, thought of another plan, which, as it proved, so far as confounding the Christians was concerned, was eminently successful, but which acted as a sort of boomerang to the Spanish Muslims who launched it.

Having origin in the rugged Atlas Mountains, there had just swept over the North of Africa an impetuous wave of Berber fanaticism, which, everywhere it had touched, had made sad

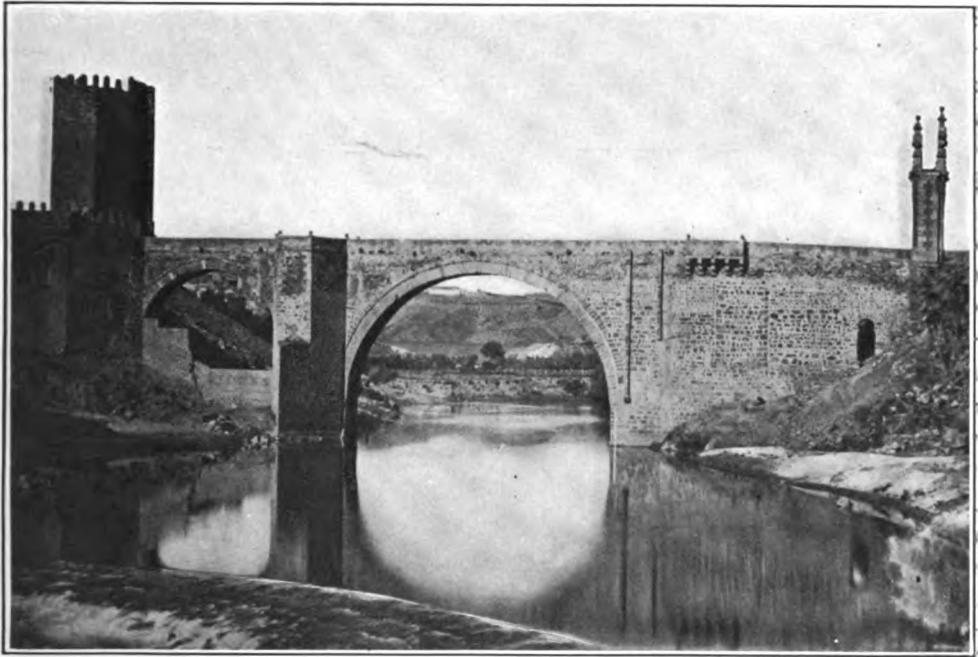
havoc of the rule of the haughty Arab and his corrupted religion, and imposed on its conquests a primitive and puritan form of Islam. By the year 1070, these Marabouts (Arabic, Al-murabatin, devotees; corrupted by the Spanish into Almoravides), hardy, brave, high-spirited sons of the desert and the mountains, had cut out for their own an extensive African kingdom, and had founded the city of Morocco. In 1084 Ceuta was conquered by the fanatics; and then Spain, where Islam as practised had become but a mockery of the religion of the Prophet, was their logical prey.

Yusuf Ibn-Tashefin, a bold warrior and a crafty and ambitious statesman, was at this time King of the Almoravides (as it is preferable, perhaps, to call them), and to him came ambassadors from thirteen Saracen princes of Spain, supplicating the help of his victorious armies against the Christians. The Moorish kings thoroughly appreciated the latent power of the Almoravides, and realized that it would take but half a step for allies to become masters; and although the King of Sevilla, who was the author of the request sent to Yusuf, gave expression to the general sentiment of the Spanish Moors when he said that he "would rather be a camel-driver in Africa than a swine-herd in Castilla," the ambassadors were still careful to extract from Yusuf, along with his consent, an oath that he would not deprive the Muslim rulers in Spain of their possessions. So, after considerable parleying, Yusuf agreed to cross to the rescue of his brother Muhammadans, and he sent over to Algeciras a fleet of a hundred ships carrying a large army. These African hordes were joined by the soldiers of the various Andalusian

kingdoms, and together they moved toward Toledo, the Christian capital.

King Alfonso, on hearing of the landing of the Almoravides, relinquished for the time being his designs against Zaragoza, and collecting as large an army as he could—calling in his soldiers from Valencia, among others—he hurried down to the South, where he found the Muslims at Zalaca, just north of Badajoz. The Christians, accustomed as

soft forces of Al-mutamned, King of Sevilla, Yusuf and his barbaric followers made a detour and took the Christians on flank and rear, and the chivalry of Spain fell like wheat before the reaper. The battle of Zalaca (1086) was an utter rout for Alfonso, he himself escaping from the field with difficulty. Had Yusuf then followed up his victory, he could have made himself more completely master of Spain than did Musa



BRIDGE OF ALCANTARA, TOLEDO.

they had been of late years to almost unvarying success against the Moors, confidently looked for a great and decisive victory over the Almoravides, whom they greatly outnumbered; but they counted without their host, for they were pitted against new fighting blood now, and the leader, Yusuf, was a great tactician, which Alfonso was not. So when the battle began, while Alfonso was engaged with the

back in 711; but, leaving a small force of three thousand men with the King of Sevilla, he recrossed the Strait of Gibraltar to Ceuta, having had word that there were matters of importance to be attended to in his own African dominions.

It is somewhat difficult to say just where the Cid was and what he was engaged in doing when King Alfonso was besieging Zaragoza previous to the

battle of Zalaca, or why he did not aid the King at the latter place. But, following the defeat of the Christian armies by Yusuf, there seems to have been effected a sort of reconciliation between Alfonso and the Cid, due possibly to the mutual recognition of the peril that threatened all Christians. The King made the Cid guardian of his eastern boundaries, and the two began to work zealously and harmoniously in preparation for the struggle yet to come; and so active were they in harrying the Moors that in the course of a year Al-mutamed, King of Sevilla, found it expedient to send once again to Yusuf for help.

When the Cid had put the frontier in order, he set forth to carry the war into the enemy's country; and, despite the severe reverses the Christians had met with and the consequent loss of prestige, he soon found that his personal name and fame among the Moors were as much respected as ever, and that most of them would rather treat and pay tribute than fight. Among other happenings, the Cid made an agreement with his former friend, Al-mustain, the King of Zaragoza, by which they were to co-operate and take the city of Valencia, which had been left to its fate by the withdrawal of the Christian troops to meet the Almoravides in battle at Zalaca; if successful, Al-mustain was to have the city for his profit, while the Cid was to be content with the booty. In connection with this, the first of the Cid's campaigns against Valencia, we have an exhibition of duplicity and double-dealing on the part of the Champion which can scarcely be excused by pleading the loose moral standards of the day, and which is

a strong count against him in a final analysis of his real character.

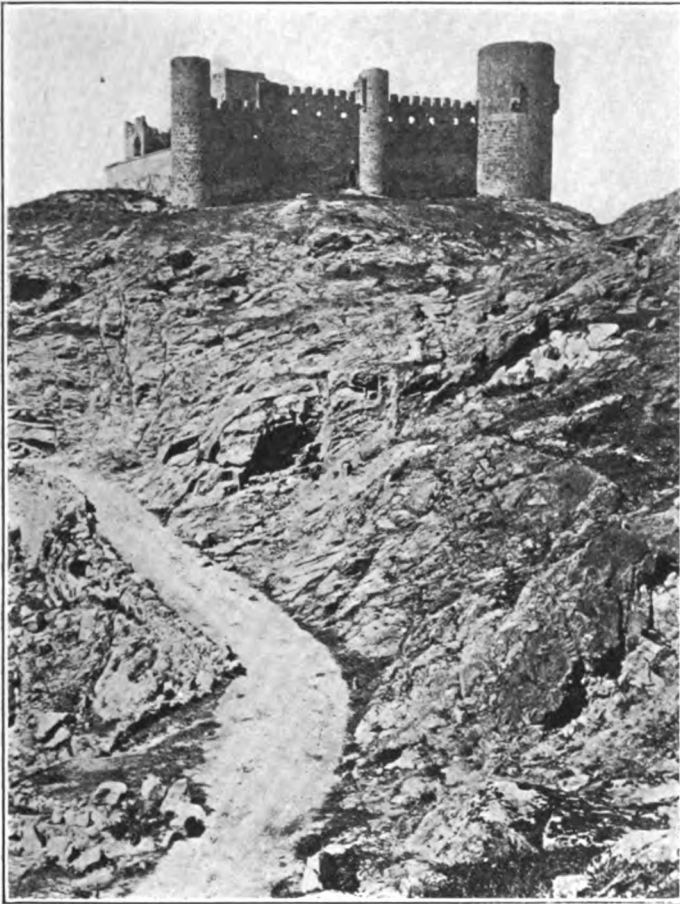
Yahya, the ex-King of Toledo, ruled but feebly in Valencia, and several of his neighbors coveted his ill-protected dominions. He was being hard pressed by Al-mundhir, of Denia, Lérida, and Tortosa, who was assisted by a force of mercenaries under the Count of Barcelona, and, as a last resort before surrendering, he sent to Alfonso and to Al-mustain asking for immediate help. This was opportune for the alliance entered into between Al-mustain and the Cid, and the two marched upon Valencia on the pretext of delivering it from Al-mundhir, who took to his heels at their approach. Then Yahya, scenting the scheme of his professed friends, offered a bribe to the Cid to withhold his hand; it was accepted, and the campaign failed, leaving the latter, who had the larger force, master of the situation. To the King of Zaragoza the Cid excused himself by explaining that, inasmuch as Yahya was virtually under the protection of Alfonso, Valencia nominally belonged to the latter and could not be attacked without infringing the rights of that sovereign. The Cid had not, by any means, given up his designs against Valencia, but he wanted to possess it without any embarrassing partnership, and he was not going to be over-scrupulous in his methods of acquisition.

When Al-mundhir abandoned his position before Valencia, he retreated no further than Murviedro, which stronghold was delivered up to him, and really commanded the plain and the city of Valencia. The Cid now made overtures to him, asserting that he was his friend, but an enemy to all the covetous vultures who were watch-

ing Valencia. Then, in turn, the Cid made the same sort of approach to all those who were in any way interested in the fate of the city. In short order he had the lot of them playing at cross purposes, each thereby weakening the condition of the others and

the King was well pleased at the prospect, he left Valencia for a while and paid a hurried visit to Alfonso in Castilla. The King received his great vassal well, but still entertained, without doubt, considerable mistrust of him.

On his return to Valencia the Cid



CASTLE OF SAN SERVANDO, TOLEDO.

leaving the way more free and unprotected for himself when he should deem it time to move in his own behalf. He informed Alfonso of what he was doing, saying that he hoped soon to make all northeast Spain subject to Christian rule; and finding that

found Yahya in sore straits, with Al-mustain of Zaragoza, backed by the mercenary Count of Barcelona, rapping insistently at the city gates. The distracted Yahya solicited the Cid's help, furnishing him with men and means to raise the siege, which the

latter succeeded in doing, by wordy persuasion, however, not by battle. Yahya was now at the Cid's mercy, and the Christian warrior demanded and obtained from the kingly figure-head all that he desired, and, considering the circumstances, the Champion was fairly moderate in his expressed wishes. He engaged (at his own suggestion) to the Moorish King, in consideration of handsome remuneration, to subdue the castles and strong places around about Valencia; and it was while he was successfully prosecuting this work that he was called by Alfonso to co-operate against a general coalition of the Moors.

The great battle of Zalaca, it will be remembered, was fought and won for the Moors by the Almoravides under Yusuf, who immediately afterwards retired to Africa with the main body of his troops. In a scant four years the Christians had so far recovered from that overwhelming disaster, Alfonso had made such progress in retaking his territories, and the Cid had struck such terror into the Moors among whom he campaigned that, in 1089, Muhammadan Spain sent another urgent message, carried by the King of Sevilla in person, to Yusuf, praying that his African arms might once again relieve them in their distress. Yusuf was secretly glad of the excuse to re-enter Andalus. The next year he came over with a great army of Almoravides, and joined many of the Moorish kings in a siege of Aledo, a Christian stronghold.

The Christians, thus shut up in Aledo, appealed to Alfonso, who prepared to go to their relief, sending word to the Cid at Valencia to meet him with what available force he could bring, on the way to the scene of the siege.

The Cid incontinently dropped whatever matters he had in hand, and sped toward the rendezvous with such alacrity that he arrived there long before Alfonso, and sat down to wait the King's appearance. Unfortunately the Cid's commissary was not so well ordered as it might have been had he not been in such a hurry to leave Valencia, and it was found necessary for his force to go a-foraging into the surrounding country, and while the Champion was thus away, the King passed, and the junction of the two armies was not effected. Alfonso marched on to Aledo alone, and the Muslim army having disintegrated from internal dissensions, he relieved the castle with but little effort and marched back to Castilla with the rescued.

It was easy and logical for the Cid to surmise that Alfonso would misinterpret his failure to connect, and he therefore made no effort to follow or catch up with the King's army. The Champion was in a rather ambiguous position. Alfonso was soon persuaded by enemies of the Cid that, of intent and forethought, he had failed to join with his force, in order that the main Christian army might be overwhelmed at Aledo, thus leaving himself free to work out his schemes for aggrandizement of personal power. Everything that could be said or alleged against Rodrigo Diaz was said, and Alfonso's smoldering fire of distrust and suspicion was soon fanned into a ruddy flame of anger and hate. Once again a decree of outlawry was issued against the Campeador; and this time, not only were all his goods and treasure confiscated, but even his patrimonial estates were forfeited, and his wife and children were thrown into prison. A good part of the Cid's army, too, not

caring to dare the displeasure of Alfonso by openly serving the Cid, demanded to be released from his service, and thus he was left with but a handful of men in the very heart of the common enemy's country, and with no friend in all Spain, Christian or Moor, to help him in his extremity.

Nevertheless, the Champion took all proper and possible steps to clear his name of the infamy which naturally attached to it through the decree of banishment, sending a messenger to the court of King Alfonso with a challenge to those who accused him of this treachery of purposely avoiding the King on his march to Aledo. But Alfonso turned a deaf ear to the Cid's protestations of good faith and would allow no combat in determination of the matter, either between the Cid himself and any of his accusers, or their representatives. However, the Champion's strong words in the declaration of his innocence of the charges must have made some little impression, for his wife and children were relieved from durance and allowed to go to him.

Throughout the life of the Cid, it would appear that never was he so active, never so full of resources and energy, as in times of adversity, when his fortunes seemed to be at the lowest possible ebb. So now, instead of sitting down in melancholy sorrow, even

"though fallen on evil days,
On evil days though fallen, and evil tongues,"
he set to with vigor and determination to win from his Moorish enemies the daily bread he and his few faithful followers stood so much in need of, if nothing more. Starting from Elche he passed on to Alicante, a few leagues to the north, near which place he besieged and took a castle rich in stores of gold and silver and other precious

things. From here he harried the surrounding country, procuring good stores of food and making many captives. Then while preparing to appease his conquering appetite with the city of Denia, its King, Al-mundhir, sent to him a bribe and a request that he pass on out of his dominions and leave him in peace. The price was accepted by the Cid, and, moreover, as an ostensible ally of Al-mundhir, he



PUERTO DEL SOL, TOLEDO.

once again cast envious eyes on near-by Valencia.

Yahya, who still maintained his rule in Valencia, was much perturbed when he found that the Cid and Al-mundhir had combined against him, and, as the best safeguard of his own interests, sent a bribe to the powerful Christian, who, nothing loath, took it right gladly. Al-mundhir had already commenced the siege of the stronghold of Murviedro, but when he had

news of the Cid's duplicity he hastily abandoned it, while the Cid himself "lay like a stone" for some time about a day's march to the north of Valencia. Later the Campeador moved to the vicinity of Tortosa, and here he was brought into contact once more with the notorious Berenger, Count of Barcelona, with whom the disappointed Al-mundhir had been scheming to take vengeance on him. The Count attempted to draw Alfonso and Al-mustain (of Zaragoza) into this affair, but neither had the inclination to court the Cid's enmity so openly. Al-mustain, in fact, thought that here was a good chance to win the gratitude of Rodrigo Diaz, and he informed him of the preparations that were making against him, and warned him to be on his guard. And this brings us to one of the most interesting episodes in the whole career of the Cid, one, indeed, which has been more sung than perhaps any other.

The King of Zaragoza's messenger took back an affectionate reply from the bold Cid, who was effusively thankful for the disclosure of the Count's designs against him. He also requested that Al-mustain show the letter to the Count of Barcelona, in which he wrote, for the latter's benefit, thus:

"As for the Count and his fighting horde, I look upon him as nothing and scorn him; and I will right gladly stay in this place, and if he come, with the help of God will I surely fight against him."

This letter having been shown to the Count, drew from him a rather long answer, in which he protested against being mocked and insulted, and informed the Cid that on the morrow he would come against him to fight, "having confidence that God will give us triumph over you and will deliver

you into our hands." Now the Cid was crafty as well as fearless; Berenger had the larger force, but he himself held the better position, and a reply went back to the Count of Barcelona which was calculated to so irritate him and his men that they would endure matters no longer as they were, but would attack the Cid where he lay, without more ado. Rodrigo's letter ran thus:

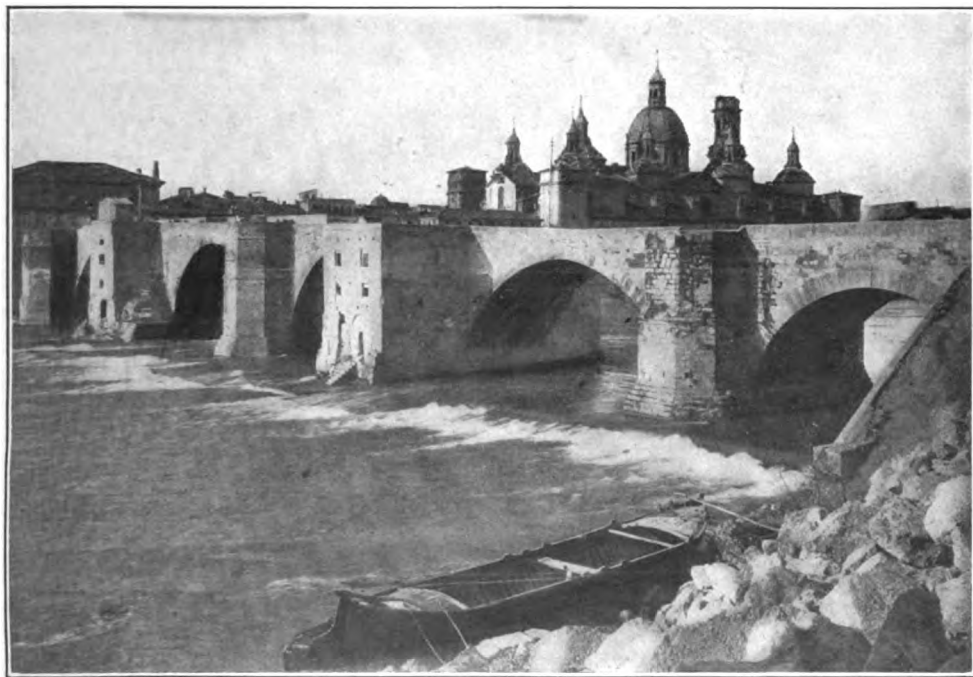
"I, Rodrigo, and my comrades, send greeting to you, Berenger, the Count, and to those who are with you. Know you that I have listened while your letter was read, and I have well marked all that is said therein. And in it you affirm that I wrote to Al-mustain a letter making mock of you and scoffing at you and your men. You speak truly, for I did scoff at you and your men, and I still scoff at you. Now I will tell you for what reason I so insulted you. What time you were with Al-mustain you spoke falsely to him, saying that through fear of you I had not dared to enter the district of Calatayud. Your men said also the same thing to King Alfonso, making mock of me in Castilla in the presence of my countrymen. You yourself also declared unto King Alfonso, when Al-mustain was there present, that you had fought with me and vanquished me, casting me out from the lands of Al-mundhir, and that for naught would I dare to await you in that land, and that it was only for the love you bore the King that you thus stayed your hand and had not before this disturbed me, and because I was his vassal you had spared me and were unwilling to put disgrace upon me. Now for these insults and mockeries have I scorned you, and shall scorn you and your men, and I said that you were like your wives because of your womanish feebleness. So now you cannot do aught else than fight against me, if you do but possess the courage to attack me. And if you fail to come against me, then will all men know that I speak the truth about you; but if you dare to fight me with your army, come at once, for no fear at all have I of you."

"It cannot be that you have forgot what injury I did to you and yours and what hard treatment you received at my hands. Al-

mundhir has, I know, given to you money, for which you have agreed to cast me out utterly from his dominions. But surely you have not the courage to make good your promise, and are very far from daring to come out against me and fight with me. Refuse not to come out against me, for I am to be found on level ground, as level as any in all this country. But of a truth I declare to you that if you and your men decide to come out against me, you will gain but little; for I will pay you your dues, as of old time, happen that you make so bold

your goods and the goods of your men in my power.

"So now with a confident and steadfast heart I await you here in this level place. You have boasted much with foolish words and vain, saying that you considered me as good as conquered already, or made captive, or dead in your power; but this lies in the hand of God, not in yours. You have foully insulted me, saying that I wrought treacherously and disloyally. You lied in your throat. Never did I any such, but he who did so is well versed in treachery and is



CHURCH OF N. S. DEL PILAR, LOOKING OVER THE PUDIA BRIDGE, ZARAGOZA.

as to come out against me. But if you refuse to come against me, and lack the courage to fight me, then I will send letters to King Don Alfonso and a messenger to Al-mustain telling them that because you are so fearsome of me you failed to make good your boasts and all that you vaunted that you would do to me. Not alone to these two Kings, but to all Christian and Moorish nobles, will I make known and publish it, and both Christian and Moor shall know right truthfully that I made you a prisoner and had

one very close to yourself and one whom all Christians and Moors know to be as I have said. Too long have we wrangled with abusive words. Let us now have the matter between us decided by honorable force of arms, as is the custom of loyal knights. Delay not, but come quickly, for I shall pay you your dues even as I have ever been wont to pay them to you."

This was an outrageous letter, but it had the effect the Cid desired it to

produce. Berenger was simply blind with fury, and straightway came out to meet his taunter. The Cid thereupon instructed a small body of his men to allow themselves to be captured; and when they had been gathered in they informed the enemy that the Campeador's greatest desire was to evade a fight, and that he was going to flee the place. The Cid, of course, had no idea of doing anything of the sort, but the Count believed it of him and, separating his army, he sent a part of it to the rear of the Cid's position to prevent his slipping away during the night.

When day broke and the battle began, the Campeador was somewhat surprised to find himself taken in the rear as well as in front, and for a while there was some desperate fighting, in which he himself sustained severe hurt, though not enough to disable him. His indomitable confidence as he went hewing and slashing among the enemy was infectious; his men soon caught something of his spirit, and hurling themselves against their foes, in charge after charge, broke their ranks and ere long turned them into a scurrying rabble seeking safety in flight. The Count of Barcelona and nearly all the noblemen who fought with him were taken prisoners, and there was distributed among the Cid's army a vast amount of loot: gold and silver plate, costly raiment, arms, and horses and mules. It was in this battle that the Cid won his famous sword "Colada," "one of the precious swords made in the olden days," which figures conspicuously in many of the songs of the gleemen.

The Campeador was at first anything but courteous and polite to his distinguished prisoner, the Count, who even went so far as to humble himself

in front of the Campeador's tent, where he sued in bitterness of soul for his pardon. The petitioner got scant grace from his hard-headed victor, who would not allow the Count to enter his tent, nor yet sit down, compelling him to stand outside under guard. The Count's pride was mortally wounded by such harsh treatment, and he evidently made up his mind to starve himself to death, rather than submit to further insolence, so he absolutely refused to taste food. This course of action seems to have called up the better part of the Cid's nature, and he finally prevailed upon his unwilling guest to break his fast. The story runs:

The Cid commanded that a feast be spread in his tent, and to it the Count was invited to sit down. But the defeated held to his purpose and would not eat a mouthful for all there was in Spain. "Perish first my body and soul," said he, "since these ill-breeched vagabonds have vanquished me in fight." "Eat, then, Count, and drink of this wine," said the Cid. "If you will do what I ask of you, you shall cease to be my prisoner; if not, you will never again in all your life see the Christian land." Said the Count, "Eat yourself, Don Rodrigo, and take your glad ease; but leave me to die, for I will not eat." For three whole days throughout which he fasted, they were not able to shake his resolve; while the Cid's company were sharing their rich spoils, not a morsel of food could they make the Count eat.

At last said the Campeador, "Eat something, Count, for if you eat not you shall not see Christians again; but if you do my pleasure and eat, I will give liberty to you and two of your knights." When the Count un-

derstood that, hope once more found place in his heart. "Cid, if you do as you have said, all my life long will I marvel at you." "Eat, then, Count," replied Rodrigo, "and when you have well dined I will let you go, you and two others. But of all that you have lost and I have won on the field of battle, know that I shall not give you aught, not even the worth of a bad farthing. I will give you naught of what you have lost, for these vassals of mine who bear me company, with

together with the two knights whom the Cid had given him, he sat down to eat. With what grace the Count fell to! Opposite to him he who was born in a happy hour was seated. "If you do not make a good meal, Count, so as to please me," said the Campeador, "we shall remain here together and we shall not be quit." Then replied the Count, "Right gladly will I eat, and with all my heart!" The three made a good meal, regarded meanwhile by the Cid, who was much pleased to see that the



GRANADA.

myself, are necessitous men; I will give you nothing. What is taken from you and others, we have to share in payment. This life I must lead so long as it may please the Eternal Father, as a man who has brought upon himself the wrath of his King and is banished his country."

On hearing this the Count was overjoyed, and asked for a basin of water that he might wash his hands. They brought him the water at once, and

Count moved his hands so well. Then said the Count, "If you will permit it, my Cid, we are ready for the start. Order them to bring our horses, and we will straightway depart. Since the day that I became Count I have not dined with so much appetite, and the taste of this good meal I shall never forget."

So the Count was sent off like a loyal knight and true, the Cid saying he was right grateful for all the treasures the

vanquished left behind, while the Count vowed, on his part, that never again should he seek to do injury to the Cid. Others of the Cid's prisoners were set free without ransom. The Campeador thus secured the gratitude and friendship of Berenger and a large number of erstwhile enemies. In fact, when he moved his force up to near Zaragoza, Berenger made him an offer of co-operation, which was accepted, and the combined armies moved together down to the coast.

The news of the Cid's victories and increasing power spread apace, and various were the effects. Al-mundhir, the Moorish King, died of grief and rage at hearing of the Campeador's success over and alliance with the Count of Barcelona, while the protection of the great Christian warrior was sought by many of the eastern cities, and soon his authority was established in all the country about Valencia. It is probable, and, if so, not at all surprising, that Rodrigo Diaz began about this time to entertain ambitious dreams of becoming the ruler of all Moorish Spain. Anyway, he was now (1092) virtually a monarch, with none to say unto him "Thou shalt not."

Meanwhile, Alfonso having worsted the Saracen hosts at Aledo, the visiting Almoravides were for a space without employment. Not for long, however, for, having had time to cast their eyes about lovely Andalus, and to compare it with the arid African deserts whence they sprang, not many of the fanatical preachments of their *faquih*s were needed to make them believe that Heaven had sent them purposely across the Strait of Gibraltar to wrest the land from the degenerate Moors and thus save it from Christian domination.

So the expedition of assistance was readily turned into a holy war for the stern and rugged puritan principles of Islam which the Almoravides professed, and kingdom after kingdom fell under their ruthless sway, until Sevilla itself, the gem of all Moorish Spain, was compelled to yield, and its King, Al-mutamad—he who twice had invited the uncouth Almoravides—was taken prisoner and sent into Africa to terminate his existence in miserable poverty.

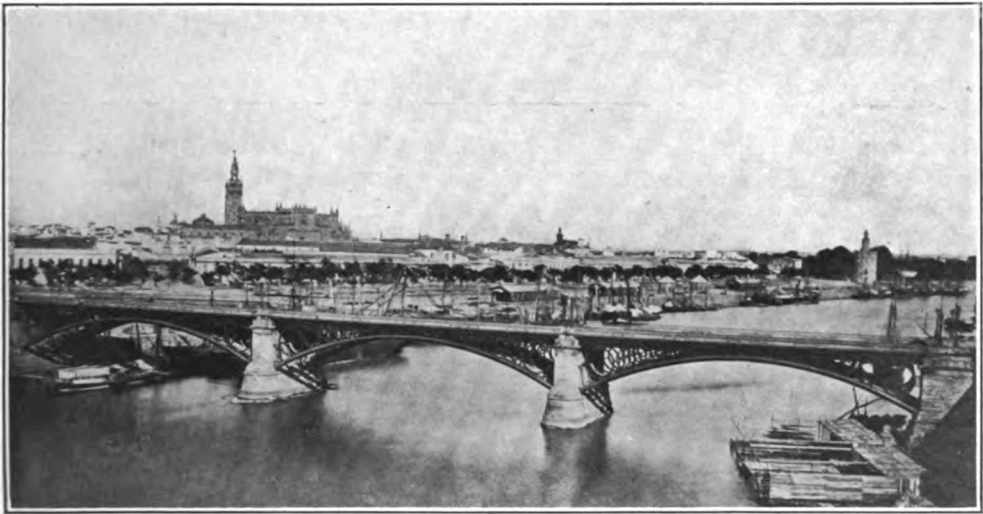
Finally, Alfonso thought to take a hand in checking the ravages of the fanatics, and to save, if possible, some of the Moorish states from the general wreck. With this idea in view, he intimated indirectly to the Cid that his co-operation would be gladly received. Now, whatever the faults of the Cid may have been, there can be no question that the King of Castilla had done him many injustices, yet the hero never allowed anything to stand in the way of a possible reconciliation with him whom he considered his sovereign. So when the news came to him that Alfonso needed his help and would welcome him kindly, although he was engaged in the siege of an important castle hard by Valencia—in fact, had all but reduced it—he abandoned his position and his many interests about that city, and hastened with his army to meet Alfonso, who was on the march toward Granada. The two armies met near Jaen, some leagues to the north of Granada, and it looked as if, at last, the King and his powerful vassal were indubitably reconciled.

Alas! the Cid, in his eagerness to prove to Alfonso his absolute good faith and desire to serve him, overshot the mark. Knowing what his enemies had done for him in the past, he should have been very circumspect in his

actions, and afforded no loophole for criticism. But at nightfall, when the armies had completed the day's march and were ready to make camp, King Alfonso took up a position on a hillside, while the Cid, thinking that he would thus show respect for the King and give evidence of his desire to defend him, passed with his men beyond to the valley, encamping in a plain that lay between Alfonso and the Almoravides; in other words, the Cid took the position of possible danger.

With what alacrity did the Cid's

If the succeeding action with the Almoravides had been successful, perhaps Alfonso would have seen his folly and let the matter pass; but the Christians were beaten, and, on the way back to Toledo, Alfonso's anger, unstoppered by the disaster, burst violently forth, and in public he bitterly and scathingly reproached the Cid concerning his conduct in the matter of the camps, and took him to task for many other things which his enemies averred against him. In great patience the Champion listened to



SEVILLA FROM TRIANA.

enemies grasp the situation! "Look!" they cried to Alfonso. "Look, and see what great shame Rodrigo has put upon us! To-day he arrived after us, apparently worn and weary with the march, yet already has he gone on before us, and pitched his tents in the van." This instance of the Cid's alleged inexcusable presumption once more soured the susceptible Alfonso, though at the moment he did not dare to force an open rupture with the mainstay of the expedition.

the royal tirade, and retired from the presence of the King without reply; and then, hearing that Alfonso had ordered his arrest, when night came he, with but a mere handful of faithful followers, departed secretly from the camp.

Once more the Cid was an outcast, and once more he must begin anew to rebuild his fortunes. He was quite used, however, to sudden reverses, and was, perhaps, not too greatly discouraged. Leastwise he pushed boldly

on towards Valencia, overcoming on the way many serious obstacles which sprang up in the path of his so small

force, and eventually came to the dominions he had abandoned at the beck of Alfonso.

(To be continued.)

A FRIEND OF MARIE ANTOINETTE IN THE AMERICAN REVOLUTION.

STUDENTS of the French Revolution remember the Count de Fersen as that brave and faithful Swede who directed so successfully the first stage of the flight of Louis XVI, Marie Antoinette, their children, and Madame Elizabeth (the King's sister) from Paris, which began well and ended disastrously. It was Fersen who expedited the correspondence with the Marquis de Bouillé, commanding the French forces on the eastern frontier, some of whose troops were to meet and escort the royal party; it was he that communicated with the representatives of Louis XVI abroad to whom the plan was confided; it was also he who, disguised as a coachman, drove the precious charge in a fiacre to a point outside the walls of Paris, where they entered the traveling carriage in waiting. He then accompanied the party as far as Bourget, a few miles further on, from whence he passed in safety to Belgium, but heard *en route* the heart-rending news of the arrest of the King and his family at Varennes.

Fersen kept a journal very faithfully, from 1780 till 1810, the year of his death. When he left Paris with the royal fugitives, June 20, 1791, he entrusted his journal to the care of a friend, who destroyed it in the days of

the Terror for fear of compromising himself. The part thus lost would have furnished us with most valuable and interesting particulars of the court of Louis XVI and the first years of the Revolution. Of the extant portion* the entries which deal with the flight are of especial interest. Unfortunately the leaf which contained the first half of that for June 20 is lost. Here is the rest of it:

.....
 "remark and asked what he (Louis XVI) wished to do. Both told me that there was no hesitation and that they were determined to go. We agreed on the hour, etc., etc., and that, if they were arrested, I should go to Brussels and work for them, etc., etc. In leaving, the King said to me: 'Monsieur de Fersen, whatever happens me I shall not forget all that you are doing for me.' The Queen wept a great deal. At 6 o'clock I left her. She went with the children to walk. No extraordinary precautions. I returned to my house to finish my business. At 7 o'clock, at Sullivan's to see if the carriage had been brought. Returned to the house. At 8 o'clock I wrote to the Queen to change the rendezvous of the *femmes de chambre*, and to instruct them well to let me know the exact hour by the body-guards. Carried the letter; no movement. At a quarter to 9 the guards joined me. They gave me the letter

* The original is written in Swedish, and is in the possession of Baron de Klinckowström, grandnephew of Fersen. Extracts of it were published in French in "Le Comte de Fersen et la Cour de France," Paris, 1878. This is the first time any have appeared in English. The same is true of Fersen's letters.

for Mercy.* Gave them their instructions; returned; sent my chaise out; gave them my coachman and horses to leave with. Went to get the carriage. Believe I have lost the letter for Mercy. At a quarter past 10 in the Court of the Princes. At a quarter after 11 the children came out; brought without any trouble. Lafayette passed twice. At a quarter to 12 Madame Elizabeth, then the King, then the Queen. Left at midnight; joined the carriage, barrier Saint-Martin. At half past 1 at Bondy; reached the end of the relay at Bourget at 3 o'clock and left." †

Axel von Fersen, born in Stockholm on September 4, 1755, came of a family of high nobility and distinction in Sweden, his father being a field-marshal in the army and chief of a political party. According to the custom of his class at that time, he was early sent abroad under a tutor, to see the world and complete his education. During this tour, which lasted four years, young Fersen studied at the military schools of Brunswick, Turin, and Strasburg. Variety was evidently an object in these educational peregrinations. The young Swede in this manner visited nearly all parts of Europe. His aristocratic birth and influential connections procured him access to a number of personages whom fame was then celebrating and also afforded him the entrée to courts and patrician circles of society. The journal which he kept on this tour bespeaks a gift of observation and a vein of quiet humor. Here is a graphic description of Voltaire, who received him at Ferney in 1771:

We were received at the appointed hour and talked with him for two hours. He was dressed in a scarlet jacket with old em-

broidered buttonholes, which doubtless his grandfather had worn before him. An old wig, out of curl, antique shoes, linen stockings drawn over his breeches, an old dressing-gown—these made up his toilet, which harmonized admirably with his much-wrinkled face. But we were struck by the beauty of his eyes and the keenness of his look. The whole ensemble of his features is decidedly satirical. He keeps with him Father Adam, a Jesuit.

A Jesuit the companion of Voltaire! Here was a conjunction indeed. The young Fersen enjoyed some of the Lenten amenities of society in Paris at that period:

"I supped at several places and on Friday, March 4, there was a charming little ball; five male and six female dancers figured in it, and danced from eight o'clock at night till six in the morning. We stopped only an hour for supper. These dancing suppers occur often at Paris during Lent; the season of abstinence is not kept so strictly here as in Italy, where a person would think he was excommunicated if he indulged in dancing at this time, and a woman committing such a fault would make haste to confess it the next day, in order to obtain absolution."

It was in this year, 1774, that the young count was introduced to the court of Versailles and met Marie Antoinette, then dauphiness, for the first time. He was fortunate enough to get the entrée to the dances and entertainments of that select circle of which the charming young princess was the center and presiding genius. He owed the excellent impression he made not so much to his birth and credentials as to a something unique and winning in his personality. The excitable French temperament found refreshment and novelty in this grave-mannered young Northerner, tall and slender, with a fine, regular face, noble and slightly melancholy in expression. Looking at a copy of his miniature made some years later, one can imagine, from the tinge of sadness pervad-

* Count Mercy d'Argenteau, the Austrian ambassador to France. Maria Antoinette, it will be remembered, was born an Austrian princess.

† That is, for Belgium. This contradicts the assertion that Fersen returned to Paris to see it all were quiet, before quitting France.

ing his features, that some prophetic shadow of the tragedies of the future already rested on him. His physiognomy was a true index of his character: serious, reserved, thoroughly loyal and trustworthy; qualities which were adorned by a courtly politeness and a modest bearing. For these reasons young Fersen became quite a lion in aristocratic society during his sojourn at the French capital. Marie Antoinette was quite gracious to him, and the Swedish ambassador at Paris could write to his royal master:

"The young Count de Fersen has just left for London. Of all the Swedes who have been here in my time he has been the best received in high society. He has been extremely well treated by the royal family. It is impossible for any one to conduct himself better or more becomingly than he has done. With an extremely good appearance and intelligence, he could not fail to succeed in society, and he has done it completely. Your Majesty will certainly be pleased by this, but that which especially renders M. de Fersen worthy of your bounty is that he thinks with a singular nobleness and elevation."

Fersen returned home in 1775, and entered the amusements of the gay court of Gustavus III. Having chosen the career of arms, he tired of idleness and frivolity, and, as Sweden was at peace, he left his country again to seek active service in the armies of France during the war in which she probably would be engaged as an ally of the struggling Americans. He returned to the scene of his former social conquests, and, before leaving for the French camp in Normandy, was presented to the royal family. Apropos of this he wrote to his father:

"Thursday last I betook myself to Versailles to be presented to the royal family. The Queen, who is charming, said on seeing me, 'Ah, 'tis an old acquaintance!' The rest of the family said not a word."

The good offices of the Count de Creutz, Swedish ambassador, and the Count de Vergennes, French minister of foreign affairs, a friend of his father, secured for Fersen a place as aide-de-camp to the commander of the expedition to America. But a year elapsed before the troops embarked, and the intervening time the count passed at Paris and Versailles. It was at this period that he enjoyed the intimacy of Marie Antoinette's select coterie of friends, and the especial favor of the Queen. It cannot be denied that the latter showed him signs of marked predilection, so that his position at court in relation to her started the tongues of scandal-mongers and busybodies. Later on, at the beginning of the French Revolution, the same theme was descanted on by malicious pamphleteers. However, careful examination of the history and memoirs of the time clears this friendship from any moral stain. The ambassador Mercy, who may be called the official spy of Marie Antoinette's mother, the Empress Maria Theresa of Austria, animadverted severely on some of the Queen's circle, but has no word of blame for Fersen. The Queen's real attitude toward the favored Swede is, I think, justly characterized by Saint-Amand in his "*Beaux Jours de Marie Antoinette*": "The Queen, we believe, had an affectionate esteem, nay more, a deep sympathy, for Fersen, whose devotedness and greatness of soul she could divine; but this feeling, with which perhaps was also mingled a shade of tenderness purely platonic, did not swerve either from morality or duty." We have good reason to believe that Fersen's and the Queen's relations towards each other were equally irreproachable. Admiration for a charm-

ing woman, gratitude for kindness, esteem for a friend—these were the constituents of Fersen's devotion to Marie

Two other facts argue the substantial innocence of Fersen's sentiments towards the Queen. At this very time,



LOUIS XVI.

Antoinette, a devotion which, in the days of her misfortune, was to be ennobled into chivalry.

1779-1780, the young nobleman was, as his grandnephew and biographer informs us, contemplating a marriage

with a Mademoiselle Leijel, the daughter of a noble Swede naturalized in England; but an absence of five years cooled this attachment and Fersen never married. The other fact is the count's departure for the American campaign in the height of his favor with Marie Antoinette. This is not the manner of acting of a courtier with bold and illicit aspirations. Fersen was told that he was "abandoning his conquest," but he disclaimed having made any, adding that if he had made a conquest he would not abandon it—a phrase of gallant compliment rather than the expression of his wishes.

In May, 1780, the French expedition at length set sail from Brest for the United States. Fersen went as aide-de-camp to Rochambeau, its chief. After an encounter with some British vessels, the fleet anchored at Newport, Rhode Island, the 11th of July, having narrowly escaped falling into the hands of Admiral Graves. While in America Fersen wrote at intervals to his father giving an account of the occupations of the French army and the events of the war. Much of this correspondence, therefore, recites facts and military movements already well known, and hence has no special value, but here and there it affords us interesting observations of men and things as written by an eyewitness. Thus, under date of September 8, 1780, Fersen wrote from Newport as follows:

"You know the French, dear father, and what are called the court people, and you can judge of the despair of the young men of this class at the prospect of being obliged to pass the winter at Newport, far from their mistresses and the pleasures of Paris; no suppers, no theatres, no balls—they are in despair. What is needed to console them is an order to march against the enemy. We had excessive heat here in the month of

August; I never felt the like in Italy. But now the air is fresh. It is a superb climate and a charming country. We were on the mainland with the general eight days ago. We stayed two days and saw the finest country in the world, well cultivated, with charming situations; the inhabitants well-to-do, but without any luxury and display; they are satisfied with a style of living which in other countries is reserved only to people of a lower class; they dress simply, but well, and their morals have not yet been spoiled by European luxury. It is a country which will be very happy if it enjoys a long peace, and if the two parties into which it is divided do not make it undergo the fate of Poland and so many other republics.

"These two parties are called the Whigs and Tories: the first is entirely for liberty and independence; it is composed of people of low extraction without property; most of the country people belong to this. The Tories are for the English, or, to speak more correctly, for peace, without caring much whether they be free or dependent. These are people of a more distinguished class, the only ones who have property in the country; some of them have relatives and lands in England; others, to more securely keep what they have here, embraced the English party, which was the stronger. When the Whigs are the stronger they pillage the others as much as they can. This nourishes between them a hatred and animosity which will be hard to extinguish, and will always be the germ of endless troubles."

Newport was not so barren of amusements for our allies as Fersen would lead us to suppose. The winter developed a social intercourse between the leading families of the town and the French officers. The Count de Ségur, in his "Memoirs," tells of his regrets at leaving Newport and its "charming parties of modest men and pretty women, whose talents embellished their charms." He mentions Miss Champlain and the two Misses Hunter as particularly engraven upon the memories of the youthful aristocracy of the army.

One of Fersen's letters informs us that he probably would have occasion to return to France, but that he would not welcome it:

"Newport, this 16th October, 1780.

"This is the first sure opportunity for a long while, my dear father, to write to you. I am certain that this will reach you, and be for-

and of our dear allies, both of which are bad enough. I do not know who will be charged with this commission: everybody names me; several of the general officers, M. de Chastellux and Baron de Vioménil, have mentioned me as one suitable to execute the intentions of the general, in this regard. I do not know what will be the result; I shall take no step to obtain it, but I shall not refuse it, if



MARIE ANTOINETTE GOING TO HER EXECUTION.

warded without being read; a frigate which M. de Rochambeau is sending to France will carry it. The Duke de Lauzun is sending one of his people and he undertakes to forward my letter to the Count de Creutz, to whom I write on the same occasion.

"An officer is to go to France on this frigate to report the state and situation of our army,

the general proposes me. However, I would rather not be charged with this task. Something interesting might happen in my absence, and I would then be in despair at not taking part in it.

"Our position here is very disagreeable. We are vegetating at the enemy's door, in the most distressing idleness and inactivity,

being kept, by our small numbers, to the wearisome rôle of the defensive."

The situation of the French was indeed irksome; cooped up on an island at Newport, under the watch of Admiral Rodney and his superior fleet, there was no prospect of taking the offensive until reinforcements arrived from France.

Fersen thus describes his impressions of Washington, already an international celebrity:

"Five days ago I was at Hartford, forty leagues from here, with M. de Rochambeau. We were but six: the admiral*, the chief of engineers, the Vicomte Rochambeau, his son, and two aides, of whom I was one. He had an interview with General Washington there. M. de Rochambeau sent me ahead to announce his arrival†, and I had time to see that illustrious, not to say unique, man of our age. His countenance, handsome and majestic, but at the same time mild and honest, answers perfectly to his moral qualities; he has the air of a hero: he is very cold in his manner, talks little, but is polite and good-natured. His physiognomy wears an air of sadness, which is not unbecoming to him, and renders him more interesting. His retinue was more numerous than ours. Marquis de Lafayette, General Nox [Knox], chief of artillery; M. de Gouvion, a Frenchman, chief of engineers, and six aides accompanying him. He had, besides, an escort of 22 dragoons, this being necessary, for he traversed a country full of enemies. As there are no relays in this country, one is obliged to travel with one's own horses, and nearly always horseback, on account of the bad roads. However, all our party traveled by carriage except us two aides-de-camp. We were three days on the road; General Washington the same. *En route* we learned of the arrival of Rodney at New York; however, we continued our journey. The two generals and the admiral were closeted together the whole day we spent at Hartford. Marquis de Lafayette was called in as interpreter, for General Washington neither speaks nor understands French. They sepa-

rated very well pleased with one another, at least so they said. It was in leaving there that General Washington learned of the treason of General Arnold, one of the best they have."

As to the Americans in general, the enthusiasm of the count's first impressions underwent a notable abatement. December 7, 1780, he wrote:

"M. de Rochambeau has just made a little journey of six days on the mainland. I accompanied him, making a third. We saw neither a nice country nor good people; they are in general lazy [*sic*] and self-interested: with these two qualities how can the war be brought to a successful close?"

Fersen was struck by the strong commercial bent of the Yankees, and thus severely commented on it, forty years before Irving mildly satirized his countrymen's love of the almighty dollar:

"You see, dear father, by this exposé, which is very exact, the causes which oppose the formation of an army, which can be raised and supported only by money. Add to this that the spirit of patriotism lives only in the chiefs and leading men of the country, who make great sacrifices; the others, who form the greater number, think only of their personal interests. Money is the prime motive of all their actions; they think only of the means of making it. The inhabitants of the coast, even the best Whigs, bring provisions of all kinds to the English fleet anchored in Gardner's Bay, and that because they are paid well; in all our dealings with them they have treated us more like enemies than friends. Their cupidity is unequalled; money is their God; virtue, honor, all that, is nothing compared to the precious metal. Not that there are no estimable people among them, whose character is equally noble and generous; but I speak of the nation in general; I think that they resemble the Dutch more than the English.

"So, dear father, you have my opinion on this country, on the inhabitants, and on this war; it is conformed to that of those more enlightened, and in a better condition than I to judge."

Fersen complains of dissatisfaction

* D'Estaing.

† Doubtless on account of his ability to speak English.

in Rochambeau's staff. He grants that Rochambeau is a good disciplinarian, but says that the general's manner towards him savors disagreeably and even insultingly of distrust, though he reposes more confidence in him than in the other aides-de-camp. The trustworthy qualities of the Swede were recognized, among other ways, by his being employed on the delicate errand of re-establishing a good understanding between Washington and Rochambeau, a coolness having arisen.

The departure of the British fleet at last left the French free to move from their irksome confinement, and June 12, 1781, Rochambeau's army started from Newport for the South. Count de Fersen went through the Yorktown campaign and he acquitted himself honorably. While there his aptness and knowledge of English procured him another honorable commission; he was despatched to the newly arrived fleet of De Grasse to bear to that commander the felicitations of Washington on the clever *coup* by which he had dispersed the British fleet and blocked up Cornwallis on the water side. After the surrender of the British army,* the French headquarters were moved to Williamsburg, Va. Thence Fersen wrote:

"The last that I had the honor to write to you, my dear father, was the 4th of March, from Philadelphia. I left there the 9th, with the Chevalier de la Luzerne, and we reached here the 17th. We had a very enjoyable trip, and the canteens he brought with him, and which were well furnished with pastry, hams, wine, and bread, saved us from experiencing the wretched fare in the inns, where there is nothing but salt pork, and no bread. In Virginia nothing is eaten but cakes made of maize flour, baked a little over the fire; this hardens the outside a

little, but the inside is nothing but dough. They drink only rum, that is spirits made from sugar, mixed with water; this is what they call grog. The apples failed this year, so that there is no cider. In the part of Virginia which is called the Mountain, 250 miles from here, things are quite different. The country is richer; it is there that tobacco is raised in large quantities, and the earth produces wheat and all sorts of fruits; but in the part which adjoins the sea, and is called the Plain, where we are, they raise nothing but maize.

"The chief product of Virginia is tobacco. It is not because this province, which is the largest of the 13, is not capable of other crops, but the laziness of the inhabitants and their vanity are great obstacles to industry. It seems, in fact, that the Virginians are another race of people; instead of busying themselves with their farms and trading, each proprietor wants to be a lord. A white never works, but, as in the Islands,* all the labor is done by negro slaves, who are watched by whites, and there is an overseer at the head of all. In Virginia there are at least 20 negroes for every white, which accounts for the small number of soldiers which this province contributes. All who are engaged in trade are deemed here inferior to others; they say they are not gentlemen and do not wish to mingle with them socially. They all have aristocratic ideas, and, when one sees them, it is hard to see how they could enter the general confederation and accept a government based on perfect equality of condition; but the same spirit which led them to throw off the English yoke can well induce them to take other steps, and I would not be surprised to see Virginia, after the peace, separate from the other States. I would not even be surprised to see the American government become a regular aristocracy."

This remark on the political tendency of the aristocratic slaveholding class of the South shows a great acuteness in thus forecasting secession. Fersen again criticizes before he departs:

"Boston, November 30, 1782.

" . . . All the army is sorry to go to the Isles;* for myself I am not glad. We saw

* Fersen is painted in Trumbull's *Surrender of Cornwallis*, in the Capitol rotunda. He is fifth in line among the French staff, beginning at the foreground.

* The West Indies.

M. de Rochambeau leave with regret: everybody was satisfied to be commanded by him. It is hardly likely to be the case with the Baron de Vioménil. As for myself personally, I ought to be perfectly content; the baron has always treated me with marked politeness and regard. The baron is quick and heady; he has not the precious self-command of M. de Rochambeau. He was the only man capable to command here and to maintain that perfect harmony between two nations so different in manners and language, and who, at bottom, do not love one another. There have been many disputes between our two armies, during the time we were together; but there have often been just causes for complaint on our part. Our allies have not always behaved well towards us, and the time that we have passed with them has taught us neither to love nor esteem them."

Did Fersen echo the real feeling of the French towards the Americans? There must have been considerable dissatisfaction amongst the former with the latter, to account for the disparaging tone that runs through these letters written on the spot. Moreover, as quoted already, he says explicitly that his unfavorable views agree with the views of those in a better condition to judge, possibly other members of the staff. There seems good reason to infer, from the aide-de-camp's anti-American statements, that Rochambeau's forces did not like their allies. However, other witnesses in similar case do not leave that impression. The Marquis de Chastellux, major-general in the French army, published a narrative of his travels in the United States, made while the army was there; and his work, full of curious details, shows him interested in and, on the whole, an admirer of the youthful republic. Count de Ségur, at the time a young officer, is even more unequivocal in his tributes. In his "Memoirs" he is un-

varying in his praise of America and Americans. Writing of the Continental army he says:

"One can imagine how surprised I was to find a disciplined army, where everything was the image of order, reason, training, and experience. The generals, their aides, and the other officers, showed in speech and bearing a noble, becoming tone, and that natural kindness which seems to me as much to be preferred to politeness as a gentle countenance is to a mask which is gracious by constraint."

That these complimentary opinions were co-existent with the Count de Ségur's stay in America, and not the growth of time, is attested by the following extracts from a letter written on the eve of his departure from the United States:

"I sail to-day. It is with infinite regret that I leave a country where one can be, without hindrance and trouble, what one ought to be everywhere: sincere and free. Private interests here are merged in the public interest. . . . In short, I have found everywhere in this political Eldorado nothing but public confidence, hospitality, frank and simple cordiality. The girls are gently coquettish in order to find husbands, the wives are good in order to keep theirs, and the disorder which is laughed at in Paris under the name of gallantry causes a shudder here under the name of adultery."

We are near the truth in believing that Fersen came to the United States with his critical and observant faculties strongly developed by his European educational tour, and that the raw republic presented little to captivate the cool young Swede, aristocratic in his tastes and principles, and free from any sentiment about the equality and rights of man, with which Rousseau and his school had inoculated France. On the other hand, in the case of Ségur and Chastellux, they had lived in the atmosphere of the French salons of

the eighteenth century, which Jean-Jacques and the philosophers had charged with high-flown ideas and enthusiasm regarding liberty, nature, and ideal forms of government. These young representatives of the French literary noblesse, therefore, came to America, the land of struggling independence, predisposed in its favor, and the Comte de Ségur, especially, looked at everything through the most roseate light.

Considering thus the contradictory testimonies, that of Fersen on the one side and of Chastellux and Ségur on the other, we may legitimately conclude that the truth lies between the two: that our French allies, while maintaining, largely through Rochambeau's tact, excellent terms with the Americans, found traits in them which were displeasing.*

Fersen returned to France with the army in June, 1783, after having accompanied it to the French West Indies. His services in America were generously rewarded by Louis XVI and Gustavus III in the way of honors and emoluments. At the instance of Queen Marie Antoinette he was appointed by Gustavus colonel proprietary of the Royal Swedish regiment, in the service of France, a post which he kept till the beginning of 1791. His double duty to his native country and France led him to divide his time between them. The patriotic Society of the Cincinnati, founded by the American and French officers at the close of the War of the Revolution, and still existing, made him a member and sent him its decoration, but the King of Sweden would not allow republican

insignia to be worn by any of his subjects.

A letter to his father, written in 1783, apprises us that the count had contemplated a marriage with Mlle. Necker, the gifted and intellectual daughter of the famous financier, but that he found himself forestalled by his friend Stael-Holstein, the Swedish ambassador at Paris, to whom he gracefully yielded.

The French Revolution began, and the crisis brought the Count de Fersen near the King and Queen. After their removal to Paris, as things grew gradually worse for the monarchy, the loyal soul of Fersen, a true *homme d'élite*, attached itself more devotedly to his royal friends and benefactors. A letter to his father, written at this period, does immense credit to his heart:

"The confidence by which I have been honored by the King and Queen lays on me the duty of not abandoning them at this juncture, and of serving them as long as I can be useful to them. I would be blamed by all if I would act otherwise. I alone have been admitted into their confidence, and I can still be useful to them by my acquaintance with their position, their intentions, and with affairs in France. I would forever reproach myself with having contributed to place them in the unhappy situation in which they now are,* and for not having employed all the means at my command to extricate them from it. Such conduct would be unworthy of your son; and as to yourself, dear father, would you not disapprove of it, whatever that might cost? It would be inconsequent and fickle and very far from my manner of thinking. Since I have entered on these affairs I shall continue to the end. I shall leave nothing to reproach myself with, and if I do not succeed, if this unfortunate prince finds himself abandoned, I will at least have the consolation that I have done my duty, and not betrayed the trust with which he has honored me."

* The historical student will find matter for consideration in the treatment which the Americans gave to the versatile French genius Beaumarchais, who had made very great and successful efforts to help them against Great Britain.

* It does not appear what Fersen meant by this, unless he saw that his intimate acquaintance with the Queen, however innocent, had not been circumspect and therefore had helped to incense the people.

Fersen, in fact, was not exaggerating when he wrote that he was the only confidential man of affairs at the Tuileries. He was let into all the plans and hopes of the harassed sovereigns, and intrusted with the most delicate and confidential work: writing and expediting messages to Louis' confidential agents abroad and deciphering messages from them, and acting as the intermediary for the royal family in the secret measures preparatory to their flight from Paris.

How the count brought the escape of the sovereigns to a successful beginning we have seen. After its failure he labored unceasingly to rescue his royal friends, having Brussels as his headquarters most of the time. He was active in furthering Gustavus the Third's plan of an invasion by Sweden, Austria, and Spain; and when that collapsed, through the sudden death of the Swedish King, he busied himself, though vainly, to bring about Marie Antoinette's favorite scheme of an armed congress. He was in frequent correspondence with the Queen, various European courts, and secret agents. In the meanwhile, although proscribed after the return of the royal family from Varennes, he secretly revisited Paris and had an interview with Louis and Marie Antoinette, and got back in safety to Brussels. His indefatigable efforts in favor of the monarchy ceased only with the life of the Queen. On the 20th of October, 1793, he learned the crushing news of her execution, four days previously, and the next day made the following entry in his journal:

"I can think of nothing but my loss; it is frightful not to have any positive detail, to think that she was alone in her last moments, without consolation, without any one to speak to, to whom to give her last wishes.

The monsters of hell! No, without vengeance my heart shall never be satisfied."

When the Swedish regency wished to recognize the French Republic, the count fell into disfavor and was retired from his post at Brussels as ambassador to Louis XVII. When Gustavus Adolphus took the reins of government, Fersen received distinguished honors at his hands, being made grand-marshal of the kingdom and lieutenant-general. But these distinctions were unavailing to lift the cloud that shrouded the latter part of his life. The tragic end of the royal family of France, and especially of her for whom he had such a deep and chivalrous devotion, followed by the death of his dearest relatives and friends within a few years, profoundly and permanently saddened his soul. Nothing was left to him to live for after these afflictions. His own life, so lonely and melancholy in his later years, was to go out in a horrible tragedy.

A revolution had dethroned the Wasas, and as the new King, Charles XIII, was without issue, Prince Charles Augustus of Schleswig-Holstein was elected heir-apparent, but died of apoplexy six months later, in May, 1810. It was necessary to proceed to elect another heir to the crown, and it seems that the party opposed to the reinstatement of the Wasas were fain to strike a blow to terrorize the partisans of that expelled dynasty, of whom the Count de Fersen was the most conspicuous member, as well as by lineage, wealth and prestige, the head of the high nobility of Sweden. By rank and sympathy Fersen was a thorough aristocrat, and his memories of the French Revolution did not dispose him to look upon the populace with a favorable eye. His *hauteur* made him dis-

liked by the crowd, and it was easily induced to credit the malicious rumor that he had poisoned the crown prince. On the day of the latter's funeral, at Stockholm, June 20, 1810, just nineteen years after the flight to Varennes, as Fersen was officiating as grand-marshal of the kingdom, he was dragged from his coach of state, beaten and maltreated under the very eyes of

the conniving generals and troops, who formed part of the cortège, and finally kicked and trampled to death by a ferocious mob in the center of the city. Thus died, at the age of 55, the constant and chivalrous Count de Fersen, the faithful friend of Marie Antoinette, the courtier of misfortune, and a man deserving of a much better end.

G. J. R.

OBITER VISA.

BY EUGÉNIE UHLRICH.

THERE is always a certain satisfaction in nipping the people who mistake the assimilation of facts for culture. Whom do we want, for instance, to tell us about poetry except he who can send us to reading the poetry by putting flesh on the dry skeleton of the poet's times and so picturing the environment of the man that we may the better enjoy his genius, or he who can read the poetry to us so well that the time and the environment fade away and the image portrayed becomes of the present? Do we learn to appreciate poets by laying overmuch stress on what we know about them or on how we feel towards their work? It is pleasing to be able to quote John Burroughs in sanction of personal inclinations, which could hardly, however, be personally as clearly put:

"There stand Homer, Dante, Chaucer, Shakespeare. Read them. Give yourself to them and master them if you are man enough. The poets are not to be analyzed, they are to be enjoyed; they are not to be studied, but to be loved; they are not for

knowledge, they are for culture—to enhance our appreciation of life and our mastery over its elements. All the mere facts about a poet's work are as chaff, compared with the appreciation of one fine line or fine sentence."

Burroughs also scores the ever-worrying attempts of some anxious-minded people to reduce everything to a formula, which they call definition:

"Literature abounds in attempts to define literature. One of the most strenuous and thorough-going definitions I have seen has lately been published by one of our college professors. It is a most determined attempt to corral the whole subject.

"'Nothing belongs to real literature,' says the Professor, 'unless it consists of written words that constitute a carrying statement which makes sense, arranged rhythmically, euphoniously, and harmoniously, and so chosen as to connote an adequate number of ideas and things, the suggestion of which will call up in the reader sustained emotions which do not produce undue tension and in which the element of pleasure predominates, on the whole, over that of pain.' The writer goes on to say, practically, every word of this description should be kept in our minds, so that we may consciously apply it as a test to any piece of writing about

the literary character of which we are in doubt.

"Fancy a reader, in his quest for the real article, going about with this drag-net of a paragraph in his mind.

"Contrast it with John Morley's definition of literature: 'All the books—and they are not so many—whose moral truth and human passion are touched with a certain largeness, sanity, and attraction of form.'"

* * *

It is only one of the misfortunes of the modern child that it dissects poetry instead of reading it. Its whole training is one of having things

brought to it instead of going after them. Lincoln Teachers.

walked six miles, because he heard that there was a grammar to be got at the end of the six miles; and he studied the book by the flickering light of a wood fire. When he got through he evidently knew something about the use of English, as the Gettysburg speech shows. But the new child has words delicately presented to his tender intellect, and many of them run through his brain like water through a sieve. It is all very pleasant for the child, for a while at least, but when he gets through with the pleasant school he has still to learn the best part, and the only vital part—the power to work. It is quite probable that we shall in time come to realize that no education is worth anything which has not taught the child the power to work, and to work at something useful, moreover. There is a curious ineptitude about people who have never learned to use their hands and their brains together; never put themselves hard at anything. They know neither their own power nor their own limitations, and so have difficulty in judging those of others.

Not even in the field which the multi-

plicity of books and the easy access of reading matter would seem to bring nearest to the new generation, is excellence apparent in the pupil. With the teacher it is different. Indeed, it seems nowadays, if one wants to become a writer of justifiable excellence, one ought to be trained to be a teacher, or a doctor—perhaps a clergyman—a lawyer, very rarely.

An editor of one of our leading magazines recently wrote:

"The education of youth is more general in this country than in any other, but the educational methods that have come to prevail do not develop strength of mental structure nor special efficiency of literary expression. Education is not so much a matter of strict discipline as it was fifty years ago. Then the demand was made upon the pupil by the teacher, whereas now it is made upon the teacher by the pupil. The difficulty is always the stimulant. The child begins to measure his own powers through the resistance they meet. The expansion of the kindergarten method does not develop mental muscle. The consequence of the now prevalent system, is that the necessity for severe training is felt just when the results of such training should be apparent and helpful—that is, after school has been left behind, and the business of life, in whatever field, has begun. If at this point in his career the youth could at once become a teacher, he would have some chance of acquiring what has been denied him as a pupil. One of the best of our recently discovered contributors is a school-teacher, and the excellence of her literary form illustrates the value of the modern teachers' training.

"Not only is our American scholarship defrauded of the re-enforcement due to it from our schools and made quite entirely dependent upon those who have the teachers' discipline, but the sound forms of literature are made to suffer corruption at the hands of the newly educated."

* * *

When a man is a worker and spends each day in recurring struggles with

occasions and men, with all their demands for action and decision, the theories that form the background of his life are apt to be instructive, to say the least. It is the fool—most likely he of idle, misapplied, or wasted energies—who says in his heart, "There is no God." The man of action may not have the time nor the opportunity for much introspective thought, yet he has an instinctive understanding of a universe governed by a Creator of definite and intelligent purpose. All about him he sees things stand still without his own moving touch, and this small, finite, personal experience is sufficient to point the way to the need of the Infinite Author of Being.

Such a man, withal ready and terse in his manner of speaking, is George H. Daniels, of the New York Central Railroad. There is rarely an utterance of his which has not a nugget of hard, good sense worth noting. Recently he said, in an address to his employees:

"Remember, my friends, you are part of a great system—a railroad system that is as near perfection as human ingenuity can make it. But any system can be defeated by one single man who places himself out of harmony with it. The perfect success of a perfect system depends upon your loyalty and individual co-operation.

"True, no man can defeat a great system except for a single instant; yet in that instant he may hurl scores to their death, and if he himself does not go down to destruction he will live only in pitiable disgrace.

"We are told that the universe is a system, devised by an All-wise Power. This seems to me to be so; and I believe that the entire business of life is to study the system and keep in harmony with it. No man can defeat the divine system—millions have tried it, but all were ground into the dust, and many injured their fellows irreparably through their own folly.

"Your success, and mine, hinge on our giving perfect sympathy, undivided service, unalloyed devotion. By working for the good of all we work for the good of ourselves; we only succeed as we work for the good of the whole. Keep in harmony with the system."

* * *

Along with the exuberance of spring, which sends, or ought to send, people to writing love poetry and May-raptures, there seems to come a tendency to revel in sadness and regret. The very fairness of the day and brightness of the sky seem to inspire in some people the desire to sigh for days that have been. It may be that when cold and blustery the day is evil enough unto itself. But in May there is a vicarious pleasure in melancholy, just as we delight to weep at a tragedy when we know that our tears are but emphasis to the pleasant reality which waits us at home.

There is no quarreling with the moods of the man who wishes to fill up with sadness on a languid May day. Perhaps he amuses himself that way. Yet to the mind busy with the present and the future there always seems something enfeebling in a mental attitude which is more than gently reminiscent. Regret, even where there has been wrong, is not repentance. It brings no vivifying grace of the soul to help it to rise. It only fritters away energies that might still be used for the better things, and at the same time lulls the spirit into a fictitious sense of righteousness by its overwhelming sense of loss of the good that might have been.

To be sure, just at this time the blue skies call us and the light winds woo, and yet most of us have to stay at home and work harder than ever—either to pay winter bills or to earn enough for

summer vacations. And that may be why the pessimistic vein breaks out so easily in May. If we could only go fishing! A general holiday for a few days early in the month would go far to keep our tempers sweet and the world jolly. The May festivals ought to be restored. To be sure, the first of the month is somewhat variable and unreliable in this climate. Decoration Day, as a rule, comes nearer the May-day ideal. Yet with all the blur of years over Decoration Day's first intention, its flowers have a melancholy suggestion. Some time about the middle of the month shops and stores should be shut up without docking the salaries, and all hands should go out and just have fun. We might put up May-poles again for the children, if not for ourselves.

Even in the days of Henry the Eighth, the court and the Queen—Catherine of Aragon—went to gather flowers on May-day. The milkmaids danced around the May-poles, and so did the courtiers, and all the world went out to "bring home the May," as the hawthorn bloom was called. Down in Provence they had the *Jeux Floraux*—the flower plays. The Provençal singers and poets gathered at Toulouse and were awarded prizes for their minstrelsy, while the streets and the houses were gay with the green and the blossoms of the forests and the fields. The heirs of their spirit to-day are the "Félibres" of Southern France, who came with the time when Joseph Roumanille and Frédéric Mistral revived Provençal as a literary language, in the first half of the last century. They, too, hold their May-day tournaments, though they no longer confine their meetings to Toulouse. Barcelona, in Spain, was the true keeper of the flower festival, and brought it down

through five centuries to us. Now the ancient festival has taken new life to itself in Cologne, the pleasant old city on the Rhine.

Ruskin, in his time, tried to revive the May-day merriment in England, at least for the school-children, and particularly for the children who, most of all, need beauty and sentiment brought to them, since there is so little native in their own lives—the children of the London poor. The idea has taken some root, but the blow of Puritanism to May-day was deep and hard, and the spirit of the world itself seems to have grown far away from the simple-hearted pleasures of Merrie England. The "flannel'd fools at the wicket" and "the muddled oafs of the goals" are probably too strenuous in their games and their positions to dance on the green around May-poles.

If we could once more give play to the simple gayety that befits the season, we might forget the yellow melancholy which comes upon us in our school-time and leads us to compare the days that are with the better ones that have been, when we ought to be making merry under the open skies. There is a bit of the savage and of the poet left in all of us who are not altogether spoiled, and in May this primitive survival cries out and will not be denied. When we have given the proper tribute of joy to the season we may go back to work with good grace.

Let us play a while in May and work a little longer in July—the midseason, when nothing is blooming and little is ripe. Then, when we cut across a white and mellow apple in September, we can see the delicate mark of the pistils in its fragrant heart with thankfulness and have no regret for the blossom that was. Then, too, we may

believe with Chaucer that the climate of heaven is enduring May, and console ourselves, when we fear that we have forgotten the "meaning of spring," by quoting the new English poet, Arthur Symons:

"The clamors of spring are the same old delicate noises,

The earth renews its magical youth at a breath,
And the whole world whispers a well-known, secret thing;
And I hear, but the meaning has faded out of the voices;
Something has died in my heart; is it death or sleep?
I know not, but I have forgotten the meaning of spring."

STUDIES IN DANTE, SECOND SERIES—VI.

DANTE'S MESSAGE ON POVERTY: SECOND PAPER.

BY REV. E. L. RIVARD, C. S. V., D. D.,

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OF all poets Dante is unquestionably the most sublimely moral. Knowing then, as he does, that it is not sufficient to point out the evilness of a course whereto nature vehemently inclines fallen man, he always accompanies his scathing denunciations of the vices he depicts with examples of the opposite virtues, thus making it evident that what he teaches is not only reasonable and fitting, but also possible and even easy of execution.

How eloquently, for instance, the poet makes those marble sculptures of "Purgatory" exhort the souls of the proud to repent of their sins! Remember how vividly he places before their eyes and ours, in fact before the eyes of all those who are struggling to free themselves from the allurements of pride, all the most striking examples of humility. There they stand carved in the marble and so lifelike that we almost fancy they are speaking.

So, too, on the fifth ledge of "Purgatory" Dante makes the spirits of

the avaricious, who are there chained to the earth, recall the great models of poverty and thus spur themselves and us to more thorough repentance for a too fond love of riches. One of these spirits recalls the low roof of the wayside shelter where Christ was born; another praises Fabricius, that great Roman general and consul whom ages have admired for his poverty and integrity:

"O good Fabricius! thou didst virtue choose
With poverty, before great wealth with vice."
Another recalls the name of St. Nicholas (the original Santa Claus), that kindly, liberal, disinterested, and grandly charitable bishop, whose bounteous gifts dowered the three indigent maidens and thus saved their youthful prime unblemished. And thus, on and on, is repeated a long litany of invocations to those model men and women who have been equally illustrious for their poverty and their beneficence.

By picturing these ideals for our contemplation, Dante means to im-

press upon us the excellence of voluntary poverty, the excellence of liberality. The free renunciation of wealth and ease marks a strong and noble soul and reveals a truly rich and generous heart.

But contempt of the petty, perishable, and care-engendering goods of time may spring from natural motives, low or lofty, and hence those who thus elect poverty in preference to riches ever fall far below those models of Christian self-denial whose love of poverty is prompted by the highest, i. e., by supernatural, motives. So, too, liberality may proceed from merely human or humane motives, and thus shines with far less lustre than that liberality which is enkindled from the ardent centre of all goodness, the divine bounty itself. We must remember that it belongs to the art of great teachers to set the highest ideals before the eyes of their disciples, and to teach them to aim higher than the ordinary mark. Ideals cease to be such, cease to be sources of inspiration, when they become easily attainable.

Hence, in order to induce all men to moderate their desires in the matter of temporal goods, and this, too, for supernatural reasons, Dante employs the best effort of his genius to present in the loveliest colors the most illustrious models of evangelical poverty. What professed religious will not feel that he has indeed chosen the better part, and what unwowed layman will not loose the strings of his purse and let his captive soul fly out of it to better things, when he comes into almost personal contact with a man, who, though he could have lived in comfort, has embraced austerity; a man who, unlike the rich youth of the Gospel, has given up everything to follow Christ; a man who has actually ex-

changed all the goods of earth for those of heaven; a man who is so enamored of his poverty, of his destitution, that he calls it all the most endearing names, that he personifies it, that it becomes for him a living influence, becomes his lovely bride, his charming spouse, the lady of his heart, his all in all, the best inheritance which he can leave to his most beloved disciples.

Such a man Dante has shown us in the person of St. Francis. Ascend with the poet to the heaven of the sun and there, amidst those luminous spirits, hear one of these holy flames speak the eulogy of this ideally poor man. With consummate delicacy Dante puts this praise of the founder of the Franciscan order in the mouth of St. Thomas, who was a Dominican. The angelic orator commences his discourse by saying that Providence had raised up two great saints as escorts of the Church in that age, men who would defend her and keep her constant unto Him who had founded her in poverty and established her in order to be the teacher of truth. The one, Francis, he describes as "seraphic all in fervency;" the other, Dominic, as "a splendor of cherubic light." But it is of Francis that Thomas will speak; it is his poverty he will extol, his humility he will exalt, his charity he will applaud. He then tells us how, even early in life, his virtue had been edifying. Hear the saintly panegyrist speak the eulogy of Francis:

"He was not yet much distant from his rising,
When his good influence 'gan to bless the
earth.

A dame, to whom none openeth pleasure's gate
More than to death, was, 'gainst his father's
will,

His stripling choice: and he did make her his
Before the spiritual court, by nuptial bonds,

And in his father's sight: from day to day
Then loved her more devoutly."

Thomas then recalls how Poverty had been, for eleven hundred years and more, bereaved of her first husband, Christ; how all that time she had been slighted, ignored, and neglected, not having a single suitor—till Francis came. He then relates how the harmony of this happy twain, Poverty and Francis, edified and charmed hundreds, who bared their feet in pursuit of such sweet and heavenly peace.

"Their concord and glad looks, wonder and love,
And sweet regard gave birth to holy thoughts." . . .

"O hidden riches! O prolific good!" . . .
"Thenceforth goes he on his way,
The father and the master, with his spouse,
And with that family whom now the cord
Girt humbly: nor did abjectness of heart
Weigh down his eyelids, for that he was son
Of Pietro Bernardone, and by men
In wondrous sort despised."

The Saintly Splendor next relates how marvelously the new order increased in numbers and how it was twice approved by Rome; he recalls how on the Alvernan rock Francis took from Christ the last signet (the stigmata), "which his limbs two years did carry," vivid marks and fitting recompense of his intense love. Finally, his death is recorded in these words:

"Then, the season came that he,
Who to such good had destined him, was pleased
To advance him to the meed, which he had earned
By his self-humbling; to his brotherhood,
As their just heritage, he gave in charge
His dearest lady; and enjoined their love
And faith to her; and, from her bosom, willed
His goodly spirit should move forth, returning
To its appointed kingdom; nor would have
His body laid upon another bier."

What a sublime example of poverty!
What an all-compelling and beautifully

consistent model of that much-neglected virtue Dante has put before the eyes of all ages!

Can those who look upon these lofty ideals, who read in the lives of those saints the lessons of Christ so well realized, still lack the generous will and courage to bear the discomforts attendant upon the changeful fortunes of human life? Can the rich, with such models before them, still grind the poor into abject poverty to enrich themselves the more; and can the poor envy Dives his riches? No! Upon our knees, let all crave from heaven the boon that these sublime examples may efficaciously move us to the moderation which both reason and faith command.

In this moderation, rather than in profound theories of economics and sociology, will we find the solution of trusts and strikes. Organize and counter-organize, legislate and counter-legislate all we may, unless we become penetrated with the simple and elementary Christian truth that poverty is not a disgrace, that wealth is not the *summum bonum*; unless, if rich, we become liberal like Can Grande, "the sparkles of whose virtue shot forth in him in equal scorn of labors and of gold, whose bounty spread abroad so widely as not to let the tongues, e'en of his foes, be idle in praise thereof" ("Paradise," C. XVII); and, if poor, unless we resignedly submit to what fortune Providence metes out to us, and consume not our hearts in desires as unlawful as they are unsatisfying—then, I say, in spite of all, will trusts continue to be rapacious and strikers rush madly into greater, to avoid lesser, evils. Save under the constraint of religious motives cupidity will ever make the earth a hell. The Christian

idea and love of poverty alone can smooth difficulties and cause peace to reign both in the individual and in society. This is one of the most useful lessons Dante teaches our age.

There is just so much material wealth, and it cannot be possessed even in equal portions by all. Only spiritual goods can be shared or possessed in their entirety by all, and yet never suffer diminution. Pluck the reed of humility, for instance (as Dante did in "Purgatory"), and another straightway grows in its place. But not so with material goods; what one possesses another cannot have; and experience demonstrates that all cannot long hold an equal quantity of wealth. Then some certainly must learn to do without the many things which they can never obtain or which they know not how to retain; and just as surely are those into whose hands Providence confides plenty obligated in the name of God to assist the indigent.

Again, man has just so much capacity and energy to love; if with all his energy he fills his heart with earthly goods, pins all his affections to wealth and money-making, he has none left for God or fellow-man. Right reason dictates he should distribute his affections upon various objects in due proportion, loving God above all things, and then other men as himself, and material wealth in its proper relation to himself, his fellow-creatures, and God. Thus we find that the best lovers of the Deity have been those who most loved mankind and least loved wealth. The more they emptied their hearts of the affections for material goods, the more room was made therein for love of human kind and of the Creator. What more thoroughgoing contemner of riches than St. Francis,

and what more ardent lover of God and of every human being! What more poetic lover, even of the birds, whose songs were for him psalms of praise, and of the flowers, whose perfume was for him an incense of prayer mounting heavenward!

Dante beautifully and forcefully teaches the lesson of poverty. Moreover, he himself was a poor man not only by compulsion, but by choice. Before the confiscation of his goods he was poor in spirit, the blessedness whereof he also sings, the blessedness whereof is also shared by thousands of excellent laymen to-day. There is strong evidence that Dante belonged to the third order of St. Francis.

"I had a cord that braced my girdle round,
Wherewith I erst had thought fast bound to
take
The painted leopard."

This cord is generally interpreted to be the cord of the third order. Dante had entered this confraternity in early life so that, by the self-denial and various mortifications which the rule prescribed, he might obtain mastery over his unruly passions. It is this cord which Virgil casts down to the monster Geryon:

"This when I had all
Unloosened from me (so my master bade)
I gathered up, and stretched it forth to him.
Then to the right he turned, and from the
brink
Standing few paces distant, cast it down
Into the deep abyss."

Thus it is that Dante throughout his grand poem shows himself a strong moral teacher, spiritually guided and enlightened. He is one of the world's greatest lights, whom we cannot too much heed, thank, admire, and follow. He seeks to detach men from meaner things, to uplift them to a higher plane of aspiration, and in words of fire

and with flaming examples point out the sure way of righteousness. Like a courageous general, full of faith in the justice of the cause, he exemplifies his command to advance by marching at the head of his army, and thus inspires it with the enthusiasm of victory.

QUESTIONS.

1—What types of poverty does Dante praise in "Purgatory"? and why?

2—From what two sorts of motives

may poverty be elected or liberality practiced?

3—Why does Dante present as the most perfect the types of evangelical poverty?

4—Describe St. Francis as the ideal of poverty.

5—What is the present social and economic value of these teachings?

6—How is poverty the secret of great love of God and of fellow-man?

7—Show that Dante was poor by choice.

SHORT STUDIES IN POETIC APPRECIATIONS—VI.

BY CONDÉ B. FALLEN, PH.D., LL.D.

STRIPPING away the unessentials which are so often used in the definition of poetry, we may say that the art at bottom is the metrical expression of analogies. The poet discovers the likenesses in things which are different, and utters this discovery in measured language, according to the law of his art. It is this utterance in the spoken word that we have been heretofore studying. Let us now say something about the more intimate utterance of the poet in the imagination, which is his proper faculty.

It is not, however, in the imagination as the mere image-gatherer of the reports of the external senses that the poetic faculty consists; it consists in the imagination as the analogy-discovering faculty, as the power which synthesizes the similitudes of different things, and by the law of metaphor expresses their differences in a unity of imagery which makes the things unseen become visible in the likeness of

the things seen. Shakespeare, in whom this faculty stands preëminent, puts the matter of it thus:

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from
earth to heaven;

And as imagination bodies forth
The form of things unknown, the poet's pen
Turns them to shapes, and gives to airy
nothings

A local habitation and a name."

When the imagination simply gathers external images and associates them, not in any likeness, but merely in their outward occurrences and relations, it is exercising its ordinary functions only. But when the imagination comprehends two different things in similitude under the same image, wherein the likeness is made manifest with their difference, it is transcending the commonplace and entering upon the region of the beautiful. It is then responding to the law of beauty, which is the manifestation of unity in variety. The imagination, informed with the intellectual light, is

now the analogy-discovering faculty. In other words, it is the faculty which discovers the beauty of things, that relation of likeness and difference which in space gives proportion, and in time, harmony and rhythm. The verbal expression of this is called metaphor, or that figure of speech wherein a name, attribute, character, or action of one object is assigned to another to which it is not literally applicable. Poetry is in its essence the discovery of and the expression of this likeness. I am not saying that there are not other properties in poetry, but that this is the very essence of it. Passion and emotion are indeed concomitant qualities of poetry, but never without metaphor or analogy as the substratum. You may have passion and emotion without poetry, but you cannot have poetry without metaphor; when you have passion and emotion in metaphorical utterance, then you have poetry in its greatest intensity. This may be finely illustrated from the murder scene in "Macbeth." *Lady Macbeth* awaits her husband in the hall just outside *Duncan's* chamber:

"*Lady Macbeth*: My husband!

Macbeth: I have done the deed. Didst thou not hear a noise?

Lady M.: I heard the owl scream and the crickets cry. Did you not speak?

Macbeth: When?

Lady M.: Now.

Macbeth: As I descended?

Lady M.: Ay.

Macbeth: Hark!

Who lies i' the second chamber?

Lady M.: Donalbain."

There is not a single metaphor here. It is not poetry, yet it is intensely dramatic; the speech is direct, terse, and surcharged with the deepest emotion. But, a moment after, we do get poetry blended with a profound emotion

when *Macbeth* begins to contemplate the consequences of his hideous deed:

"*Macbeth*: Methought I heard a voice cry
'Sleep no more!

Macbeth does murder sleep,' the innocent sleep,

Sleep that knits up the ravell'd sleeve of care,

The death of each day's life, sore labour's bath,

Balm of hurt minds, great nature's second course,

Chief nourisher in life's feast."

Here the emotion utters itself in metaphors, and we have poetry. *Macbeth* sees the likeness of his murderous deed in its terrible consequences to his peace of mind. As he murdered the sleeping king, so has his treacherous deed murdered, not literally, of course, sleep; and, just as the *innocent* king was murdered sleeping by *Macbeth* so does his imagination attribute that quality of *innocence* to sleep. So likewise throughout the other lines the image of one thing is used to express another; sleep is figured under the image of a tailor sewing up the rent in a garment, then under the image of death itself, of a refreshing bath, of a medicine, of a course and a food at a feast. All this is analogy, one thing garbed in the image of another, and in this way is fulfilled the law of beauty. It is the difference observed in the likeness, and the likeness discovered in the difference, that give us delight in reading the lines. The poet has gathered all this similitude for us in his imagination, and sung it in the rhythm of his lines; and it is the same law of beauty which underlies both our mental and sensible appreciation. In the rhythm the ear discovers the likeness and the difference of measured language, and in the analogues of the imagination the mind perceives the unity and variety which make beauty.

I have just said that emotion is not an essential element of poetry. At the same time, one must remember that they are closely associated; for, as emotion usually profoundly stirs the imagination, it seeks an imaginative mode of utterance. Emotion is an agitation of passion in some phase or other, and deeply moves the sensibilities, which, we may say, center in the imagination. It does not follow from this that every person who has an emotion utters himself in poetry. But, granted the poetic imagination in a person, then, when he is moved, he seeks the expression of his emotion in metaphorical language. This is only to say that the poetic temperament, when moved, naturally turns for utterance to that mode of speech which is native to it; an obvious enough truth when formulated. Just as obvious is its converse, though not always seen. A person who has not the poetic temperament, when moved, does not seek to express himself in tropical language; his emotion will be uttered directly. In other words, we must eliminate the idea that emotion, as such, has the quality of poetry. All that we may justly say is that poetry, whose essence consists in metaphorical utterance in measured language, is largely emotional. You will, therefore, find emotion in nearly all poetry. When the sensibilities are agitated in the person of poetic temperament, the imagination is readily affected by the disturbance, and begins to declare itself according to its peculiar power. Reversely, in the poet, whose sensibilities are delicate and tender, the imagination easily arouses the emotions. This is the reason we so often see the element of emotion included in the definition of poetry. Rightly, it is not of the essence

of poetry, and can be called only a familiar concomitant.

In Shakespeare's description of the poetic faculty, quoted already, we have the root of the whole question. The poet, "of imagination all compact," gathers from nature about him, from heaven and earth, from man and from all man's relations, the imagery in which he bodies forth his conception. In the jocund summer he sees the heyday of time's pleasures, in the tumultuous seas the surging of the passions, in the sere and yellow leaf the image of the decay of human life, in the whiteness of the lily the purity of innocence or chastity, and, as the melancholy Jaques puts it, even sermons in stones. He, therefore, embodies his thought in the coloring which heaven and earth supply. He is essentially an image-maker, only the imagination he employs speaks in analogues, that is, it directly manifests not the object from which it immediately draws its image, but, by reason of the likeness which the poetic eye perceives, rather the object to which that image is applied, as the sere and the yellow in the leaf directly expresses by analogue the decrepitude of old age and only indirectly and remotely the decay of the dying foliage.

In such comparisons, whether in simile or metaphor, lies the essence of all poetic language. Direct speech is not poetical; it has no analogue; it shows forth no unity in variety; it is a mere statement of fact as perceived by the senses. *Brutus killed Cæsar* is a direct statement of fact, and has no poetic quality; but *treason's treacherous shaft laid the Roman eagle low* rises to the poetic order, for it expresses the event by analogy.

This power of expressing one thing in the image of another is the heart of

poetry. The great poet possesses the analogy - discovering faculty in a great degree. His imaginative grasp is deep and high, broad and profound; he perceives the similitude in things hidden from the ken of average mortals, whose imaginative power is limited and shallow; he truly searches heaven and earth for the glittering raiment of his thought, clothing it in the splendor of the sun or the majesty of ocean as he grasps the relations, near or remote, which bind the universe in the golden chains of harmony about the feet of God. Within the great poet's purview, so closely bound are all parts of the universe, he cannot stir a flower without the trembling of a star. Just in proportion to his power of grasping in analogues the unity of all things in their multitudinous variety will be the degree of greatness of his poetic faculty.

The proposition here laid down is that the imagination, in so far as it is the analogy-discovering faculty, is the seat of poetic power. But back of the imagination lies the intellectual faculty, and, while the imagination is the immediate organ of poetic comprehension and expression, the intellect still governs the poet, as the regulative and illuminative power in the region of speculation. Poets are rational, just as other men, though, unlike other men, they possess a great degree of comprehensive imagination. With them, therefore, there is need, nay, in proportion to the greater energy of the imagination, greater need, of direction by the intellectual faculty as the regulative factor in their mental make-up.

It is a fallacy to suppose that the poet abandons himself to the absolute sway of imagination and takes no account of the intelligible aspect of

things. Poets, at least great poets, always have a philosophy of things, an intellectual estimate of the meaning of the universe. It is this philosophical conception that they embody in their verse, not as philosophy, as the abstract speculation of pure intellect, but as poetry, as the concrete and imaginative expression of their theory in analogues. Dante pictures the universe as the work of the Divine Power; love and wisdom, which built the framework of things, as a temporal platform whereon man might freely work out his salvation and arrive at the consummation of happiness in the possession of God in the beatific vision. Calderon's conception is the same as Dante's, taking the dramatic form. Shakespeare sees in man an insoluble riddle, and, while delighting in the power and beauty of nature and the activity of humanity, sees life lost and swallowed in the abyss of death without the solution of its meaning and purpose; with him all is vanity of vanities, the dust and ashes of life gone down into the grave. Wordsworth conceives the universe to be the serene reflex of the Divine Thought; man lives beautifully and sanely only when he dwells in unitive contemplation with God through nature. Tennyson sees in the universe the manifestation of the Divine Will, working out the Divine purpose to that one far-off Divine event, to which the whole creation moves; to him the harmony of the universe consists in the correspondence of all created things in law and order with the processes of development thus established in the Divine design. Browning sees in all creation a Divine tendency onward, to some unseen, unknown goal, which he does not define; aspiration constitutes the way of righteousness in human

living and makes the beauty of existence. Francis Thompson beholds in Jesus Christ the supreme and sublime type of all things; the universe to him is simply an analogue of Christ; man reaches the Divine goal by treading the path of sorrow which Christ first trod to the consummation of Calvary. Thus the poets have a distinct intellectual conception of the universe, a philosophical system conceived in the speculative order. But unlike philosophers, who express their views in abstract propositions speculatively arrayed, the poets search heaven and earth for analogues wherein to concretely embody their systems of thought. Their value as poets depends upon the power of this analogy-discovering faculty and its virtue of utterance.

This power is a gift. Not all men possess it, and those few who are so endowed enjoy it in varying degrees. It is a natural faculty, not a mysterious something beyond critical estimate. Its foundation is in the human imagination, which all men have, but not in the same degree. The poet is naturally gifted with the faculty in a remarkable manner, but it is radically, in kind and in essence, the same as is common to all humanity.

Though a natural endowment of hu-

man nature, the faculty is none the less to be cultivated to attain the fullness of its power. Given the natural power, the poet is made, in so far as he cultivates his faculty to its utmost range. And this cultivation is as the cultivation of any other human power, by exercising it about its proper object and according to the laws governing its specific art. If we examine into the lives of the poets and their methods of work, we shall find that they labored, as other men in divers pursuits, to build up their own and to achieve the result which placed them in the peerage of their art. At the same time, it is not to be forgotten that, however prolonged, arduous, and faithful may be the labor, no man can become a poet who does not possess the natural foundation on which to build. The man whose imagination is limited in its apprehension of the external, and even the internal, world—and this is the case with most men—to the mere gathering and expression of the direct imagery furnished by the senses, can never make a poet. In such a one the analogical power of the imagination is lacking, that power of comprehending in near and remote things the likeness which constitutes the essence of the analogue, wherein lie the poetic elements.

THEME-WRITING—IV.*

BY THE REV. JOHN TALBOT SMITH.

XII—THE ROMANTIC STORY.

FOR the sake of convenience I shall place under one head the romantic story and the story of adventure. While the latter is usually treated by the realistic method, it is truly romantic, since the adventure is always out of the common and lifts average people into the atmosphere of romance. Thus, when Miss Prim, ancient, commonplace, and sour, wakes at two in the morning in the fifth story of her residence, and finds the house on fire, with no escape except by the ladder; when her hair is set on fire and her escape in scanty garments is accomplished by a miracle, she is the heroine of an adventure which is so closely allied with romantic that it can be treated in the romantic manner. This consists in lifting all the elements of the story far above the common plane of living into ethereal regions.

In the romantic story, character is exaggerated. It looks natural, but it is really artificial. The writer may have an actual personage in his mind as he writes, but his method of describing his subject is like an artificial light, which throws all things into an extraordinary perspective; the shadows are deepened, the strong points are doubly illuminated, and while the picture seems natural it is quite the contrary. In the same way incident becomes exaggerated. The conversation of the characters in the romantic story is also highly colored, much more so than conversation in the realistic one; and in the stories of Dumas and Hugo the

high coloring is carried to the absurd. Nevertheless, the talk is ever witty and entertaining. The setting of the scene in the romantic story is always picturesque to the last degree, and no character ever escapes the setting.

This exaggeration is the root of the controversy which has flourished between romancists and realists so long. As usual, the road of safety lies between the two schools.

XIII—THE REALISTIC STORY.

The term romanticism gave rise to the term realism. Romanticism, by its exaggeration of character, incident, and language, led to a reaction nearly as violent as itself, and the reaction called itself realism. Both realism and romanticism are fads, and in defense of each the literary world amuses itself by raising a splendid row now and then. Fifty years ago Hugo and his adherents filled the world with clamor over romantic fiction; ten years ago Zola was shouting for realistic fiction. Both are dead just now as far as fiction is concerned. Common sense keeps the middle of the road, however. The romantic has lost ground in life and fiction, and the realistic has the surer place; because the romantic is exceptional, and the realistic is constant and ordinary; because the former requires less artistic skill, and the latter demands the best that the artist can give.

There are three forms of the realistic story. For convenience we may call them petty, vulgar, and artistic. The

* Abstracts from a course of lectures on English Composition, delivered at the Champlain Summer School, 1901.

writers of the three forms may all be artists, but for one reason or another those who use the first two forms are wasting their time. To be realistic it is not necessary to be small, so small that a grand style will not lift the subject above mediocrity. This is the fault of Howells, and his imitators, and of the immense number of popular story writers. Their themes are so little and commonplace that realistic fiction becomes ridiculous from their method. Vulgarity in realistic fiction is represented by the French novelist, Émile Zola. As Hugo made romanticism ridiculous, so Zola has made realism terrible. In fact he killed it for his day, since men got tired of seeing a great artist squander his splendid talent on descriptions of manure, on the vilest in woman, on the useless and squalid in man. He has passed away. The true realism in fiction is that which the sensible writers of all times have employed in their great stories, and which Thackeray so well represents. Romanticism and realism rise and fall, since they are mere terms, the sport of great minds; but true art, realism in the artistic sense, endures forever, and pleases men of every race.

XIV—THE PSYCHOLOGIC STORY.

Strictly speaking the story in which soul-analysis is a prominent element has no right to be called psychological. That term is only a trick of the critics. A story is a story no matter what may be its prominent element. When a writer makes mind-action, or soul-action the theme of the story, paying little attention to incident as we know it in the ordinary tale, he is said to be writing a psychological story. As a matter of fact in every story worth reading the study of motives, the pre-

dominance of character, are always and of necessity the prominent features. This is a modern development of the art of fiction. One needs very little knowledge of scientific psychology to produce a story entitled to praise as psychologic. Acute observation and steady use of the Scriptural rule: look into the heart and write, will enable the intelligent to write a good story of its kind.

It is the abuse of the psychologic treatment in the story which has brought the term into prominence. When George Eliot devoted a large novel to such a theme as the possible guilt of a woman who refused to hold out her hand to her drowning husband, and when four hundred pages were given over to the preliminaries to this scene, one feels the appropriateness of naming such a story psychologic. It can hardly be called a story at all.

For true and sound psychologic treatment, suited to the story, Newman's *Callista* is a shining example. Long before George Eliot elaborated her treatises in the guise of fiction this study of the soul illumined by the light of grace had made its way without blare of trumpet, hardly noticed, into the literary world; and it will be remembered when the best of Eliot's are forgotten. In such a story soul-action is the hinge of incidents, and incidents are not only plentiful but rich. Newman's work could easily be turned into a play. A greater example is the play of *Hamlet*. The *Deluge* of Sienkiewicz is one of the finest examples in our day, and of course the *Scarlet Letter* must not be forgotten.

XV—STYLE.

Having studied the mechanism of the essay pretty thoroughly, and applied it

to various forms of composition, we shall now examine that elusive but distinguished quality of writing commonly called style. It has been disputed even to our day whether there be such a thing. When the great Newman was asked how he had acquired his beautiful style, he replied that he had never made any effort to acquire it, and therefore could not tell the method. Mr. Frederic Harrison, a fine writer, and a sound authority, sneers at the thing. Barrett Wendell calls the ability to write an essay in itself style, because each man writes in his own fashion. This does away with style altogether.

Are these writers justified in their position? A house is a house, of course, whether it be a hovel or a palace, and every one who writes must do so in some fashion. But what a difference between Newman and a sensational reporter, between a railroad shanty and the Capitol at Washington! I believe there is such a thing as style, and that it can be described, since it cannot be defined, as the powerful expression in words of beautiful convincing thought and emotion.

It is a true saying that the style is the man. Herein lies the secret of style. Observe men like the historian Freeman. Learned, fluent, clever, he wrote third-rate English. We meet every day people whose wit and humor in conversation are remarkable, but who cannot inject a spark of these powers into their writing. There are many

writers in the land whose productions are as much alike as sawdust from as many mills.

What is wrong with these people, little and great? Their style is not themselves. They have not learned to put their own personal qualities on paper. On the spur of the moment, urged by feeling or conviction, they can talk with power, grace, and wit; but they can rarely get these same qualities on to paper. The secret of style is to be able to transfer yourself to the printed page. It is the great labor of the true writer, and his latest and most difficult accomplishment. When the mechanical has been mastered, as I have described it to you, then a clever writer has the opportunity to develop a true style.

QUESTIONS.

- 1—What makes the romantic story?
- 2—What part does exaggeration play in it?
- 3—In what consists the difference between romanticism and realism?
- 4—Is there any middle way between them?
- 5—What is really meant by the term psychology as applied to the novel?
- 6—What proportion should be observed in the development of incident and the analysis of character?
- 7—What is style?
- 8—Why do styles differ in writers?
- 9—Has style anything to do with the mechanism of composition?

THE PRACTICAL APPLICATION OF ETHICAL TEACHING.

ADAPTED FOR THIS DEPARTMENT FROM A COURSE OF LECTURES DELIVERED
AT THE CATHOLIC SUMMER SCHOOL, SESSION OF 1901.

BY REV. THOMAS I. GASSON, S. J.

III—THE ETHICS OF SELF-DEFENCE IN WAGE-EARNING CIRCLES.

THE modern industrial world has become the arena of conflict between master and servant, between capitalist and laborer. From the lips of the toilers we frequently hear the questions: "Have we a right to live? Does the earth belong to a few fortunate individuals, by whose gracious favor others are allowed to subsist? Have certain persons a first mortgage upon the land and upon its treasures?" On the other hand, we are informed by the capitalists that labor is a commodity to be bought and sold in the market as other commodities are bought and sold, with its price regulated by the law of supply and demand. Hence, under this view, when the labor market is glutted, the employer is justified in purchasing the labor commodity at the lowest possible price, whether that price be sufficient or not to keep the breadwinner in reasonable comfort. The laborer should have no voice in the matter; as a commodity he is to be treated as any other commodity, and to complain of wages or of the hours of labor is as unjustifiable as it would be in a given number of foundation stones to refuse to support an edifice or in a Panama hat to refuse to ward off the rays of the sun from its owner's head. It is not strange that men of views like these should condemn absolutely and always any attempt on the part of the laborer to better his condition or even

to protect himself, for commodities, as such, have no rights.

But are these views sound? Are they in harmony with the dictates of natural reason, with the promptings of an unprejudiced conscience? A brief consideration of certain fundamental points will make it clear that the opinions referred to are not only not in harmony with, but are unequivocally antagonistic to, right reason. It is, first of all, a fact beyond dispute that the material world and its treasures are not the exclusive property of any favored class. They were all created for mankind, to help all the members of the human family to prepare themselves for their exalted destiny. Since man is solemnly bound to this momentous duty, it is an incontestable inference that from nature itself he has a clear claim upon the means necessary thereto. Life being the foundation upon which every act of a rational agent depends, it follows that every man has a right both to life and to all those things which are indispensable for the preservation of life. So true is this, that where life is threatened we may resort to the most effective measure, even to bloodshed, to defend it. Indeed, so sacred is life regarded by the Almighty that, although it is a gift, yet it is a unique gift. Most gifts can be refused or returned at the will of the recipient. Not so with life; that

must be accepted, when given, and it cannot be surrendered, except at the decree, direct or permissive, of the Omnipotent Donor.

With these solemn obligations hanging over every rational being, it is obvious that labor differs entirely from all other commodities. There is as wide a difference between human activity and inanimate forces as there is between a man and a bar of iron. They belong to entirely opposite categories, and to place them in one and the same is to close one's eyes to patent and well-established facts. The wear and tear of human life claim a compensation which cannot be demanded by other agents. Hence man is endowed with the right to all that is necessary for his own preservation and for the preservation of all those who are naturally dependent upon his exertions. The principles of justice are not saved, unless the laborer receives in return for his labor enough to support himself and his family in moderate decency.

The immortal defender of the working classes, Pope Leo XIII, aptly expressed this truth, when he declared in his encyclical of 1891: "The labor of the workingman is not only his personal attribute, but it is for him an absolute necessity; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each has a right to procure what is required to live, and the poor can procure it in no other way than by work and wages. Let it be granted, then, that, as a rule, workmen and employer should make free agreements, and, in particular, should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain be-

tween man and man, namely, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If, through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or a contractor will give him no better, he is the victim of force and injustice."

Hence the question naturally arises: What, if injustice be done the wage-earners, may they demand as an equitable return for their toil? May they claim by mild measures, if possible, by forcible, if necessary, that which natural justice admits to be theirs? May they form organizations to defend themselves against injustice, and may they collectively refuse to sell their labor under what they esteem to be unfair conditions? These leading questions have been pithily answered by the learned Prof. Coppens of St. Louis University: "Labor unions are lawful," he says, "because a right to an end implies a right to the means necessary to attain that end, if such means do not violate the rights of others. Now, laborers have a right to fair wages; therefore, they have a right to the just means necessary to obtain fair wages. But organized association on the part of workmen is often necessary; it is often the only means of securing fair wages from overreaching employers. Such association does injustice to no one. Therefore, workmen can, with justice, have recourse to labor unions as a means of self-protection."

With regard to the question of strikes, Father Coppens says: "Strikes are not illicit, because men have a right to refuse working for unfair wages. Their place may be taken by others, and the latter cannot justly be prevented from doing so, except by moral suasion."

This really sums up all that can be said on the subject. No one will deny the soundness of the principle that what one man may lawfully do, a thousand other individuals may do, provided always that in combination the rights of third parties are not violated. Neither can any one deny the right of an individual to refuse to sell his labor for a return deemed by him entirely inequitable. If the law of nature sanctions this proceeding on the part of any one individual, it will not condemn similar and concerted action on the part of a number of individuals. Nevertheless, it must be sternly borne in mind that an organization must hold most sacred the personal liberty of others. To make use of violent measures against those who are unwilling to join in the strike is a direct violation of the fundamental principles of justice. In his own home and over his own labor each one is an absolute monarch within those limits laid down by the Almighty for the wise government of the universe.

Moreover, we must not forget, as a wise thinker has aptly remarked, that "strikes and lock-outs are both equally acts of industrial war, and those who engage in them, whether employers or employed, incur a very grave responsibility, just as a government does which engages in war. An unjust or an unnecessary war, a war to which no duty calls us, or which is not demanded by the vital interests of the country, is one of the greatest political crimes. So it is with industrial conflicts. It is neither true nor just to say that strikes are never justifiable; but it is most true that the burden of proving their necessity lies upon those who engage in them; that even when that necessity can be established the appeal to such a mode of settling dis-

putes is an appeal, just as war is, to rough and wasteful means; and by such means nothing is organized, and no advance is made toward a solution of the great problem of the best relations between capital and labor."

Some persons maintain that industrial agitations and strikes are utterly at variance with Christian teaching. Did not our Blessed Lord, those say, emphatically make this clear in His sermon on the mount, when He formulated the fundamental principles of Christian ethics? "You have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth.' But I say to you not to resist evil, but if one strike thee on the right cheek, turn to him the other also; and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. Give to him that asketh of thee, and from him that would borrow of thee turn not away."

In view of the insistence with which these words are frequently cited against all forms of protest against wrong, and all forms of combination on the part of workmen for self-defense, it will not be without fruit to inquire into the true meaning of the words uttered by our Lord during His memorable hill-side mission. Did the Founder of Christianity impose upon His followers, in the words quoted above, a policy of entire non-resistance to wrongdoers? Is it a crime, according to Christian principles, to protest against injustice? Is self-defense a sin? Is refusal to submit to tyranny a moral wrong? Are we bound to keep silence under oppression? Is the logical outcome of Christian teaching a nation of contented slaves?

If the words of the Redeemer are to be taken in their literal meaning

as a precept obligatory in act, if they embody laws of conduct for all circumstances, if they depict the standard of everyday life, then passive endurance and tame submission must be the badge of the Christian. It would follow that every outcry against injustice would be unlawful; every appeal to the courts would be a crime; every war, even in defense of one's fatherland, an atrocity; every strike an outrage against Christian ethics. The wife would have to bear in unbroken silence her husband's brutality; the parent would have to submit with supreme indifference to the outbreaks of an unruly, insolent child; the hard-working toiler would have to observe a dead, uniform quiet under gross injustice and cruelty.

The tyrant and the hypocrite urge that the Saviour's words should be so understood. It strengthens the merciless grasp of the despot to wrest from the doctrine of Christ an apparent support for his nefarious doings; it consoles the smiling hypocrite to turn to his own fell purposes the mild teachings of the Gospel and to throw the mantle of Christian perfection over his unscrupulous plots. Have we not known those who masquerade in the garb of Christianity, and who prate of its lofty teaching, while they set at defiance the fundamental principles of justice by branding protest against iniquity as criminal and the cry for justice as the voice of rebellion?

That our blessed Lord did not intend the words in question to formulate an obligatory standard of conduct on all occasions is evident from His own sacred life. For when He was struck on the cheek before the tribunal of the high priest, He did not offer the other cheek to the servant who struck him,

but earnestly remonstrated with him: "If I have spoken evil, give testimony of the evil; but if well, why dost thou strike Me?" He thus taught us by His own divine example that we can always ask for proof when charges are preferred against us, and that those who refuse to give proof or who make baseless accusations are guilty of monstrous sin.

How striking, too, is the scene in St. Paul's life when, being on trial before the high priest Ananias, he was, by order of the judge, struck on the mouth. It was an outrage that needed reproof and protest, and St. Paul exclaimed, in burning words: "God shall strike thee, thou whited wall." Here was no passive submission, but an indignant rebuke to the unjust churchman, who had taken advantage of his lofty position to satiate his personal feelings of jealousy and of spite.

Not less striking is that other scene in St. Paul's life when he was summoned to plead his case before Festus, the governor. When the proposal was made to the apostle of the Gentiles that his case should be transferred from the Roman to the Jewish court at Jerusalem St. Paul not only refused to accept the offer, but demanded to be allowed to appeal to Rome, since this special privilege belonged to him as a Roman citizen.

All this is sufficient to convince us that our blessed Lord did not inculcate passive acquiescence in the unscrupulous doings of tyrants and of unjust rulers. It was well said by one of the meekest men of the last century. "There are numberless cases in which it may be our duty to resist evil, or to go to law to vindicate right, or to contend against oppression."

Hence it follows that the form of protest on the part of workman against em-

ployer known as a strike is not opposed to Christian teaching. For just as an individual has a right to refuse working for unfair wages or to demand shorter and fairer hours of toil, so a body of men have the right to organize for general protection, and, as an organization, to refrain from working until their equitable demands are granted. Such methods of protest, as has been remarked before, are often the only available means to secure right wages and fair treatment from unprincipled employers. It is true that in their agitation workingmen must keep strictly within the lines of equity. They must neither destroy property nor interfere with the personal liberty of others. They may, indeed, use moral suasion to swell their numbers and thus to present a more formidable front to their enemies, but they cannot adopt tactics which infringe upon that personal freedom in the disposal of his labor which belongs to every man by virtue of the unwritten law of nature.

What, then, does our Lord mean by His injunction to turn the left cheek to the person striking the right? He refers to the disposition of heart in which we are to seek for our rights. In place of the heat of passion, in place of the waywardness of caprice, in place of the unreasoning spirit of revenge, which was so dark a blot upon latter-day Jewish legislation, we are bidden to vindicate our rights and to lift up our voices against tyranny, in all calmness of mind, in sober judgment, and in that spirit of magnanimity which, while punishing for the evil deed, regards the evil doer with pity. Christ, therefore,

did not lay upon us the precept of sullen silence, but that of active benevolence.

As that saintly man, Father Cole-ridge, remarks: "The Saviour bids us give to him that asketh of us and not to turn away from one who wishes to borrow from us. That is, the mere demand for help, either in the way of gift or loan, is to have a power over us, on account of our relation to all men as brothers, or our indifference to earthly goods, or our sense of our own dependence upon God, who has made His own mercifulness to us conditional upon the mercy which we show to others. It is the disposition and readiness of mind which is a matter of precept. There are many cases in which a person ready and desirous to assist every applicant for the love of God, will yet pause and even think it right to refuse, inasmuch as either justice, or Christian prudence, or true charity makes it better to withhold the aid. But the desire and cheerful readiness to help all is a part of the invitation of our Lord to which all are bound who bear His name."

In like manner, even when claiming redress for injustice, we must not forget the universal law of charity and of mutual forgiveness. Protest is frequently necessary; violence, never. And inasmuch as boards of arbitration are far more in harmony with the higher Christian perfection than other methods of righting wrong, it is easily seen that the policy advocated by our illustrious Pontiff, Leo XIII, for the adjustment of present social evils, should receive our warm sympathy and our hearty co-operation.

CHRISTIAN DEMOCRACY—IV.

BY REV. MORGAN M. SHEEDY.

THE Holy Father, as was seen in the last paper, draws a sharply defined line between Christian Socialism and Christian Democracy. The latter name he would give to that benevolent movement approved by his Holiness which is at present going forward both in Europe and America in behalf of the people.

Over and over again Leo XIII has told our restless age that it can secure peace only through organized religion; that religion alone can effectively deal with anarchy and social discontent; that religion alone can restore the moral balance to the human race; that religion alone can end the conflict that exists between labor and capital. And he points to the failure, everywhere witnessed, of all efforts hitherto made by nations and governments to live without Christian guidance. The result of such efforts can be seen in the present state of civilized society—discontent, hatred, and profound unhappiness.

Human law cannot reach the real source of the conflict between labor and capital. Governments and Legislatures are helpless in their attempts to restore harmony. The modern world, proclaims the Vicar of Christ, must be rechristianized, brought back to the principles and maxims of the Gospel. The capitalist and the workingman must be taught to recognize each other as brothers; each must look at the other through kindly eyes. The Christian religion alone can draw men together in love and peace. As the wealth of the world increases, the gulf between the worker and his employer will widen and deepen unless

it be bridged over by justice and charity and that mutual forbearance which is inspired by Christian morals. In a word—let it be repeated—moral and social redemption can come only through organized religion. The evil spirit of the time can be driven out only through religious influences. Such is the teaching of Leo XIII. It is his first and last message to this distracted age, which has forgotten God and keeps blindly on in its forgetfulness.

In the encyclical on Christian Democracy, Leo XIII utters a word of warning against certain dangers to which this popular movement is exposed. What he says applies more especially to the conditions in Europe—in Italy and France. Here in America, supposing the movement had taken definite form, his words could hardly apply. Christian Democracy can have nothing to do with politics or political parties; can have nothing to do with the various changes of administration which may occur in a government; can have nothing to do with any movement to effect a change in the form of government. Those who devote themselves to the welfare of the working people should never “be actuated with the purpose of favoring and introducing one government in place of another.”

Another word of warning is added by the Holy Father, and this has recently been reinforced by the letter of Cardinal Rampolla to the Catholic Bishops of Italy. There must be nothing said or done to create aversion for the more favored classes of society. And here let me quote the words of Leo XIII:

“In the same manner, from Christian

Democracy, we must remove another possible subject of reproach, namely, that while looking after the advantage of the working people they should act in such a manner as to forget the upper classes of society, for these also are of the greatest use in preserving and perfecting the commonwealth. As we have explained, the Christian law of charity will prevent us from so doing, for it extends to all classes of society, and all should be treated as members of the same family, as children of the same Heavenly Father, as redeemed by the same Saviour, and called to the same eternal heritage. Hence the doctrine of the Apostle, who warns us that: 'We are one body and one spirit called to the one hope in our vocation; one Lord, one Faith and one Baptism; one God and one Father of all who is above all, and through all, and in us all.' Wherefore, on account of the nature of the union which exists between the different classes of society and which Christian brotherhood makes still closer, it follows that, no matter how great our devotion may be in helping the people, we should all the more keep our hold upon the upper classes, because association with them is proper and necessary, as we shall explain later on, for the happy issue of the work in which we are engaged."

The same counsel is repeated in the letter of Cardinal Rampolla. He writes:

"Absolutely opposed to the true spirit of charity, and hence also to the Christian Democracy, must be considered any language calculated to inspire aversion in the people for the upper classes of society. Jesus Christ wished to unite all men in the bonds of charity, which is the perfection of justice, in order that they might be animated with mutual love for one another and work together for their mutual interests. With regard to this duty of mutual assistance, which is incumbent on all classes of society, it is well to quote the teaching of the Sovereign Pontiff in the above-mentioned encyclical, 'Graves de communi': 'It is necessary to remove from the conception of Christian Democracy another objectionable feature, namely, that, while putting all its strength into the task of seeking the advantage of the lower classes, they may not seem to neglect the upper classes, too, for these are equally necessary for the preservation and perfection of society. By the natural union

of the masses with the other classes, rendered still closer by the spirit of Christian brotherhood, all the good that can be accomplished for the elevation of the masses redounds also to the advantage of the other classes—especially considering that, in order to attain the end in view, it is both expedient and necessary to seek the help of those classes. It will be particularly necessary to procure the benevolent co-operation of those who, by birth, position, intelligence, and education enjoy most credit among the citizens. Should this co-operation be lacking, little indeed will be effected toward the attainment of the desired advantages for the people. Certain it is that the more multiplied and intense the co-operation of the most estimable citizens, the safer and shorter will be the way for attaining those advantages.'"

As was noted in a former paper of this series, the American Civic Federation, which already has done such excellent work, is following almost to the very letter the directions of the Holy Father.

Catholic workingmen are urged to follow the teaching of Leo XIII; priests are exhorted to preach it to the people and to set an example unto others at all times, by being fair and charitable in their relations with both bodies of society. During the excitement attendant on strikes or lock-outs here in America, there will be occasion for our Catholic priests to follow the wise counsels of the Holy Father. To the everlasting credit of the American priesthood it can be truly said that rarely, if ever, has one of them been found who was not on the side of justice and charity. There have been not a few instances where the prudence and wise counsels of the local Catholic priests have effected an amicable adjustment of a bitter contest between labor and capital. Both parties in the strife came to look upon him as a disinterested and impartial mediator and were willing to abide by his decision. In this way have we known many strikes to be ended.

BIBLE STUDIES—X.

SHORT SKETCHES OF THE APOSTLES—ST. BARTHOLOMEW IN CHRISTIAN ART.

BY THE REV. JOHN F. MULLANY, LL. D.

ST. BARTHOLOMEW is nowhere mentioned in the New Testament except in enumerating the apostles. However, tradition completes the story of his life. According to one tradition, he was the son of a husbandman; according to another, he was the son of Prince Tolmai. After the ascension of Christ, this apostle traveled into India—even to the confines of the habitable world, carrying with him the Gospel of St. Matthew. Returning thence, he preached in Cilicia and Armenia; and coming to the city of Albanopolis, in the latter country, he was condemned to death as a Christian, and he was first flayed, then crucified.

In works of art, St. Bartholomew is not a popular theme. In devotional figures he carries in one hand the Gospel of St. Matthew; his peculiar attribute is a large knife, one of the instruments of his martyrdom. The legends describe him as having a quantity of strong black hair and a bushy grizzled beard, which, with his large knife, give him a strange appearance. The German and Flemish painters have followed the traditions literally, while the Italian artists have given him a milder and more dignified appearance. They picture him as a man of a cheerful countenance, wearing a purple robe and attended by angels. Sometimes he has his own skin hanging over his arm, as among the saints in Michael Angelo's Last Judgment, where he is holding his skin in one hand and

grasping the knife in the other. In the famous statue by Marco Agrate in the Milan Cathedral, he is terrible to behold. It is noted for its anatomical precision. The church of Notre Dame at Paris has a beautiful picture of the saint healing the Princess of Armenia. In the early Greek representation on the gates of San Paolo he is affixed to a cross, with his hands fastened above his head: an executioner with a knife in his hand is near by. One of the best paintings of the saint is by Agostino Caracci. There is a very good copy in the Metropolitan Museum, New York City. Ribera has taken this apostle as the subject for several of his great pictures; one of them is in the National Gallery, London.

LIFE AND LABORS OF ST. BARTHOLOMEW.

The name given to this apostle is not his proper one, but signifies the son of Tholomew or Tolmai, it being compounded like Barjona and Bartimeus. Several interpreters of the Holy Scriptures take him to have been the same person as Nathaniel, a native of Cana in Galilee, one of the seventy-two disciples of Christ, to whom he was conducted by St. Philip, and whose innocence and simplicity of heart deserved to be commemorated by our Blessed Redeemer Himself. (John, i, 14.)

St. Bartholomew was chosen by Christ one of His twelve apostles, when He formed the sacred college. (Matt., x, 3.) He was a witness of our Lord's principal actions on earth and of His glorious resurrection. He was

instructed by our Saviour in His divine school. The saint is mentioned among the disciples who met together to unite in devout prayer after Christ's ascension; and, with the rest, he received the Holy Ghost. Having been prepared by the example and instructions of our Blessed Redeemer, and by humble and fervent prayer, he was filled by the Holy Ghost with a heroic spirit of humility, mortification, and contempt of the world, and with a holy zeal and tender charity. Thus, armed and endowed with all virtues in an eminent degree, he and the other apostles converted many barbarous nations to Christ, and carried His name to the remotest corners of the earth.

St. Bartholomew, in discharging his apostolic duties, penetrated into the farther Indies, as Eusebius (l. 5, c. 10) and other ancient writers testify. Eusebius also relates that St. Pantænus, about the beginning of the third century, found there some who still retained a knowledge of Christ and showed him a copy of St. Matthew's Gospel in Hebrew, which they assured him St. Bartholomew had brought into those parts when he planted the faith among them. This apostle returned again into the northwest of Asia and met St. Philip at Hierapolis in Great Phrygia. Hence he traveled into Lycaonia, where, Chrysostom affirms, he instructed the people in the Christian faith. But we know not even the names of the countries in which he preached the Gospel.

St. Bartholomew's last journey was into Great Armenia, where, preaching to a people completely given up to the worship of idols, he was crowned with a glorious martyrdom, as St. Gregory of Tours assures us. The modern Greek historians say that he was con-

demned by the Governor of Albanopolis to be crucified. Others affirm that he was flayed alive, and afterwards crucified—this double punishment being in use not only in Egypt but also among the Persians. His relics now lie deposited in a porphyry monument under the high altar in the famous church of St. Bartholomew, in the Isle of the Tiber, at Rome. The feast of this apostle in ancient Western martyrologies is marked on the 24th of August, but among the Greeks on June 11th.

When we call to mind how many prisons the apostles sanctified, how many dangers they braved, over how many vast regions they traveled, and how many nations they brought under the gentle yoke of Christ, we are filled with admiration and astonishment. But if we wonder at their courage, zeal and labors, we have still greater reason to wonder and to sorrow at the want of zeal shown by ourselves, who do little for the spread of God's kingdom on earth, or even for the sanctification of our own souls. It is not owing to the want of means or of divine grace, but to the want of courage and determination, that we are so remiss; that we seek few opportunities for the exercise of charity toward our neighbor; that we have little time for prayer and recreation and little relish for the practice of fasting and penance. If we examine ourselves carefully, we shall find that we deceive ourselves by vain promises, and that sloth, tepidity, and indifference see many obstacles, which fervor, industry, and determination might readily remove. The apostles who suffered so much for God, still honestly called themselves unprofitable servants, made no account of their labors, and were altogether taken up with the thoughts of what they

owed to Him and how infinitely they fell short of the ideal. True love exerts itself beyond what seems possible, yet counts all it does nothing.

The peculiar virtue of the apostles was zeal for the Divine glory, the first condition of the love of God. And

can a Christian truly say he loves God while he is indifferent to His honor? Then it is the first part of his duty to pray, that he may himself perfectly attain to the happiness of devoting to God all the affections of his soul and all the actions of his life.

FUNDAMENTALS OF BIBLE STUDY.

BY REV. THOMAS B. KELLY.

VI—INTERPRETATION OF THE BIBLE.

DEFINE hermeneutics and exegesis. Hermeneutics (from the Greek "ermeneuein," to explain) is that science, or branch of science, which formulates and expounds the principles and rules governing the interpretation of the Holy Scriptures. Exegesis (from "ex," out, and "ageisthai," to guide) is the art of unfolding the meaning of the Sacred Text in accordance with the rules and principles of hermeneutics.

From these definitions it is evident that while both terms are very closely allied, still, one of them must not be used for the other because they are not interchangeable. Hermeneutics is a science; that is, knowledge thoroughly digested and methodically arranged. Exegesis is an art; it is the legitimate application of that knowledge to the end for which it was acquired. Hermeneutics is the theory; exegesis is its application.

Hermeneutics and exegesis, in their broadest sense, are not peculiar to the Bible alone; they are used wherever there is question of the meaning of any writing, ancient or modern, sacred or

profane. Thus, for example, we have expounders of the Rubáiyát, of the Divina Commedia, of Shakespeare, and of Browning; but those terms are most generally applied to the study of the Holy Scriptures.

As the value of any science will depend upon the correctness of the results which it produces, so hermeneutics will stand or fall by the conclusions produced by its attendant art, exegesis. This is the history of the arts and sciences whenever they are correlative. First comes the art with its tentative efforts to produce results; then, from the sum of these experiences, there are gradually evolved the various fixed principles which become the science, or digested and methodical knowledge. Exegesis was practiced long before the principles and rules which govern it were reduced to an exact science.

The expounding of any obscure or mystical writing is always a difficult task and more especially if the exposition be not contemporaneous with the composition. This is particularly true as to explanations of the Bible, because (1)

it is not a purely human work, (2) of the extended period of time embraced in its composition, (3) of the multiplicity of the contributors, (4) of the various languages in which they wrote, and (5) of the varying signification of words from one generation to another. The expounding necessitates, among other things, the study of cognate languages, the investigation of the context passages, the examination of the use of parallelisms, etc.

2—In what sense may a text be used?

Exegetists, no matter how they may differ about the refinements of subdivision, are practically of one mind in saying that the Holy Scripture has two general meanings; that is, it may be understood in either of two senses, the literal or the typical.

The literal sense is that which the writer intended proximately and directly to convey through the medium of the words used. It is the primary object of his statements. The question has been discussed by commentators, both Catholic and Protestant, whether there is or is not more than one literal meaning to at least some of the texts of Holy Writ. The affirmative opinion was held by St. Augustine; but this never was the teaching of any considerable number of commentators at any time in the Church. Nowadays such an opinion would not be admissible. The consensus of writers on this point is summed up in the words of Prof. Beelen, of Louvain: "No argument has yet been advanced sufficiently strong to prove that one and the same passage of Scripture has anywhere more than one literal sense."

This literal sense may be divided into (a) the proper literal, and (b) the derived literal. The proper literal, or grammatical sense, is that which the

words in their proximate usual sense would convey: v. g., "Queen Esther also, fearing the danger that was at hand, had recourse to the Lord."—Esther, xiv, 1. The derived literal, or figurative sense, is that which the writer proximately and directly intends to convey; and this sense may be based upon a tropical, or figurative, acceptance of the words which he uses: v. g., "Behold the Lamb of God."—John, i, 29.

The typical sense, also called the mystical, or the spiritual sense, is that through which the Holy Ghost, the Author of the Holy Scriptures, seeks to convey to our souls some particular lesson by means of the persons, objects, and events expressed in the literal sense. God's object in inspiring the writing of the Bible was not to leave us an authentic history of the human race, or of the Jewish people; it was rather to stimulate mankind to serve Him. These records, containing the evidences of His attributes and perfections, are an aid to our own sanctification and a contribution to His greater glory. Future generations were not only to admire and adore the providence of God, as exercised in behalf of the Jewish people, but the manifestations of it were to serve as lessons for the guidance, consolation, and encouragement of those who were to live centuries later, even to the end of time. St. Paul says as much: "Now these things were done in a figure of us, that we should not covet evil things as they also coveted."—I Cor., x, 6.

All these persons and events were types of things foreseen by God in the future. These future things we call the ante-types. Now a type, or the typical sense, may be (a) allegorical, (b) tropological, or (c) anagogical.

The allegorical, or prophetic sense, is that expressed by the types, or figures, which refer directly to Christ and His Church on earth: v. g., individuals as types: Adam, the father of the race; Melchisedech, the eternal priesthood; Isaac, the son sacrificed by the father; Joseph, the savior of his brethren; Moses, the leader from the land of bondage; David, the king of God's people, etc. Objects as types: the ark, the only means of salvation; the brazen serpent, the only hope of the infected; the manna, the heavenly food, etc. Events as types: the rejection of Hagar, and the casting off of the Jews; Esau and Jacob, the Jewish and the Gentile nations, etc. The epistles of St. Paul are especially rich in examples of this prophetic sense.

The tropological, or moral sense, is that expressed by the types which inculcate a moral lesson for our guidance: v. g., "Thou shalt not muzzle the ox that treadeth out thy corn on the floor" (Deut., xxv, 4) was a direct command to the Jews regarding the exercise of kindness and the restraining of niggardliness. St. Paul finds in it an injunction to contribute to the support of the ministers of religion.—I Cor., ix, 9; I Tim., v, 18.

The anagogical, or mystical sense, is the meaning of the types which signify the things of the world to come, or the Church in her glorified state: v. g., Jerusalem, the chief city of the promised land, is a type of the abode of the beatified, the heavenly Jerusalem. "And I, John, saw the holy city, the new Jerusalem, coming down out of heaven," etc.—Apoc., xxi, 2.

Besides these, the two proper, senses of the Holy Scripture, there is another which is not properly a sense, or mean-

ing; it is called accommodation, or the accommodative sense. It is the application of some Scriptural quotation to something of which there is no intimation, in either the literal or typical sense, in the passage quoted. This adaptation of the Sacred Text was used by the writers of the New Testament quite frequently, and it is very difficult to distinguish its use at times from the true typical sense: v. g., God said to the Jews, through Moses, "Keep my laws and my judgments, which, if a man do, he shall live in them. I am the Lord."—Deut., xviii, 5. These words pertaining only to the observance of the old law are adapted by St. Paul to strengthen the just claims of the Gospel Law, whose end is faith in Christ: "For Moses wrote, that the justice which is of the law, the man that shall do it, shall live by it."—Rom., x, 5.

This adapted sense has been used extensively by ecclesiastical writers in all ages to inculcate moral truths, and it is used quite frequently even at the present day by preachers when addressing their audiences.

There is still another sense, which is invented by rationalists, and which they call the mythical sense. They apply this meaning to any Scripture statement whose truth they are unwilling to admit. Under this sense they class all of Genesis, at least to the call of Abraham; generally, miracles whether Jewish or Christian; in a word, all the supernatural events of the Old or New Testament. This sense cannot be admitted by Catholics; and it is rejected by every Protestant writer who is not imbued with rationalism.

For Catholics and non-Catholics the mystical sense furnishes a solid basis in discussion, because it has the authority which comes from its use by

our Lord and His Apostles. Since the Holy Ghost is the Author of the Scriptures, it is not lawful, at least for Catholics, to question the arguments founded on the use of this mystical sense. But the strongest argument is that founded upon the literal sense.

3—What is the fundamental error of Protestant interpretation?

Although the different sects among Protestants give various explanations as to the manner in which they are safeguarded from error in the interpretation of Holy Scripture, still the fundamental principle underlying all is the belief that each individual is quite capable of discovering by his own lights the true sense of God's written word. Some of them, recognizing the fact that man's judgment always needs safeguarding and direction, hold that to every sincere searcher of the Scriptures there is given by the Holy Ghost an intellectual illumination which makes clear the true meaning of every Scriptural doctrine necessary to salvation. They recognize the necessity for an infallible interpreter, and an authority against whose decision there shall be no appeal; but as they are unwilling to grant the claim of the Church to this office, they are forced to seek refuge in the unreasonable assertion of an individual infallibility. Their fundamental error consists in this: they assert that the individual is to be his own interpreter of the divine law, though they illogically refuse to allow him to interpret human law for himself. The absurdity of this contention is shown best by the spectacle of countless sects, each with its mutually contradictory creed, founded upon the same texts of the Bible. It is evident also by the lack of harmony of belief

among the members of each sect as to what is necessary for salvation.

4—What is the Catholic system of interpretation?

From the first days of Christianity the reading of the Holy Scriptures in the Catholic Church was accompanied by explanation and exhortation. Many of these expositions have come down to us in the writings of the early Fathers. These learned men were the first to develop and formulate the laws of interpretation, and they applied them in a scientific manner in their controversies with Jews, pagans, and heretics. St. Augustine may be called the father of hermeneutics, since he compiled the first book on the rules of interpretation.

In the beginning the work was exhortative rather than critical; but as scientific knowledge developed and the enemies of the Bible endeavored to use that knowledge for the overthrow of Holy Writ, a Catholic interpretation gave a patient hearing to all claimants, and, sifting the evidence, rejected what was false, and incorporated in its system what was true. Indeed, many of the objections of our present-day rationalists were anticipated and answered by St. Augustine and other early commentators. Unlike the Protestant interpreters, the Catholic has the work of nineteen centuries to guide him in his researches, a work achieved by some of the greatest intellects which have blessed our earth. With this as a foundation and a safeguard the Catholic interpreter pursues the very same methods which our latter-day non-Catholic investigator claims to have introduced.

To mention philology alone, as early as 1311 the Council of Vienne ordered the study of the Hebrew, Chaldaic,

and Aramaic languages in connection with that of the Scriptures at the universities. Every advantage was taken of the latest advances in the sciences which might bear in any way on the Sacred Text. This old-time thorough study of everything likely to assist in the interpretation of the Bible is still pursued in our seminaries and universities. The same is to be said of the study of the evidences which the Sacred Text itself furnishes. Credence is not given hastily to ill-digested or visionary theories; nor does the Church change her position because of the assumptions of enthusiasts or the minimizings of supple apologists. While examining the claims of archæology, geology, anthropology, geography, and profane history, she is always mindful of the fact that the Bible is God's word, and consequently that it is truth, no matter how other things may seem to contradict it.

5—What is the safeguard of Catholic interpretation?

The Catholic who would interpret the Holy Scriptures, whether privately for his own edification, or publicly for the direction of others, is not left without supervision or guidance in his deductions. This safeguard of Catholic interpretation is the infallible authority of the Church to teach her subjects, and to pass apodictical (final) decisions concerning their investigations, no matter what may be their position or attainments. This absolute authority was given when Christ said to His Apostles: "Going therefore, teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world."—Matt., xxviii, 19–20. This authority has been recog-

nized from the beginning by her faithful children, and it has furnished the only safeguard against the errors to which human intelligence is subject in its researches in this very difficult branch of learning.

The warrant for this assertion of absolute decision is evident from the decree of the Council of Trent in its fourth session, April 8th, 1546: "Furthermore, in order to restrain petulant spirits, it [the Council] decrees that no one, relying on his own skill, shall—in matters of faith, and of morals pertaining to the edification of Christian doctrine—wresting the Sacred Scripture to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which holy mother Church—whose it is to judge of the true sense and interpretation of the Holy Scriptures—hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such interpretations were never intended to be published."

This is no modern position of the Church. The necessity for such a safeguard was understood in the days of the Apostles. St. Peter bears witness to the difficulty of interpreting the writings of St. Paul when he says: "In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." II Pet., iii, 16.

It may be alleged that the Church has no power over the speculations of the human mind in the study of the secular sciences; that her province lies solely within the spiritual sphere. But this objection is unreasonable and unsound. As God is the author of all truth, whether natural or supernatural, and as He has constituted the Church

the custodian of revealed supernatural truth, it follows that she, to be true to her trust, must approve, tolerate, or condemn all deductions and propositions enunciated as natural truths and laws in so far as they are in harmony with, or in contradiction to, the more certain truth in her keeping.

6—Explain the two dogmatic laws of interpretation.

There are two dogmas of the Church which every Catholic commentator must bear in mind when explaining the Sacred Text: (1) the Holy Scriptures are divinely inspired; (2) the Church is the sole judge as to the true sense and interpretation of the Holy Scriptures.

In support of the first law we have the decree of the Council of Trent (session iv, April 8th, 1546): "The Council, following the examples of the orthodox Fathers, receives and venerates, with an equal affection of piety and reverence, all the books both of the Old and of the New Testament—seeing that God is the author of both. . . . But if any one receive not, as sacred and canonical, the said books entire with all their parts . . . let him be anathema."

To confirm the second law we have this decree by the same Council on the same day: "No one, relying on his own skill, shall—in matters of faith, and of morals pertaining to the edification of Christian doctrine—wresting the Sacred Scripture to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which holy mother Church—whose it is to judge of the true sense and interpretation of the Holy Scriptures—hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such inter-

pretations were never intended at any time to be published." This decree was confirmed by the Vatican Council in the following words: "As the things which the Holy Synod of Trent decreed soundly concerning the interpretation of Divine Scripture, in order to curb rebellious spirits, have been wrongfully explained by some men, We, renewing the same decree, declare this to be their sense: That in matters of faith and morals appertaining to the edification of Christian faith and doctrine, that is to be held as the true sense of Holy Scripture, which holy mother Church hath held and holds, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture; and, therefore, that it is permitted to no one to interpret the Sacred Scripture contrary to this sense, or even contrary to the unanimous consent of the Fathers."

From the first law these two corollaries follow: (1) No inspired writer can contradict himself or any other inspired writer; (2) There is nothing contained in the Scriptures at variance with any truth, historical, scientific, or philosophical.

Truth can never contradict itself. Hence, when a statement is made apparently subversive of some Scriptural statement, we must examine the newcomer to see if it really is a truth. Then the Scripture statement is to be examined as to its relation to matters of faith or morals. If there is still contradiction, it is because the natural truth has not been defined clearly, or its sponsors draw unwarranted conclusions.

Concerning the second law, authoritative interpretation, it may be said that there are two modes of interpretation: (1) direct, and (2) indirect.

Interpretation is direct when the Church explicitly declares that she attaches a certain meaning to a particular passage or text of Scripture. This may be done by a solemn declaration, or by the universal assent continued down from the earliest times of the dispersed Church.

Interpretation is indirect when the Church lays down that we must always interpret the Holy Scripture in a manner conformable to the analogy of faith. By the "analogy of faith" is meant the agreement which exists between all the parts of the deposit of faith. This agreement is necessary, since the Holy Ghost, the Spirit of Truth, is the Author of the Scriptures.

ANSWERS TO BIBLICAL SEARCH QUESTIONS IN THE APRIL NUMBER.

XXVI.

- 1— "The city decked herself
To meet me, roared my name; the
king, the queen
Bade me be seated, speak, and
tell them all
The story of my voyage, and while
I spoke
The crowd's roar fell as at the
'Peace, be still.'"—Colum-
bus, 9-13.

2—"And rising up, He rebuked the wind and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm."—St. Mark, iv, 39.

3—The reason why our Lord set forth on this voyage in the evening was that He was desirous of securing much-needed rest. This would have been impossible for Him anywhere on the Galilean coast; so He determined to pass over the lake to the solitudes of Perea.

4—His short stay in Perea seems to have borne no great spiritual fruit. The

inhabitants appear to have been terrified at the display of His powers; "and all the multitude of the country of the Gerasens besought Him to depart from them; for they were taken with great fear. And He, going up into the ship, returned back again."—Luke, viii, 37.

5—Our Saviour's miracle of stilling the tempest demonstrates more clearly than even His healing of the diseased the fact of His divinity. Skeptics might say that His power over infirmity was some rare natural endowment; but in the laying of the tempest, He manifested His power over even the laws of inanimate nature, something altogether outside the sphere of human control. This argued that either He was divine or that the divinity was working through Him; in either case that His claims were to be admitted. Hence the question of His companions: "Who is this, think you, that he commandeth both the winds and the sea, and they obey him?"—Luke, viii, 25.

6—On one other occasion our Lord used the sea to manifest His power. When the people, in gratitude for His miracle of multiplying the bread, would have made Him king, He commanded His disciples to cross the lake while He retired into the mountains. "When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea and drawing nigh to the ship, and they were afraid."—John, vi, 19.

XXVII.

1—"He is only a cloud and a smoke, who was once a pillar of fire,

The guess of a worm in the dust and the shadow of its desire."—Despair, v. 29, 30.

2—"And the Lord went before them to shew the way by day in a pillar of

cloud, and by night in a pillar of fire: that He might be the guide of their journey at both times."—Exodus, xiii, 21.

3—The first reason why this pillar of cloud and fire accompanied the Jews in their wanderings was that God desired to impress as vividly as possible upon the minds of His chosen people His ceaseless watchfulness for their welfare. Heretofore their lot had been such in Egypt as to lead them to conclude that God had abandoned them to the caprices of their enemies; the thought of an overruling providence had well-nigh vanished; so, for the rebuilding of this belief, this long-continued miracle was necessary. Another reason was that His constant visible presence among them, made manifest by such a miracle, was necessary to strengthen and encourage them amid the hardships and trials which they were to experience before they would enter the Promised Land. That the greater part of those things was to come upon them because of their own perversity does not invalidate this view. It but shows in a clearer light how God adapts His providence to the weaknesses of men for the fulfilling of His own designs.

4—"There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people."—Exodus, xiii, 22. It accompanied them in all their wanderings during the forty years they spent in the desert until they had entered the land of Palestine. During the day it went before them, leading the priests who carried the ark; at night, when the camp was arranged, it hovered over the tabernacle in the center of the tribes sleeping about it.

5—This luminous cloud is a symbol of God's loving providence for all His

creatures. It is a testimony that God did not create mankind, and then leave them to live their lives without care on His part. It is one of the best evidences of His continual solicitude for even our temporal welfare.

6—Another miracle, which existed with that, and which also demonstrates God's care of His creatures, is the manna which fell daily from heaven, and which nourished the people during those forty years. "And the children of Israel ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan."—Exodus, xvi, 35.

XXVIII.

1—"Thereafter, when Sir Balin entered hall,
The lost one found was greeted as
in heaven
With joy that blazed itself in wood-
land wealth
Of leaf, and gayest garlandage of
flowers,
Along the walls and down the
board."—Balin and Balan,
77-81.

2—"I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance."—Luke, xv, 7.

3—The object of this parable was to demonstrate to the Pharisees, and to those who might think like them, that God does not cast off forever the soul which might happen to fall away from Him by sin; that God hates, not the sinner, but the sin.

4—This parable of the lost sheep is connected in the Gospel narrative with two others treating of the same

matter, the lost groat, and the prodigal son.—Luke, xv, 8-10, 11-32.

5—These three parables are so closely connected because our Lord wished to show as vividly as possible the wonders of the divine mercy. The first one is connected with the other two to make its hidden points clearer. The sinner who wanders away from God by sin is utterly unable to do anything efficacious towards his own conversion. This is symbolized by the utter helplessness of the coin which has to be sought out so diligently. The parable of the prodigal shows the manner in which God's grace acts upon the soul of the sinner, and how the sinner in turn must respond to the promptings of grace in order that the conversion may be perfect.

6—The reason for the great joy in heaven upon the conversion of even one sinner is because the fruit of the shedding of Christ's blood has become greater. Our Lord came to destroy the kingdom of Satan; and the best evidence of this destruction is the wresting of souls from his power. Besides, every fresh conversion means an augmenting of the glory of God, the interest closest to the hearts of His followers whether on earth or in heaven.

XXIX.

—"The beauty that endures on the spiritual height,

When we shall stand transfigured, like Christ on Hermon hill,

And moving each to music, soul in soul and light in light,

Shall flash thro' one another in a moment as we will."—

—Happy, x, 1-4.

2—"And He was transfigured before them. And His face did shine as the

sun: and His garments became white as snow."—Matt., xvii, 2.

3—The miracle of Christ's transfiguration seems to have taken place at the beginning of the third year of His sacred ministry. The Gospels say nothing definite on this point; but we know that it took place soon after the first prediction of the Passion. The Church celebrates this feast on August 6th; but it is more than probable that the event happened earlier in the year.

4—Our Lord took three witnesses to see His transfiguration because the Mosaic law required the testimony of two or three witnesses to a fact; and as they were to keep silent until after His Resurrection, a number of witnesses was necessary to have the fact accepted. "But in the mouth of two or three witnesses every word shall stand."—Deut., xix, 15. As to His choice of the three, Peter was to be the head of His Church, James was to be the first martyr among the apostles, and John was His best loved follower.

5—The Gospels tell us that "His face did shine as the sun: and His garments became white as snow." The figure or form of His body was not changed; but He allowed to appear a few dim rays of the glory connaturally due to His body on account of the hypostatic union of the divine and human natures. The reason why He was transfigured is that He might strengthen the faith of His apostles during the coming ordeal of the Passion, and that they might have this for use afterwards as an argument for His divinity. St. Peter so used it when he said: "For we have not, by following artificial fables, made known to you the power and presence of our Lord

Jesus Christ; but we were eyewitnesses of His greatness."—II Peter, i, 16.

6—St. Matthew (xvii, 1-9) gives merely a rapid sketch of the occurrence, saying that it happened six days after the prediction of the Passion. St. Luke (ix, 28-36) tells us that it happened eight days later (counting, perhaps, the date of the prediction and that of the transfiguration), and that Jesus had gone "up into a mountain to pray." From this it is clear that the miracle occurred either late in the evening, or very early the next morning. This is borne out by the words of St. Luke: "But Peter and they that were with him, were heavy with sleep. And waking, they saw His glory, and the two men that stood with him."—Luke, ix, 32.

XXX.

1—"Mary: We heard that you were sick in Flanders, cousin.

Pole: A dizziness.

Mary: And how came you round again?

Pole: The scarlet thread of Rahab saved her life;

And mine, a little letting of the blood."—Queen Mary, act III, scene ii, 21-24.

2—"And they said to her: We shall be blameless of this oath, which thou hast made us swear: If when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother, and brethren and all thy kindred into thy house."—Josue, ii, 17-18.

3—God seems to have directed the steps of the spies to her house, because although she was such a great sinner, still she was the only one who believed in the God of the Hebrews. She said

to them: "I know that the Lord hath given this land to you."—Josue, ii, 9.

4—The truth of this story is attested by the fact that her descendants were living in Palestine at the time the account was written. "But Josue saved Rahab the harlot and her father's house, and all she had, and they dwelt in the land of Israel until this present day: because she hid the messengers whom he had sent to spy out Jericho."—Josue, vi, 25.

5—This occurrence is a proof of the fact that God in choosing His agents does not select them according to human standards. He makes use of the little things and the despised to carry out His will, so that men may understand that it is really His infinite power which is shaping all things to His own ends.

6—St. Paul (Heb., xi, 31) makes use of this incident to prove to the Jews the wonderful fruits and efficacy of faith as shown in the early history of the Jewish people themselves. "By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace."

SEVENTH LESSON.

To be answered in the Next Number.

CRITIQUE OF THE BIBLE.

1—State briefly the aim of Biblical criticism.

2—What is meant by textual criticism?

3—Indicate the chief causes of textual errors.

4—Define higher criticism in its best sense.

5—What good results has it produced?

6—Explain the genuineness, the integrity, and credibility of a book.

BIBLICAL SEARCH QUESTIONS.

XXXI.

"It is expedient for one man to die, Yea, for the people, lest the people die."

- 1—Give the quotation from Tennyson.
- 2—Locate the allusion in St. John.
- 3—Who and what was Caiaphas?
- 4—Why could the high priest prophesy?

5—Why did they deem Christ's death expedient?

6—What line of action was followed by Jesus?

XXXII.

"With Cain's answer, my Lord: Am I his keeper?"

- 1—Give the quotation from Tennyson.
- 2—Locate the allusion in Genesis.
- 3—Why was Cain's sacrifice rejected?
- 4—What was his punishment?
- 5—Who was his most noted descendant?
- 6—What other descendants of Adam are mentioned?

XXXIII.

"Such times have not been since the light that led
The Holy Elders with the gift of myrrh."

- 1—Give the quotation from Tennyson.
- 2—Locate the allusion in St. Matthew.

3—Who and what were the "Holy Elders"?

4—Why did this star attract their notice?

5—What significance attaches to their gifts?

6—What is known of their subsequent history?

XXXIV.

"Fairer than Rachel by the palmy well."

- 1—Give the quotation from Tennyson.
- 2—Locate the allusion in Genesis.
- 3—Who was Rachel?
- 4—What were the names of her children?
- 5—Where was she buried?
- 6—How does she figure in the Gospel?

XXXV.

"Eight that were left to make a purer world."

- 1—Give the quotation from Tennyson.
- 2—Locate the allusion in Genesis.
- 3—What was the belief of the ancients on this point?
- 4—In what sense was the deluge universal?
- 5—What about the token of God's promise?
- 6—How does modern criticism regard this catastrophe?

THE STUDY OF THE BIBLE AT THE BEGINNING OF THE TWENTIETH CENTURY.*

BY THE REV. WILLIAM O'BRIEN PARDOW, S. J.

IV—THE BIBLE AND "BROAD CHRISTIANITY."

IF there is one so-called fact of which the nineteenth century, at its demise, was very proud, and of which the baby twentieth century seems to be already prouder still, it is that that century had succeeded in "broadening" Christianity.

We can hardly take a step in the study of religious questions without meeting this startling assertion that Christianity needed "broadening," and that at last, after 1900 years, the herculean task has been accomplished. At one time the amazing doctrine crops up at a funeral. The preacher, a non-Catholic of course, states that the deceased was one of nature's noblemen, whom all must remember with admiration. "True," continues the preacher, "he adhered to no Church: his larger faith was not confined by creed or dogma, but in all that stands for true Christianity he was a man of whom any Christian Church might well be proud." At another time, similar statements appear in a review which claims to hold its own at the forefront of "advanced thought." Perhaps the word "Mind" is printed in large capitals on the cover of the review. But it is far easier to put mind on the covers than to inject it into the matter between the covers. The review is speaking of some one or other of the many new books on religion, which threaten soon to become epidemic. It says: "The author of the book before us has conferred a

genuine boon on all Christian thinkers. In its pages, he casts a straight glance into the very eyes of the Master, without allowing Church or creed to so much as color a single statement."

Now, what amazes me is that the reasoning powers of multitudes of men and women of our day have become so atrophied from disuse or misuse as that they hear or read these results of downright aberration without so much as even a mental protest.

It is not from the biblical standpoint only that I challenge such astounding statements: they are a disgrace to reason and to the century in which we live. Christianity without dogma is a contradiction in terms, and the man who professes that he admits the former and rejects the latter has bid adieu to his reason. It is unworthy of a man to use the mask of religion in order to deceive the unthinking multitude. The only Christianity is that of Christ, and that is Christianity with dogma. The very men who wish to be "broad" and to reject dogma are most inconsistently loud in their praise of the prayer of prayers, the "Our Father;" for that prayer is full of dogmas. It asserts that God is our Father, not merely our Creator and Liege-Lord, and that is a dogma. It asserts the existence of heaven, and that is dogma. It asserts the brotherhood of man, and that is a dogma. We are doing a great service to human reason in forcing

* Abstracts from a course of lectures delivered at the Champlain Summer School, 1901.

the heralds of so-called "broad Christianity" to admit that they are really betrayers of Christ.

This ever-repeated praise of "broad Christianity," this continued antagonism to creeds, is the more hypocritical as it is proclaimed in the name of science. Science, it is dinned into our ears, has thrown light on everything, has revolutionized old teachings, has made all things new; why should not religion and beliefs be also modified under its dazzling brilliancy?

How little real thought there is in this ever-recurring talk! Science has never revolutionized a single truth; the most exact modern research has never overturned a single science. Science has upset some theories, very true; but real scientific truth has never been shaken by any new discovery. How could it be?

Mathematics has not sacrificed the least of its tenets since the creation of the world. Now, Christianity is not a theory; it is the truth of God, and truth is one and cannot be broadened nor narrowed.

The mariner's compass also is most dogmatic. How much soever the passengers of our ocean steamers may hope to avoid the storm by heading in some other direction, the inexorably dogmatic needle ever points to the north, and tells them that, if their journey is

north, in this direction must they tend. Has any one ever said that it was degrading to the sailor to be thus fettered by the compass? Does any one look forward to the day when the magnetic needle will not be so dogmatic and so unbending? It is this very dogmatism which is the salvation of the ship. So it is with Christ's teaching. His Christianity is the salvation of mankind, because it is unchangeable truth; because it points unswervingly to the Polar Star of God.

One becomes intellectually weary and sick of hearing men and women who claim not only to be thinkers, but also to be Christians, so often assert that definitions change, and that Christianity has outgrown its early beliefs, and needs to be restated for the coming century. As if Christ taught His doctrine, received from the Father, only for the early centuries; as if what was the truth of God in the first century might become false at the close of the nineteenth! Those who speak thus have never understood what revelation means, have never grasped the Christianity of Christ.

In protesting, therefore, against so-called "broad Christianity," the Catholic Church is defending the inalienable rights of reason as well as the rights of revelation, and the "broad Christian" is neither a Christian nor a man.

A COURSE OF READING ON THE PAPACY AND THE EMPIRE.

HISTORICAL READING FOR MAY—GUGGENBERGER'S CHRISTIAN ERA, VOL. I.

(Continued.)

WITH the present month we enter the period of the Crusades. The subject may be divided into the following sections: The Crusades, from the first to the fourth; the Papacy under Alexander III and the Empire under Frederick Barbarossa; the contest between Alexander III and Henry II of England, with Thomas à Becket as the central figure; development of the history of Ireland; height of the political power of the Papacy, under Innocent III.

A number of the greatest men of the Middle Ages figure on either side of the ecclesiastical, political, and military movements of this period.

I—THE CRUSADES, FROM THE FIRST TO THE FOURTH.

Preliminary reading—The Arabians and the Foundation of Islam (Nos. 153-160); Caliphates and Conquests of the Moslem (Nos. 165-181); Beginning of the Spanish Crusades (No. 222); The Papacy, the Empire, and the Saracens (Nos. 243, 244, 323, 325, 351, 355); The Mohammedan World before the Beginning of the Crusades (Nos. 431-435); The Immediate Causes of the Crusades (Nos. 436-443).

To obtain by an easy method a bird's-eye view of the Crusades, the following questions may be asked upon each one of those holy wars. To avoid unnecessary repetitions, the seven Crusades are here followed to the end, including the Spanish Crusades.

What were the special causes leading to

the first, second, and following Crusades?

Date of each Crusade?

Who were the prominent leaders of the Crusade; of what nationality?

What were the routes chosen by the Crusaders? The usual land-route chosen was Germany, Hungary, Bulgaria, and the Greek Empire, to Asia Minor. The sea-route, ports in England, France, and Italy, to the Syrian coast, or to Egypt.

What were the chief expeditions of the Crusades?

State the principal military operations (battles, sieges, conquests of cities and countries) of the Crusade?

What Latin kingdoms, empires, and feudal principalities were founded in the first, third, and fourth Crusades?

What causes co-operated in weakening the Latin states of the East, and finally in subjecting them to the dominion of the Saracens and the Greeks?

Great attention and special study should be devoted to the effects of the Crusades upon the Church, the Papacy, and the religious Orders; upon territorial expansion and political unification; upon the different social classes from king to serfs; upon the social development of chivalry, and upon navigation, commerce, arts and sciences. (Nos. 582-588.)

II—THE PAPACY UNDER ALEXANDER III, AND THE EMPIRE UNDER FREDERICK BARBAROSSA.

The first quarter of the twelfth century was still overshadowed by the

last struggles about lay investiture, especially in Germany. Whilst the Kingdom of Jerusalem with its feudal dependencies was in the course of formation, the first orders of knighthood, the Knights of St. John and the Knights Templars, sprang into existence. The second quarter marked the election and the wise and strong rule of Lothar the Saxon (1125-1137), the champion of the Catholic cause under the last Salian emperor. (Nos. 453-457.) With the accession of Conrad III, the House of Hohenstaufen began to rule the empire, and the rivalry of the Waiblingers and Welfs in Germany, and the Guelphs and Ghibellines in Italy to kindle a succession of wars reaching far beyond the fall of the last Hohenstaufen in the market-place of Naples. (Nos. 453-459.)

In France this period marks the first two strong kings of the Capetian line, Louis VI and Louis VII, who by reducing the power of the great feudatories, and allying themselves with the cities, extricated themselves from the position of being merely "the first among equals." (Nos. 460 and 464.)

In the Church, the period includes the great pontificates of Innocent II, Eugene III, Adrian IV, and Alexander III, and the wonderful activity of St. Bernard of Clairvaux, the peace-maker in Church and state, one of the greatest churchmen in history.

In all western Christendom this period exhibits a strong revival of religious and intellectual life, the forerunner of a still brighter intellectual movement in the thirteenth century. (No. 463.) In the history of civic liberty it marks the rise of the French communes and of the Italian municipalities. (Nos. 460 and 461.)

With the election of Frederick Barbarossa (1152-1190) began what has

been called the Hundred Years' War between the Papacy and the House of Hohenstaufen. The causes leading to the breach were already working under Adrian IV. High-handed interference of the power-loving emperor in Church affairs, his desire to annex the crown of the Two Sicilies to that of Germany, his denial of the historical origin and meaning of the imperial dignity (No. 493; compare with Nos. 226-229), and the proclamation of his absolutism on the famous Roncaglian Fields (No. 474) rendered a conflict with the Holy See inevitable.

How Barbarossa started a schism of nineteen years' duration, and tried, unsuccessfully though, to extend it beyond the countries immediately subject to his rule; how he adopted a policy of unmitigated despotism in the Diet of Würzburg (1165) to force the German prelates and people to acknowledge his antipope; how he carried fire and sword and sacrilege into Italy to destroy the freedom of her municipalities and to spread his schism; how he was overtaken just when he had reached the summit of his power in that country, first by the pestilence and then by the galling defeat at Legnano; how he made peace with Alexander III at Venice, and with the Italian cities at Constance, fully submitting to the Church and undoing the work of more than one-half of his reign, and how he unwittingly prepared the downfall of his House by the fatal marriage of his son, Henry VI, with Constance, the heiress of Sicily—all these features of his career must be studied in the text and in such additional Catholic works as may be accessible to the English reader. (R. Parsons' *Studies*, vol. 2; Hergenroether's *Catholic Church and Christian State*; Alzog, *Byrne's Church*

History, etc.; Documents in Henderson's Select Hist. Docs.)

III—ALEXANDER III AND HENRY II.

The death of Henry Beauclerc was followed by a frightful civil war in England, in which King Stephen, the Empress Matilda, and David, King of Scotland, fought for supremacy with varying fortunes. The treaty of Wallingford gave England to the House of Anjou, connected with the Norman house through the marriage of the Empress Matilda, daughter of Henry I, with Geoffrey Plantagenet. Henry, the offspring of this marriage, inherited the possessions and conquests of his father, Normandy, Anjou, Maine, and Touraine; obtained, by his marriage to the divorced Eleanor of Aquitaine, seven provinces of Southern France, and by the treaty of Wallingford, the Kingdom of England. (Nos. 486-491.) Having thus become one of the most powerful princes of Europe, he joined issue with the Church to break down the canon law governing Christendom, and to replace it by the secular "customs" of England. It was his fate to be defeated by the martyrdom of Thomas à Becket, the most popular of the English saints.

QUESTIONS.

What brought about the estrangement between King Henry and his former Chancellor, now Primate of England? (Nos. 492-93.)

Enumerate the most important "customs" as subsequently embodied in the Constitutions of Clarendon? Why could these "customs" not be acknowledged by the Church? (No. 494.)

How was Thomas à Becket induced to accept the Constitution of Clarendon?

What penance did he impose on himself to repair his error of judgment? (No. 494.)

To what form of persecution was St. Thomas subjected by the King for his fidelity to the Church? (No. 496.)

What measures did Henry II, under threat of excommunication, take to secure the succession of his son and to save the Articles of Clarendon? (No. 497.)

Describe the sham reconciliation of King and Primate. (No. 497.)

Describe the martyrdom of St. Thomas à Becket. (No. 498.)

How did the death of St. Thomas secure the victory to the Church? (Nos. 498, 504.)

For the family troubles of Henry II and his warfare in France, see Nos. 505 and 506.

IV—DEVELOPMENT OF IRELAND.

1—Ireland before St. Patrick. (Nos. 144-147.)

2—St. Patrick and the Conversion of Ireland. (Nos. 148 and 149.)

3—Irish Missionaries in Scotland, France, Germany, Italy, etc. (Nos. 150-152.)

4—Ireland and the Northmen; the Kingdom of Dublin. (No. 266.)

5—The Expulsion of the Northmen from Ireland. (No. 499.)

6—Conquest of the Pale by the Anglo-Normans. (No. 500.)

IV. (No. 502.) The literature on this subject, which offers excellent matter

7—The Bull "Laudabiliter" of Adrian for debates, is so rich, that a reference to the books for consultation, on page 340, suffices for all practical purposes.

8—The coming of Henry II, and the Pale. (Nos. 501 and 503.)

V—HEIGHT OF THE POLITICAL POWER
OF THE PAPACY, UNDER INNOCENT III.

(1198-1216.)

Never was the influence of the Holy See more universal, never was reverence for its decisions more widespread and sincere. For character of Innocent III see No. 522. Among the points to be noted are:

1—Whilst this great Pope contributed lavishly to the cause of the Crusades, his attitude towards the diversion of the fourth Crusade was firmness combined with prudence. (Nos. 522, 525, 529.)

2—In Italy he restored the sovereignty of the Holy See in Rome and in the entire Patrimony and exercised a protectorate over the Milanese and Tuscan city leagues, whilst he assumed the guardianship of young Frederick, the son of Emperor Henry IV and Constance. (No. 522.)

3—In Germany the Pope used his best efforts to heal the civil war growing out of the double election of 1197. The Guelphs had chosen Otto IV, the son of Henry the Lion; the Ghibellines, Philip of Swabia, the brother of Henry VI. The letters of Innocent to the rival kings and to German princes are the best exposition of the medieval polity and public law governing the relations between the Papacy and the empire. (Nos. 531-536.)

4—In England he forced John Lackland, one of the vilest kings that ever ruled a Catholic people, to submit to the laws of the Church. The semi-feudal relation of England to the Holy See, freely established by John and the barons, was entirely unsolicited by Innocent, and was adopted as a pro-

tection against a French invasion. (Nos. 537-545.)

5—In France, Innocent opposed the impious sect of the Albigenses, whose tenets were equally destructive of Church as of state, indeed ruinous to human society itself; sent apostolic missionaries to the field, and called upon the king and the barons to undertake a crusade against armed infidels and rebels "worse than Moslem." (Nos. 546-550.) He compelled Philip Augustus after a conflict of fifteen years to bow to the marriage laws of the Church. (Nos. 551-553, and contemporary history of France.)

6—In Spain, Innocent, with a strong hand, created order out of chaos, called 120,000 crusaders to arms against the Moslem Almohades, and enabled the Spanish kings to win the battle of Las Navas de Tolosa, one of the greatest victories won during the 800 years of the Spanish Crusades.

The authorities must be seen in the book list of the General History of the Christian Era.

Correct the following errata:

TEXT.

| Page | No. | Line | For | Read |
|-----------------------------------|------|-------|-------------|----------------------|
| 300 | | 2 | 1096 | 1095 |
| 301 | | 16 | 1079 | 1097 |
| 310 | 462 | 7, 8, | 1039 | 1139 |
| 321 | | 1 | 1065 | 1165 |
| 324 | 484 | 25 | transpose | eastern and western. |
| 349 | | 2 | Mesopotomia | Mesopotamia. |
| 354 | 531 | 2 | 1197 | 1198 |
| 381 | | 5 | oriental | occidental |
| 384 and 386, 576 and 577, 1 and 3 | 1252 | | | 1254 |

TABLES.

| Page | Column | Line | For | Read |
|------|--------|------|----------|-----------------|
| 396 | 4 | 8 | The City | Constantinople. |

CHARACTERISTICS OF THE EARLY CHURCH.

SIXTH MONTH: CHAPTER VI—THE CATACOMBS AND THE EARLY CHURCH.

BY THE REV. J. J. BURKE.

THE Roman catacombs are gloomy witnesses of the faith, devotion, and self-sacrificing spirit of the primitive Christians. Around Rome are many of these underground places, and it is claimed that the length of their passages is 600 miles. The principal catacombs are those of St. Callixtus, St. Sebastian, St. Pretextatus, and St. Agnes.

During the first three centuries of our era the Church was compelled by persecution to hold religious services in secret. The catacombs of Rome served as both meeting-places and burial-places of the faithful of that time—the golden age of Christianity.

Millions of bodies were buried in these sacred caves. The inscriptions on the walls of the catacombs of St. Agnes, St. Callixtus, and others show that Christians of the first, second, third, and fourth centuries were buried in them. The dead were entombed in the sides of narrow passages and covered with stone slabs. Large apartments or rooms were used as the meeting-places. Here religious instruction was given and Mass was celebrated.

The paintings on the walls of the catacombs show the belief of the early Christians. They used holy pictures to remind them of the virtues of Jesus Christ, the Blessed Virgin, and the saints. We also learn that they honored the Blessed Virgin and the saints and that they believed in the sacramental system of the Catholic Church. The inscriptions on the walls show the devotion and practices of

these Christians in praying to the saints and in praying for the dead. The learned De Rossi published a collection of 11,000 of these inscriptions.

The catacomb of St. Callixtus is the one most visitors to Rome desire to see. It is the principal one and gives us a general idea of all the others. It is some distance beyond the walls of Rome, along the famous Appian Way. A staircase leads down to the network of underground passages, which are from three to five feet wide and about eight feet high. In some parts of this catacomb there are from three to five stories. The enlarged passages used as chapels number twelve. The principal of these are the chapel of the popes, where twelve popes were buried, and the chapel or crypt of St. Cecilia, where her body was found in the ninth century. This was afterward moved to the church which was built over the place of her martyrdom. In this catacomb it is said that 170,000 persons were buried.

On account of its connection with Fabiola many people visit the catacomb of St. Agnes. You enter it from the Church of St. Agnes, which is some distance east of Rome and can be reached by the electric car. This catacomb is particularly interesting at the present time on account of the recent discovery of the remains of St. Agnes. She, the beautiful young daughter of a noble Roman family, was martyred in A. D. 303. In A. D. 320 Constantine built a church over the catacomb containing her body. In the year 1600

Pope Paul restored the church and had the remains of St. Agnes placed in a silver casket, but neglected to leave information as to its location. This casket has recently been found.

SUPPLEMENTARY READING.

The Roman Catacombs by Rev. J. S. Northcote, and Fabiola.

TOPICS FOR PAPERS AND DISCUSSIONS.

- 1—The Catacomb of St. Callixtus.
- 2—Inscriptions on the walls of the catacombs.

3—Paintings on the walls of the catacombs.

4—Fabiola and the Catacomb of St. Agnes.

REVIEW QUESTIONS.

- 1—What are the Roman catacombs?
- 2—For what were they used?
- 3—How extensive are they?
- 4—Which are the principal catacombs?
- 5—What can be proven by the catacombs?

CHAMPLAIN SUMMER SCHOOL.

SCHEDULE OF LECTURES FOR SESSION OF 1902,

JULY 6 TO SEPTEMBER 5.

FIRST WEEK, JULY 7-11.

FIVE lectures by Thomas A. Mullen of Boston, dealing with Important Events in the History of the United States.

Evening lectures, illustrated, descriptive of the Pan-American and Charleston Expositions, by James A. Rooney, a member of the editorial staff of the *Brooklyn Eagle*.

SECOND WEEK, JULY 14-18.

Five lectures by the Rev. William Livingston, Newburg, N. Y. Subject: Political History of the Middle Ages.

Evening lectures by the Hon. Thomas B. Connery, Commissioner of Education, New York City, on the Rulers of Mexico.

One lecture on Coinage, by Charles G. Balmarino, of the Mechanics' Bank,

Brooklyn, together with an exhibit of rare coins.

THIRD WEEK, JULY 21-25.

Five lectures by the Rt. Rev. Mgr. Loughlin, D. D., Philadelphia. Subject: Ecclesiastical History of the Middle Ages.

Evening lectures by Francis P. Garland, A. M. (Harvard), on the Literary Value of Classical Studies; and

J. Vincent Crowne, Ph. D. (University of Pennsylvania), on Venerable Bede and King Alfred the Great.

FOURTH WEEK, JULY 28-AUGUST 1.

Five lectures by the Rev. Thomas I. Gasson, S. J., Boston College. Subject: The Spiritual Ideals of the Middle Ages.

Evening lectures by Thomas Walsh, Ph. D. (Georgetown), on Ancient Bards and Modern Catholic Poets.

FIFTH WEEK, AUGUST 4-8.

Five lectures by Rev. P. J. Mahoney, D.D. Subject: The Literary History of the Middle Ages.

Evening lectures on French and English Dramatists, by Jean F. P. Des Garennes, Washington, D. C.

Annual meeting of the Alumnæ Auxiliary Association.

SIXTH WEEK, AUGUST 11-15.

Five lectures by the Very Rev. D. J. Kennedy, O. P. Subject: Philosophy in the Middle Ages.

Evening lectures by the Rev. Thomas F. Burke, C. S. P., on Difficulties of Non-Catholics.

Monday evening, Aug. 11, is assigned for a Symposium on School Legislation.

Evening lecture by Thomas F. Woodlock, of New York city, editor of the *Wall Street Journal*, on Journalism.

Friday evening, Aug. 15, Grand Concert by the Champlain Choral Union.

SEVENTH WEEK, AUGUST 18-22.

Five lectures by Charles P. Neill, Ph.D., Catholic University, Washington, D. C. Subject: Social Progress in the Middle Ages.

Evening lectures on Studies in Art,

illustrated by Miss Anna Caulfield, Grand Rapids, Mich.

Friday evening, Aug. 22, Conference on Catholic Charities under the direction of the Rev. D. J. McMahon, D. D.

EIGHTH WEEK, AUGUST 25-29.

Five lectures by the Rev. John T. Driscoll, S. T. L., Fonda, N. Y., on subjects to be taken from a recent book by Prof. Royce of Harvard.

Evening lectures on Twentieth Century Science, by Dr. James J. Walsh.

Reading Circle Day, Aug. 29.

Sunday-school Conferences, Aug. 27 and 28. Reports will be presented by leading workers in Sunday-schools and diocesan representatives. The Secretary of Committee in Charge, Mrs. B. Ellen Burke, 31 Barclay street, New York City, will receive any suggestions for subjects to be considered.

NINTH WEEK, SEPTEMBER 1-5.

Five lectures by Dr. James J. Walsh, New York City. Subject: Twentieth Century Prospects in Biology.

Evenings to be devoted to Song Recitals, by Miss Gertrude M. O'Beirne; and

Readings by Miss Mary Canney, instructor at Academy of Mt. St. Vincent-on-the-Hudson, New York City.

COURSES IN SPECIAL STUDIES.

LITERATURE.

THE Alumnæ special course in literature is arranged for six weeks, from July 14 to August 22, and will comprise a critical study of the following authors: July 14 to August 1, Spenser, Milton, Bacon, by Condé B. Pallen, LL. D.; August 4 to 22, Dryden, Pope, Johnson, by the Rev. Hugh T. Henry.

PHILOSOPHY.

The special course in philosophy will also last a period of six weeks, July 14 to August 22, and will be in charge of the Rev. Michael O'Brien, S. J., St. Francis Xavier's College, New York City; Rev. James J. Fox, D. D., Catholic University, and Rev. Francis P. Siegfried, St. Charles Seminary, Overbrook, Pa.

HISTORY OF EDUCATION.

Students of the history of education will derive much valuable information not given in ordinary text-books by attending the thirty lectures dealing with the chief events and noted personages of the Middle Ages. New York teachers are required to take an examination at the termination of any course accepted for professional advancement, in accordance with the regulations of the recent circular from City Superintendent Maxwell respecting the several kinds of licenses for teachers, which contains these words:

"Each course considered with a view to the granting of a license No. 2 or of a Head of Department License must have amounted to at least thirty hours, and must have been terminated by a successful examination. Each thirty-hour course must have extended over at least fifteen weeks or over the six weeks of a summer session. Applicants must present certificates of attendance and of successful examination. Note-books will be accepted as supplementary evidence of the character and amount of work done."

SLOYD.

Under the patronage of Miss Harriet S. Arnold of Providence, R. I., a free course of instruction in Boston Sloyd will be given by Miss Katharine M. Heck. The tools will be furnished by the Tyler School, of Providence. Letters of inquiry concerning this course may be sent to Miss K. M. Heck, 125 Governor street, Providence, R. I.

PHYSICAL CULTURE.

Miss Loretta Hawthorne Hayes (of the Gilbert Normal School of Dancing, Boston), 416 North Main street, Waterbury, Conn., will organize a class for physical culture and dancing, commencing Monday, July 21, and continuing for six weeks. At the session of 1901 Miss Hayes was a favorite with the Cliff

Haven young folks, over one hundred in number. By the plan approved for this year the little ones can acquire useful instruction in combination with entertainment. For particulars, parents are requested to write to Miss Hayes.

VOCAL MUSIC.

Those interested in vocal music will find an excellent opportunity to study it, under the direction of Madame Julia Rudge, a successful vocalist and teacher, recently returned from Europe. Mme. Rudge is also a most enthusiastic chorus conductor, and hopes to be able to organize a large society for the study of part songs, and more important choral works, during the session. Those desiring more information on this subject may address Mme. Julia Rudge, care of MOSHER'S MAGAZINE, 39 East 42d Street, New York.

PROSPECTUS, ETC.

The Prospectus containing detailed information about the social and athletic attractions of the coming session may be obtained from the Secretary, Warren E. Mosher, 39 East 42d St., New York City.

The Syllabus with complete list of speakers and subjects will be issued in June, under the direction of the Rev. Thomas McMillan, C. S. P., Chairman of the Board of Studies, 415 West Fifty-ninth street, New York City.

RAILROAD ARRANGEMENTS.

The Trunk Line and New England Passenger Associations have made a special rate of one fare going and one-third fare returning. Tickets for the going journey may be bought and certificates secured from June 12 to September 15.

The territory controlled by these Associations embraces all that part

lying east of and including Buffalo, Niagara Falls, Dunkirk, Salamanca, N. Y.; Erie, and Pittsburg, Pa.; Bellaire, O.; Wheeling, Huntington, and Parkersburg, W. Va.

NAMES AND ADDRESSES OF MANAGERS
OF COTTAGES AT CLIFF HAVEN. N. Y.

Albany—Mrs. Francis Driscoll, 191 Clinton Ave., Albany, N. Y.

Algonquin—Mrs. Delaney, care of Miss J. J. Delaney, 70 Warren St., New York City.

Brooklyn—Miss Anna J. Cook, 32 Madison St., Brooklyn, N. Y.

Boston—Miss Mary J. Marlow, 65 Murdock St., Boston, Mass.

Champlain Club—Henry J. Heidenis, 348 W. 55th St., New York City.

Curtis Pine Villa—Mrs. N. Curtis

Lenihen, 124 E. 128th St., New York City.

Healy—Rev. G. A. Healy, 328 W. 14th St., New York City.

Marquette—Mrs. K. M. Twomey, 102 W. 73d St., New York City.

New York (Nos. 1 & 2)—Miss Anna A. Murray, 209 W. 118th St., New York City.

Philadelphia—Miss Gertrude McIntyre, 1811 Thompson St., Philadelphia, Pa.

Rochester—Miss Lizzie T. Kehoe, 57 Saratoga Ave., Rochester, N. Y.

Address the above, during July and August, at Cliff Haven, Clinton, N. Y.

For rental of Administration Cottages, address John B. Riley, Plattsburgh, N. Y., or Warren E. Mosher, Secretary, 39 East 42d Street, New York City.

CHAMPLAIN SUMMER SCHOOL NOTES.

THE CLIFF HAVEN LIBRARY.

MISS VIVIEN M. HART, Librarian of the Cliff Haven Library, has addressed the following letter to the friends of the Summer School. We trust that it will meet with a generous response. The Library is one of the most essential features of the Summer School, and the large circulation of books during each session proves that it is appreciated by the patrons. The collection has grown rapidly during the past two or three years, and almost entirely by voluntary contributions.

"DEAR FRIEND: The Summer School Library, of which I have the honor to be librarian, needs a considerable increase in the number of books, both that it may enjoy reasonable development as time rolls on, and that it may be strictly up-to-date.

"Knowing your interest in anything that touches the welfare and efficiency of the Summer School, and your literary taste as

well, I take the liberty, with the permission of the proper officials, of writing you and some other well-trying friends, to ask donations of books. The smallest favors will be thankfully received. Nearly every one has some books which he no longer needs, and which merely occupy space upon his shelves, when they might be widely circulated amongst us.

"May I ask you, therefore, to show us your liberality in this very important matter. I know you will do what you can. Books may be addressed to me directly at the Cathedral Library, 123 East Fiftieth Street, New York. Please send them as soon as convenient, that I may be able to catalogue them before the opening of the session in July. We should like those books you have made your own by reading and appreciation.

"Yours, very respectfully and sincerely,
"VIVIEN M. HART, Librarian."

Dr. James J. Walsh's course on the literature and art of the Middle Ages,

the Renaissance and the Reformation, was temporarily suspended because of the lamented death of Mr. John A. Sullivan, President of the Catholic Club, New York City. Dr. Walsh had been giving his course in the Assembly Hall of the Club. During the period of thirty days' mourning for Mr. Sullivan some lectures were given at the De la Salle Institute. Large audiences have been present at Dr. Walsh's lectures. The lecturer closed his course at the Catholic Club, April 29th.

The Rev. John T. Driscoll, of Fonda, N. Y., well and favorably known as a lecturer at the Champlain Summer School, delivered a course of lectures in the Extension Department under the auspices of the University of the State of New York, on The Individual and the State. The course was delivered at Albany, N. Y. Father Driscoll's lectures were extensively quoted by the press of the country and created a deep impression.

A very successful class in logic has been conducted by the Rev. M. J. Lavelle, President of the School, since October last. One hundred and fifteen students registered.

The February number of *American Education* contains a very appreciative article, illustrated, on the Champlain Summer School, which sets forth the earnestness of motive and the strength of purpose of its projectors, and its recognized force in advancing the educational and religious interests of the Catholic people.

The Champlain Club has again secured the services of Mr. F. Gauthier, of the Arcade Café, Plattsburgh, as

caterer. This will be welcome news to the patrons of the club.

Mr. I. Batchelder will again manage the Champlain Dining Hall.

IMPROVEMENTS FOR 1902.

A building of artistic design will be erected before the coming session, which will be used as a studio and post-office. The studio will be in charge of Miss Katherine B. McClellan, who, for the past several years, has so successfully managed the studio of the Hotel Champlain, familiarly known as the "Bungalow." Miss McClellan is well and favorably known for her skill and artistic taste. She will have for sale art work, souvenirs, curios, and photographs.

A beautiful new cottage is being erected by Mrs. Anna C. Jones, of New York. Mrs. Jones has given great care to the plans, with the result that she will have one of the most beautiful of the small cottages at Cliff Haven.

THE KERMESS.

The second Kermess given under the auspices of the Alumnæ Auxiliary of the Champlain Summer School was held at the Waldorf-Astoria, New York City, March 31st. Artistically it was a greater success than the first Kermess given at Sherry's a year ago. While the attendance was larger at the Waldorf than at Sherry's, the facilities at the former hotel made the event more enjoyable and comfortable. The assemblage included about twelve hundred of the friends of the Summer School. One hundred and sixty-six dancers participated, and six pantomimes and dances were produced. The scene

was very brilliant and spectacular in effect. It may be said to have been the event of the season in New York social life. This notable entertainment was not produced without the most

careful management, skilful training, hard work, and perseverance, and all who participated are deserving of the greatest credit and thanks of the Summer School and the Auxiliary.

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

PROGRAMME OF LECTURES, ETC.—1902.

THE Eighth Annual Session of the Columbian Catholic Summer School will be opened in St. Paul, Minn., on July 8, 1902, and continue for three weeks. The School will open with a reception at the State Capitol on that evening.

A large local committee has been organized. This committee will look after all details connected with the entertainment of visitors.

The attendance from the Twin Cities will, no doubt, be very large, and the attendance from other places promises to exceed that of any previous session.

The following are the lecturers already engaged, with their subjects so far as announced:

HENRY AUSTIN ADAMS, LL. D., of New York, five lectures on Historical and Biographical subjects.

RT. REV. THOMAS CONATY, D. D., Rector of the Catholic University of Washington, three lectures on Different Phases of Educational Development.

REV. T. E. SHIELDS, Ph. D., of St. Paul, three lectures on Mental Development: (1) Physical Heredity; (2) Social Heredity; (3) Personal Acquisition.

REV. JOSEPH CAMPBELL, D. D., of St. Paul, five lectures on Ethics: (1) The Basis of Ethics; (2) The Natural Moral Law; (3) Revealed Moral Law; (4) The Ethics of Conscience; (5) The Ethics of Morality.

REV. W. J. KIRBY, Ph. D., of the

Catholic University, three lectures on Social Reform.

KATHLEEN MONICA NICHOLSON, one lecture, subject not yet announced.

HON. M. J. WADE, of Iowa, two lectures: (1) Lincoln; (2) Columbus.

HON. W. P. BREEN, of Fort Wayne, Ind., one lecture; subject, Mary Queen of Scots.

REV. M. S. BRENNAN, LL. D., an illustrated lecture on Geological Periods.

REV. J. P. CARROLL, D. D., President St. Joseph's College, Dubuque, one lecture on Joan of Arc.

HON. J. C. MONAGHAN, of the Wisconsin State University, three lectures: (1) Diplomacy and Its Relation to Commerce; (2) A Consular Service and Its Relation to Commerce; (3) Commercial Education.

REV. WILLIAM J. POLAND, S. J., of St. Louis University, three lectures, subjects not yet announced.

During the second week of the School there will be a series of Sunday-school Conferences, under the direction of Very Rev. J. F. Dolphin, President of St. Thomas's College. The exercises will be of interest not only to those who are engaged directly in Sunday-school work, but to all parents. The dates are from July 14 to 18.

Beginning on July 21, and continuing until the end of the session, Miss B. M. Phalen, Principal of the St. Paul's Teachers' Training School, will

conduct an Institute for Teachers and those interested particularly in educational work.

The exercises of the conference work and the institute are free to all.

A season ticket admits to all exercises of the School, and is sold at the low price of \$5.00. This makes the cost of lectures about 12½ cents each.

Under no other circumstances could these same lectures be heard at a smaller price than 50 cents each.

For copy of 50-page circular, giving full information on all points, address the Secretary,

JOHN A. HARTIGAN,
1957 St. Anthony Ave.,
St. Paul, Minn.

BOOK REVIEWS.

A SMALL book printed in a very convenient shape, containing a number of excellent little lay sermons on timely topics, full of sense, provocative of thought, and capable of doing much good, is Humphrey J. Desmond's *CHATS WITHIN THE FOLD*. The only other work of the author which we remember reading is "Mooted Questions of History." Judging from the two, Mr. Desmond exercises good judgment in the selection of his subjects and displays skill and taste in their treatment. Reading circles would find in these *CHATS* valuable materials for short discussions. (John Murphy & Co., Baltimore.)

THE CHILDREN OF NAZARETH, translated by Lady Herbert from the French of Le Camus, the Bishop of Rochelle, gives a description of the town, its houses, and the simple life of the inhabitants, but its especial theme is the children, their games and plays, and the lullabies with which mothers sing the little ones to sleep. Everything is full of interest, because Nazareth has almost stood still for twenty centuries, and the infancy and boyhood of Our Lord were passed among just

such scenes. Thus everything about the children of Nazareth becomes invested with a charm and depth of feeling above and beyond the ordinary. The illustrations, very numerous and taken on the spot, are not the conventional ones to which we are all so accustomed, and therefore add a feeling of reality and a sense of local coloring altogether wanting in such illustrations as predominate in Wallace's "Boyhood of Christ." These, combined with the good Bishop's simple words, make up a delightful book. (Benziger Bros., New York. \$1.20.)

IT MAY be a little difficult to classify *THE CATHOLIC CHURCH FROM WITHIN*, but there is none whatever in recognizing its usefulness. It is a presentation of the inner life of Catholics, written in an engaging style, free from technicalities, and containing a large amount of information pleasantly illuminated by extracts and quotations from good sources, usual and unusual. We cannot but think that this work has a mission of its own. It is good for Catholics, educated and refined, who wish to be posted a little better on subjects of daily importance; it is good for converts who wish to feel at home in their new

Church, to enter as fully as possible into the Catholic spirit, and to understand those Catholic feelings, sentiments, almost instincts, which are the result of training from infancy and therefore difficult to be grasped by those who enter in after the third or sixth hour. Any intelligent person wishing to see with Catholic eyes can read this book with great profit. Very earnestly do we suggest to the Reverend Clergy that they examine it, because we think it will prove an excellent work to hand to all who seek to know, not precisely what the Church teaches, but how her children regard her dogmas and practices as affecting their daily lives. *THE CATHOLIC CHURCH FROM WITHIN*, be it understood, is not controversial. It comes from a lay pen, and resembles the conversation or monologue of an observant, well-read mind cultivated by travel and reflection. (Longmans, Green, & Co., New York and London. \$2.50.)

FROM Benziger Brothers comes a goodly number of the excellent short stories for youth, which they publish in good form and, as a rule, with excellent discrimination. *THE GOLDEN LILY*, by Katherine Tynan Hinkson, a historical story of the time of Queen Mary, is lively enough for any young reader. *BUNT AND BILL*, by Clara Mulholland, opens with an exciting account of a game at tiddledy-winks, and has a masked lady in it. *MARY TRACEY'S FORTUNE*, by Alma T. Sadlier, has a charming grace and a depth of reality about it. As *TRUE AS GOLD*, by Mary E. Mannix, introduces señoras and the old California Missions with a touch of local color; and Mary G. Bone-steel's *RECRUIT TOMMY COLLINS* is one of those capital army tales which she

can write so well. (Benziger Bros., New York. 40c.)

IN good print and on good paper, adorned with twenty-one excellent illustrations and bound in bright scarlet with gold lettering, comes a stately volume entitled *THOMAS WOLSEY, LEGATE AND REFORMER*, by the Rev. Ethelred L. Taunton. This monograph on the great Cardinal, or Cardinalis Pacificus, as he is sometimes called, is as interesting as a romance. On some subjects the author has evidently strong views which we do not share.

Wolsey, as a historic character, has not fared so badly, considering the scant measure of justice usually conceded by English writers since the Reformation to anyone or anything Catholic. Maybe his political services were too great to be ignored, as it was he who raised England from a third-rate power to the very first rank, while his dealings with Rome and the religious orders had vigor enough to please, indeed, to mislead, partisan writers of English history. Father Taunton, however, says: "His work as a Churchman has been lost sight of in the secular triumphs he achieved; and yet, Wolsey was, before everything else, a Churchman, and one with a keen sense of the realities of religion;" and his conviction is that, had the "Cardinal's plans for reform not been interfered with by the Divorce, the religious history of England would have been very different." As to the Divorce, "it is clear that the Cardinal is the only one who comes out of the proceedings with clean hands." Such are the theses of the author, and he supports them vigorously; can it be said successfully?

This work, while not decisive, must be taken into account, when forming an

estimate of the character of one of the greatest statesmen and master-minds of the past. (John Lane, London & New York. \$5.00.)

FATHER MACK is not a "New Curate" either in style or substance, yet it is realistic enough to be, as it claims, "a story from real life." It is amusing at times and depicts some phases of parochial life with phonographic exactness; but it does likewise with some phases of clerical life, and, while these are interesting, we would prefer not to have our priests shown so much in undress to the public. The views taken of many subjects win our sympathy, but we cannot see our way to accept the presentation in the case of *Father Mack*. There are some objectionable chapters. The author seems to think that the only way to push his views is by the fullest publicity. The interview of *Father Mack* with *Walter Brogan* is capital. However, the book is all so cruelly realistic that the entire effect is rather disheartening than elevating. (Christian Press Ass. Pub. Co., New York and San Francisco. 75c.)

AN old theme and incidents are well handled in *A LIFE'S LABYRINTH*, by Mary E. Mannix. The whole story has a force and a color lacking in many of our new writers, and we hope the author will be tempted to try her hand at a story of home life introducing the thoughts and talks of those around us. (*The Ave Maria*, Notre Dame, Ind.)

TWO writers, Miss Eleanor C. Donnelly and a débutante, Mary Genevieve Kilpatrick, relate *MISS VARNEY'S EXPERIENCE AND OTHER STORIES*, and they are all good—one or

two so good that it seems a pity they were not drawn out to life-sized novels. Miss Donnelly addresses herself in verse "To Our Dear Girl Readers," and invites them to tell which of the stories belong to the débutante and which to the chaperon. We leave the problem to them. (H. L. Kilner & Co., Philadelphia. \$1.00.)

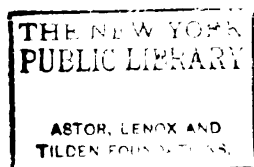
NEVER did the full power and well-nigh omnipresence of a great newspaper come home to us so strongly as in reading the pages of *ON THE GREAT HIGHWAY*, by James Creelman. The subjects are many, and the swift transition from one to another, a thousand miles distant in kind and in space, is in keeping with the rush of modern life.

Japan makes a splendid and wonderful showing. The interview with the Holy Father is interesting. Your heart is in your mouth when breathlessly following the "Battle of El Caney," and the account of the China-Japan war is striking.

This volume merits preservation as a typical fin-de-siècle production. You might reconstruct the civilization of its date from its pages. The Philippine sketch deserves a special word, as also does "The Storming of Ping Yang," with the touch at the end that makes all mankind akin. The reflections of the author are generally apt, and, as far as they go, just. (Lothrop Publishing Co., Boston.)

A FORCED view of a vow makes an unpleasant feeling in the beginning, but, with this exception, Mary J. Waggaman gives in *CORINNE'S Vow* a stirring story of love and adventure. It is well illustrated. (Benziger Bros., New York. \$1.25.)

Shelby, Ohio. E. P. GRAHAM.





MOST REV. MICHAEL AUGUSTINE CORRIGAN, D. D.

THIRD ARCHBISHOP OF NEW YORK

BORN AUGUST 13, 1840

DIED MAY 5, 1902

MOSHER'S MAGAZINE.

VOL. XX.

JUNE, 1902.

No. 3.

CURRENT COMMENT.

THE death of Archbishop Corrigan, on Monday, May 5th, has deprived the archdiocese of New York of a spiritual head whose great work in upbuilding that part of our Church, which was under his pastoral jurisdiction, will be more fully appreciated as its fruits mature. An indefatigable worker, single in the interests of religion, the lamented prelate labored with unflagging perseverance to promote the welfare of his great diocese. His see was the largest and most influential in the United States; its spiritual wants were many and varied; its institutions, both charitable and educational, numerous and extensive. Still he neglected nothing. With care and discretion, yet with zeal and energy, he faithfully labored at the grand edifice of religion under his pastoral charge.

What Archbishop Corrigan accomplished in this regard is shown by the following statistics. When he succeeded the revered Cardinal McCloskey in 1885, there were 176 churches, 60 chapels; 283 diocesan priests and 219 priests of the religious orders. In the colleges and academies for boys there were 1,847 pupils, and in the academies for girls 2,498. In the 57 parochial schools for boys there were 15,290 pupils; in the 61 for girls, 19,012. Of charitable institutions there were 14 industrial and reform schools, 8 orphan asylums, 15

homes for destitute and wayward children, 6 hospitals for the aged, and 5 asylums. The Catholic population of the archdiocese was 600,000. At the time of his death, that population had doubled. There are now 276 churches, 156 chapels; 518 diocesan priests, 198 priests of religious orders. In the colleges and academies for boys there are 2,652 pupils, and in the academies for girls 3,287. Parochial schools for boys number 94, with 23,174 pupils, and parochial schools for girls, 96, with 26,578 pupils. In addition to these are 3 schools for deaf mutes, 5 immigrant homes, 3 homes for the aged, 16 hospitals, 26 industrial and reform schools and 6 orphan asylums. Besides all these, which are under the complete control of our Church, there are numerous charitable institutions, of a semi-public character, under the supervision of the diocesan authorities, as well as the charitable houses of various religious orders and congregations established during the archbishop's sixteen years with us. Dunwoodie, the new diocesan seminary, was founded by the late prelate. No diocese in the country has shown greater strides in its development than New York under the care of the deceased archbishop; none is more complete in its ecclesiastical order and discipline, none better equipped in any respect.

Archbishop Corrigan was of a very

retiring character, and shrank from publicity. Even when in the midst of heated controversial questions, which the newspapers were ventilating, he always refrained from expressing his views in the public press. But no one was more staunch in defending and upholding a principle, or a more fearless champion wherever the occasion demanded. He was "a pillar of order," a pastor of prudence and foresight. However disagreeable the task which duty imposed upon him, he performed it conscientiously and thoroughly. Though of a naturally timid disposition, he showed an apostolic courage when the issue came to a question of principle. His loss is a great one not only to the archdiocese of New York, but to the country at large, for he was an immovable barrier of conservatism against socialistic doctrines, which at one time threatened the country, and may threaten it again. R. I. P.



We suppose it is in order for us to offer congratulations to the General Assembly upon its disposition of the difficult matter of "Creed Revision"—and

The we can do so with more
Presbyterian heartiness because the new
"Creed."

"Creed" no longer styles the Holy Father by the elegant appellation of "antichrist." For the benefit of the curious in such matters we may state that the language of the Westminster Confession was as follows:

"Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God."

Whereas the Revised "Creed" says:

" . . . and the claim of any man to be the vicar of Christ and the head of the Church is unscriptural, without warrant in

fact, and is a usurpation dishonoring to the Lord Jesus Christ."

The second statement is much more polite in form than the first, but really means the same thing. One Dr. Minton was careful to indicate this in speaking on the point. Nevertheless, the revised one looks a little less violent—and looks appear to count for a good deal in all this matter. For, after all, what was the object of the whole business? It was to tone down, to soften, to partially explain away the rugged, ruthlessly logical tenets so plainly expressed in the Westminster Confession, and furnish in their place a "Creed" that would allow plenty of latitude to all.

The curious thing about the matter is the apparent lack of necessity for any "Creed" at all nowadays. Where, may we ask, is the Presbyterian deposit of faith, and what is the Presbyterian rule of faith? Who is to say for the Presbyterian Church what is and what is not of faith? How are Presbyterians to know that, whoever says it is right? If one Presbyterian interprets the Bible in one way and one in another, who is to decide which is right? If a "Creed" can be "revised" and altered once in three hundred years, why can it not be revised and altered once a week? Of what use is a "Creed" if it is true at one time and not at another?

These are some of the questions that will naturally arise in people's minds—at least in the minds of logical people who believe that there is such a thing as absolute truth and a definite revelation by God to man. There is a wide difference between *religious faith* and *pious opinions*, and the ignoring of this difference is, we imagine, a very common thing indeed among non-Catholics. It is a constant saying among them that this, that, or the other doctrine "ap-

peals" to them;—they like it. Now this is a very long way from faith. Non-Catholics do not understand, apparently, that man is expected to use his *reason* to find the true Church and the true "rule of faith," and when he has found them he is expected then to use his *will*. Faith is not an act of the *reasoning* faculties; it is finally an act of the *will*, by which the intellect is subordinated. Surely if the Presbyterian Church had any real understanding of the matter it would see that what it had to do was *not* to tone down its doctrines to suit the *opinions* of its members, but to prove to the intellects of those members that it had the right to teach them certain doctrines and then command assent thereto.

If the principle of private judgment is sound it must rest upon the principle of individual guidance by the Holy Spirit. Now it is impossible that the Holy Spirit can guide anyone falsely; consequently, when two people differ in their interpretation of Scripture one is clearly not under guidance. How are we to know which is being guided?



The cult of Oliver Cromwell has of late been somewhat fashionable. It is not so long since our own President Roosevelt contributed to one of the popular magazines an appreciative sketch of the "Curse o' Crummell!" "Great Protector"—and no greater evidence of the popularity of the subject could be asked than this, for magazine editors feel the popular pulse pretty closely nowadays. We hope that some magazine of wide circulation will obtain and print in full a lecture recently delivered before the Irish Literary Society in London on "The Cromwellian Wars in Ireland," by Sir William Butler, Lieutenant-General

in the British army. We have seen only a summary of this lecture, but it mightily whetted our appetite for the rest, because General Butler seems to have taken pains to set before his audience the grim, ghastly, brutal truth about the man, the very utterance of whose name in Ireland is equivalent to a curse.

The "canonization" of Oliver Cromwell in these latter days as a Puritan saint is surely a quaint and curious episode. General Butler in his lecture proved him a cheat, a liar, a hypocrite many times over. History, even at the hand of the most partial, records his monstrous cruelties in Ireland. As Sir William Butler put it,

"Wherever the traveler pursued his route in Ireland there was one ever-present object in the landscape whose presence after a time ceased to attract attention through the fact of its perpetual recurrence. It was the ruin. . . . People had grown so accustomed to these relics that few stayed to think or to ask what they were, or why they were ruins. It seemed so natural that they should be there. Were they not Irish? Did not the jackdaws nest in them, and the ivy rest on them, and the castle shelter and shade them from winter cold and summer heat?"

These were Cromwell's marks on Ireland—the fearful evidences of the "curse o' Crummell." We read in "The Kingdom of Ireland" (pp. 278–9), by Charles George Walpole, an English lawyer and a Protestant, the following appalling statement of the condition of Ireland after Cromwell had finished his work:

"The desolation of the island was complete: one-third of the people had perished or been driven into exile; famine and plague had finished the work of the sword; the fields lay uncultivated, and the miserable remnants of the flying population were driven to live on carrion and human corpses. The wolves so increased in numbers, even round the city of Dublin itself, that the counties were taxed for their extermination and

rewards were paid of £5 (\$25) for the head of a full-grown wolf and £2 (\$10) for that of a cub. . . . In spite of all that persecution could do the old proprietors still clung in numbers of cases to their old country and wandered about their old domains as vagrants or were admitted by the new owners as tenants-at-will. The younger and more active fled into the forests and bogs and swelled the ranks of the Tories. . . . A price was set on their heads as upon those of the wolves. . . . As the Tories and the wolves were killed down, so were the priests. Proscribed, hunted, and transported as soon as caught, they still hung about the country in all sorts of disguises and in all kinds of hiding places, performing the offices of their religion in secret and at the peril of their lives to their scattered co-religionists."

The area of Ireland is about 20,806,-260 statute acres; and of this, 15,582,-487 acres was confiscated, leaving only Connaught, to which all the inhabitants of the other three provinces were banished. The Cromwellian war-cry was "To hell—or Connaught." Time brings strange revenges in truth. As General Butler pointed out, quoting one of Cromwell's latest biographies:

"Where Connaught Square [London] now stands, a yard or two beneath the street trodden under foot and beaten by horses' hoofs, lies the dust of the 'Great Protector.' " A curious coincidence!

Cromwell is almost the patron saint of Puritanism, and Alva is surely its principal devil. Yet Alva never compassed one-half the cruelties of Cromwell, never matched him in duplicity, in hypocrisy or mendacity, and we venture to say compared favorably with him in every particular. A comparison of the two men well and truly made would prove a very interesting study. We should like to see some historian take it up.



When we were young we used to think that the rector was the most august and

powerful person in the parish, so far as church matters were concerned. Now **The Tyranny of the Organist.** we know better. The organist is the "boss"—that is, when he chooses to be, and nowadays he assumes command upon all great occasions.

Observe, for example, how he dominates the situation during High Mass. We pass over the mere fact that, with the singing by the choir of the "Aperges," "Kyrie" and "Gloria," he has the first half of the mass entirely under his orders, so to speak; the celebrant must await his good pleasure and that of his quartette. The same thing is true of the "Credo." But during the "Offertory" he has a still better chance, if possible, because he can then force the celebrant to stand at the altar waiting until the "violin solo" or "cornet solo" or "organ voluntary" is finished—and your true church organist will not bate a measure of his music for any consideration or under any circumstances.

Next, when the celebrant begins to sing the "Preface," as like as not the organist will give the tone two or three notes too high or too low, and the celebrant must follow that because the organist won't change it. Sometimes the celebrant has not a very acute ear for music and does not catch the tone aright—mayhap strikes it a semitone too low or half a semitone. Does the organist change key? Not much! He keeps on his own key and the celebrant keeps on his, and the result is—well, remarkable.

Then the choir starts in with the "Sanctus" and is quite likely to be shrieking at the top of its voice at the very moment of the "Elevation." And so on with the "Benedictus," etc. Next, in the "Sed libera nos a malo" the organist puts in a fine touch. The

choir sings those words and pauses a second or two, then sings "O-o-o-o-o!" Now we really should like to know why it sings that vowel all alone, by itself, and after a pause!

Finally the celebrant, about to sing the "Post-Communion," waits while the choir threads the airy mazes of a complicated fugue to the words of the "Dona nobis"—and then, the Mass being over, it is, of course, the end of the opportunity for the organist and his choir for the time being. But they are not downhearted by any means—for there are to be Vespers and Benediction in the evening.

We recently had the pleasure of assisting at Vespers on a rather special occasion when the church organist was in full charge. The trouble began early. The priest intoned the "Deus, in adiutorium meum intende," but all that came from the choir in response was a noise of shuffling music, shifting feet, and swishing of dresses. Then, when everything was ready, the choir launched into a many times repeated harmonized arrangement of the response "Domine, ad adjuvandum," etc. Finally everybody settled down to the "Dixit Dominus," which was arranged as an elaborate anthem or something like it. It *was* sung, however, which was more than could be said for any of the following psalms, all being coolly skipped but the "Laudate Dominum," to which the choir at once proceeded after completing the "Dixit Dominus." Next followed the "Magnificat"—somebody's arrangement with soli and chorus—and two verses left out. The Benediction gave the contralto an opportunity to sing the "O Salutaris" to an arrangement of music that compelled the inversion and frequent repetition of the words in such a manner as to rob them of all sense.

She finished up with the two words "O Salutaris." Then the "Tantum Ergo"—but why "infandum renovare dolorem"? The summer respite is upon us, and let us try to forget for a while that there are such things as church organists.



Just before the vote was taken in the General Assembly on the adoption of the "Revised Creed" a dramatic and indeed painful incident occurred. We

The Beginning of the End. quote from a report in one of the daily papers, assuming it to be correct:

"Ex-Congressman Fleming G. Bailey, of the Presbytery of Florida, insisted on being heard in opposition, and Dr. Van Dyke called him to the platform. He urged the commissioners to defeat the motion. With tears flowing down his cheeks and in a trembling voice he explained:

"Fathers and brethren: I feel that the old faith is slipping away; that this is the entering wedge; and how far it will go none of us can tell. The years to come will show that this is the beginning of the end."

We think that these words are prophetic. We do not see how anyone can deny that the "old faith" of Presbyterianism is "slipping away"—has in fact slipped very far away. The "Creed Revision" does not cause the end. It merely marks it.



The advent of Easter started a correspondence in the New York *Sun* on the old familiar lines; and, as has been the case with some frequency in the past, when matters of faith have been concerned, Professor Goldwin Smith has fired some heavy ordnance at the citadel of religion—heavy, that is to say, in the sense of detonation—but somehow the shells do not burst. Something is wrong with the fuse in all the projectiles.

The trouble this year first grew out of

Professor Smith's assumption that the Gospels as historic documents had been discredited by research, and were mutually contradictory, etc. Moreover he laid it down as a principle that Almighty God would surely have provided that such a miracle as the Resurrection should be attested by better evidence than any other historic fact—indeed that it should be attested almost by a standing miracle. The inference was that, as there was no such standing miracle and as the historic evidence was at least in dispute, there had been no miracle of the Resurrection!

Upon the defects in this logic being pointed out Professor Smith calmly shifted his ground to the Fall and laid the law down as to *that* as follows:

"Science has indisputably proved that instead of being created perfect and falling from perfection, man rose by evolution from a lower organization to a higher; and if there was no Fall how can there be room for the belief in the Incarnation and the Redemption?"

In other words, what is the use of talking about the Resurrection when "science" has shattered the whole thing by demolishing the Fall?

Nowadays when a man begins a sentence by saying "Science has indisputably proved" it always reminds us of the stock-phrase "Everybody knows that," which is so often a cloak for a brazen assumption of the thing to be proved. How can anyone conversant, as Professor Smith must be, with the present condition of the evolutionary hypothesis, claim that "science" has "indisputably proved" man to be an evolutionary product? Why, "science" has not yet decided upon any one defi-

nite theory to account for what it calls evolution. About all that "science" has established is that the variety of species is due to—variation; and about all it knows of variation is that this is probably one of the peculiar properties of—protoplasm! And yet we are called upon to discard evidence fully as strong as that upon which we believe that Cæsar lived, that Cicero wrote, that Demosthenes spoke, in favor of the greatest miracle that ever happened—a miracle, moreover, that is supported by that standing miracle to-day, Christianity—because "science" has a hypothesis that explains one set of words by another, both meaning the same thing! Really "science" nowadays is used to cover up an immense amount of bad logic.

The effort to discredit the historic truth of the Gospels has but served to entrench them the more securely. We have not space to enter upon this matter at length, but anyone who desires to know some of the arguments that can be advanced for the reliability of the four Gospels can find them most excellently stated in a pamphlet written by Fr. Heinrich Boese, S. J., published at Freiburg, entitled "*Die Glaubwürdigkeit unserer Evangelien.*" This pamphlet ought to be translated into English. It is an admirable piece of criticism.

When "science" has finally discredited the Gospels it will be time enough to talk about disproving the Fall. The Resurrection is an event in historic times—and it will take a great deal of disproving.

LITERARY NOTES.

ROBERT BROWNING had an ancestor who was, alas, a butler! Mr. Edmund Gosse, writing about the poet, carefully eliminated the butler **Butler** in the line of the poet's **Robert** forebears, and then somebody began to stir the waters by calling attention to Mr. Gosse's omission, and the tempest in the teapot 'gan to roar. The result is that a clergyman, rector of the parish in which the ancestral Browning lived, has started a subscription to raise a fund to erect a memorial monument to Robert Browning the butler, the great-great-grandfather of Robert Browning the poet, and all because he was an ancestor of his great-great-grandson! This is a sort of Chinese method of *rétroactive* glory. We wonder what the shade of butler Browning has to say about it to the shade of poet Browning. Mr. Bangs, whose Stygian humor is thicker than Tartarian night, has now one of the opportunities of his life. It is a situation ready-made, fairly coruscating with possibilities sufficient to brighten that thither gloom with electric flashes of ozonic wit. Oh, would we were a Phlegethonian humorist! We would titillate with laughter the three gullets of Cerberus, until all hell should roar with the replicated cachinnations of the ululating beast! But Mr. Bangs has preempted these shadowy regions, and we prefer the glimpses of the moon.



The questions naturally propounding themselves in this connection are: If Robert Browning's fourth forebear had been a duke, would Mr. Gosse have so emphatically failed to chronicle the remote fact, and what difference would

it have made to the duke or to his great-great-grandson the poet, and what would have been the effect in the literary world? Here is an interesting psycho-

A Study logical study to set the **in** Browning Clubs agog for **Heredity.** at least six months. What would have been the effect upon Browning's poetry if his great-great-grandfather had been a real live duke instead of a real live butler? Here is a topic over which Lombroso might gloat, a study in the heredity of insanity, for genius, you know, according to the fundamental postulate of the Lombrosian theory, is merely a form of insanity. A duke for a great-great-grandfather, what would have been the result in heredity upon the poetic descendant four generations removed? Here is a speculation as rich in criminological hypotheses as in Stygian humoresques. We, however, appreciating our natural and acquired limitations in either line of investigation, stop short on the threshold of suggestion, and decline to enter into the labyrinthian ways of these mysterious pene-
tralia.



Bacon in a Shakespearean cryptogram has always had an unique fascination for some peculiar minds. Anything in the shape of a riddle easily en-

Bacon, grosses a certain kind of **Shakespeare.** gray structure. The fifteen **and Others.** puzzle some years ago

swept over the country like an epidemic of the grip. But the Bacon-Shakespeare puzzle is perennial. Mrs. Gallup, a lady who shines somewhere in Michigan, is the latest to enter the lists with a brand-new cryptogram, which has discounted Mr. Ignatius Donnelly's ancient cypher

by ninety-nine per cent. Mrs. Gallup shows us that Bacon not only wrote Shakespeare's plays, but also Pope's Iliad! The Sage of Verulam must have called in Madame Blavatsky's aid for this literary inroad into futurity. But, alas, for Mrs. Gallup's brief laurels! There are other Richmonds in the field. The *Free Lance*, without regard to the long-standing claims of Mr. Donnelly or the fresher preëmption of Mrs. Gallup, ruthlessly advances several new cyphers with astonishing results. Here is the ungallant way the *Free Lance* sweeps Mrs. Gallup from the field:

"A contemporary endeavors to prove, on the authority of a cryptogram discovered by Mr. S. T. James of Leeds, that not Bacon but G. B. S. wrote the plays of Shakspeare. Take the following titles, and the fourth letter from the end of each, so our contemporary believes, proves the proposition:

Mac B eth
Oth E llo
Comedy of Er R ors
Merchant of Ve N ice
Coriol A nus
Midsummer Night's D R eam
Merry Wives of Win D sor

Measure for Mea S ure
Much Ado Abou Not H ing
Antony and Cleop A tra
All's Well that Ends W ell.

"Now, of course, this cryptogram, under ordinary circumstances, might be supposed to clear the matter up once and for all. Unfortunately, however, it proves too much. Mr. Shaw, as we all know, has rather a poor opinion of Shakspeare. Mr. Shaw's opinion of Mr. Shaw, on the other hand, is, to say the least of it, complimentary, so we feel sure he would be the last to depreciate his own work.

"Careful study, however, revealed another cryptogram: Take the following titles and the sixth letter from the end of each:

Venus and A donis
As You L ike It
Henry the F ourth
The Winte R 's Tale
Measure for M E asure
Richar D Third

M A cbeth
Love's Labo U r Lost
Midsummer Night' S Dream
O T hello
Merry Wives of W I ndsor
Ki N g Lear

and Alfred Austin is the result. Now, this seemed more probable—more in harmony with the eternal fitness of things. But when we came to look at the works themselves, we found that the general style was just a little too—rather better—that is to say, not quite like Mr. Austin at his best.

"So we tried again. And the real Shakspeare was discovered at last. Not once, but twice, is this great cryptogram to be found in the master's, or we should say mistress's, works:

"Note third letter from the end:

Ti M on
The Winter's T A le
Henry Fou R th
Merchant of Ven I ce
Macb E th

Titus Androni C us
Love's Labour L O st
Taming of the Sh R ew
The Temp E st
Othe L lo
Ham L et
Much Ado About Noth I ng.

"Note fourth letter from the end:

Ha M let
Antony and Cleop A tra
Comedy of Er R ors
Henry the F I fth
Oth E llo

Richard the Se C ond
Venus and Ad O nis
Midsummer Night's D R eam
Lucr E tia
Romeo and Ju L ict
Cymbe L ine
Twelfth N I ght.

"So the mystery is solved at last. Miss Marie Corelli and no other is the author of Shakspeare's works."



There are two things that take tremendously in this world—the conven-

tional and the unconventional. Fashion is a convention or a fad that varies with the hour. Be with **Philistinism.** it and you make a hit.

When the colonial novel is in vogue, why, then, write a colonial novel. But there is a way of making a bigger hit. Be as unconventional as possible; make yourself as outré and as bizarre as an Indian brave in all his paint and feathers on the war-path; wield the tomahawk recklessly and ruthlessly against everything that society and conservatism sanction; hang all the fads at your belt as so many scalps to show your prowess. All this, of course, is the sheerest fake on your part and you a zealous mountebank. But you will make a hit, and reap your plentiful harvest in the glittering dross, whose glorious jingle helps to heal the hurt that honor feels. You will find your host of admirers, and naturally some critics, who appraise your success in exploiting human nature at its true value, which is very high in the scale of legerdemain, but rather below zero in the scale of honor. To play the Philistine in the camp of the elect may prove profitable. Attitudinize as a straightforward literary gentleman who despises pretense and snobbishness and the stereotyped shams of the hour, who calls a spade a spade and doesn't give a picayune for all the conventions and fads of society and letters, who insists on tearing aside the miserable cloak which hides the form of Truth, to lay bare the pristine beauty of the fair nymph's nakedness, and who adds to this an all-devouring, heart-enraptured love of all mankind, good and bad, the virtuous and the criminal in a lump, and you achieve a thoroughly unconventional pose, which takes immensely, wins applause and, incidentally, plethorizes your bank-account. There

is no doubt that Philistinism pays with a judicious admixture of philanthropy. We are moved to these reflections upon perusal of an article in the *American Printer* by Mr. George French, who avers that "never since the departure of the great dean of the great gild of self-advertisers, the late lamented Phineas Taylor Barnum, has Fra Elberto's peer been seen!"

Fra Elberto is the presiding genius of the Roycroft scheme. He has achieved a wonderful success. As a literary poseur he has no rival. Mr. French says :

The Triumph of the Unconventional. "In one sense there has been no false pretense upon Mr. Hubbard's part. He has always wrought by daylight, and no reader can complain that there has been an assumption of virtue that did not reside in the stuff as it has been produced and promulgated. This in the literary sense only. What the Fra has written has had its hallmark stamped upon every page, and its intent and leading have been as apparent as are the motive and intent of the literature and pictures which fail to win the approval of Mr. Anthony Comstock. So frank, undisguised, and undressed has Mr. Hubbard's motive ever been that his plainness of speech has several times of late descended to a plane of vulgarity so low as to make it impossible to refer to instances in decent society, much less quote condemnatory passages."

Clearly Fra Elberto not only calls a spade a spade but adds a distinguishing epithet to designate the kind of spade he means. His Philistinism isn't of the ordinary kind; it ought to be spelled in capital letters. He is a standing lesson of the tremendous success of the strenuously unconventional and philanthropical in the world of current literature.

As to Fra Elberto's esthetic enterprise in the manufacture of limited *éditions de luxe* à la William Morris, Mr. French has this to say:

"In some measure the buyer of books is responsible if he is cheated in material and in literary merit. He should know the difference between literature and the product of Mr. Hubbard's pen, and if he does not he must expect sometimes to find sand in his literary sugar. Likewise he should learn the difference between Roycroft dyed 'ooze calf' and the common dyed skins of commerce prepared for and sold to shoemakers, or be prepared to endure the pitying smile of the man who does happen to know. But against the fake 'limited edition' there is no defense but bitter experience. When a publisher advertises his promise to print and sell only so many copies of a book, and deliberately duplicates these 'limited editions' for sale in different sections of the country, so that there are in fact perhaps 1,500 copies sold instead of 300 as agreed, it is a fraudulent practice which calls only for sharp condemnation.

"These things that are being said, more frequently and more positively, about the practices of the Roycroft shop, are hurting Mr. Hubbard, and they are hurting the fine-book trade. It is quite time for an authoritative word to be spoken, either confirming them or condemning the East Aurora enterprise, or disproving them and justifying the Roycrofters. While I believe the books made by Mr. Hubbard to be inartistic and unworthy of the claims made for them, I do not like to believe that they are not only fustian but counterfeit and fraudulent fustian."



M. Hugues Le Roux, a French journalist, who has been giving lectures in this country, told one of his audiences that he was the author of *La Belle Nivernaise*, a short story heretofore supposed to have

Ethics and Literature.

been written by Alphonse Daudet. M. Le Roux says he was a literary pupil of Daudet, just as there are art pupils in the studios of great painters. One day his master came to him and asked him if he, Le Roux, could turn out a story of such and such a character for an American magazine. Le Roux forthwith wrote

it, and Daudet sent it to the American magazine as his own. The question has been raised, what is the ethical character of M. Alphonse Daudet's method? We scarcely see why the question should be asked at all. It was simply and absolutely wrong to sell as one's own a story which one didn't write. Daudet committed a fraud; he sold a piece of work under false pretenses. It doesn't make a particle of difference whether the magazine in question wanted simply his name and was satisfied at that; the reading public was grossly deceived. The deceit practiced was flatly dishonest; there is no excuse for it. But what about M. Le Roux's revelation of the transaction? It was a betrayal of trust. He is no more excusable for making the fraud public than M. Daudet for perpetrating it. So much for the ethics of the question.

There is another aspect, which has something of the ridiculous in it. The story in question has been accepted as veritably Alphonse Daudet's. The critics, of course, recognized it as Daudet's; in fact, as one of the most characteristic bits of the master's work. Rather hard on the critics, is it not? What becomes of the worth of current literary criticism, when it can be so grossly imposed on as in that instance? The truth is, that the literary criticism of the day is a good deal like counterfeit coin; it bears the image of sincerity but is spurious metal. It is frequently mere puffery, and sometimes abuse, but rarely is it gauged according to sound canons rooted in objective principles. It is too often founded in capricious tastes, individual likings without rational grounds. *Laissez-faire* is too often its standard, when the interest of publishers does not dictate it. Judge-

ment has lost its faculty and criticism becomes a caprice. The Le Roux-Daudet story is an object lesson worth remembering.



Amongst novels of a recent date there is one under the title of *CASTING OF NETS* which warrants passing notice from Catholic quarters, inasmuch as it is sailing under false pretenses. It is a book whose

clear purport is to unmask the deceits of the Roman Church by giving an exposé of the wiles and subterfuges of Catholics in proselytizing. It also draws a fantastical picture of the corruption and paganism of the Church in Rome. When the anti-Catholic animus of the work was pointed out, the publishers made the astounding declaration that the author, Richard Bagot, is a Catholic! Against this statement we have the indisputable evidence of the work itself. Mr. Bagot's Catholicity is like Brother Jasper's belief in the rotundity of the earth: "It am flat, shuah enuf!" To read the book and then imagine the author a Catholic would be like squaring the circle. Its ethics are false and silly, its theology is sheer nonsense, and its conception of the Church like a child's notion of the moon upon seeing it reflected in a muddy pool. It is a story of priestly intrigue and senile fanaticism, which are intended to represent Catholic faith as practised. The work might, perhaps, be dangerous to the uninstructed Protestant mind, if it had a scintilla of cleverness or skill in its construction. But it is insufferably dull—one wearisome talk for some three hundred and fifty pages. It is as wooden as a cigar-shop Indian. There is not a real incident in it, not the shadow of a single situation; it is simply a continuous

labyrinth of shallow twaddle. We resolutely plodded through it as a traveler across an arid plain, where all is stale, flat, and unprofitable. We undertook the monotonous journey, simply because we had to in the way of our professional duty. We offered up the task as a penance for our sins. Possibly the work was written with the view of making it a penitential way for sinners. Imagine a Catholic writing a book whose aim is to sympathetically portray the perversion of a Catholic heroine from her faith! This is the aim of *CASTING OF NETS*, and the author rejoices in the accomplishment. We haven't any reason to believe that the book will be read by many people. Fiction nowadays must have some snap and go to it to attract readers, and the *CASTING OF NETS* is about as lively as desolate Death Valley in California. The assertion that the author is a Catholic would move wild laughter in the throat of Death. Mr. Bagot should have spelled his surname with an *i* instead of an *a*.



It is with enhanced pleasure that one turns from Mr. Bagot's witless performance to Henry Harland's latest novel, *THE LADY PARAMOUNT*. Mr. Harland is a Catholic, and the tone of his work is that of one of the faithful. But the theme of his book is not Religion or the Church. These come in as incidents, natural and gracious. The work is a delightful bit of romance about a true love that runs smooth all the way through to the happy, happy ending. It is a slender piece of literary filigree in delicate airy cobweb iridescent with sunlight. The aroma of flowers, the plashing of fountains, the babble of brooks, sunlight sifted through tender

green foliage, the melody of birds, all the gentler, softer aspects of nature are the *mise en scène* in which the slender drama is played. To place the leaden finger of criticism on this piece of delicate lacework would seem to be vandalism. If we are to say anything at all, it would be that at times Mr. Harland's work seems to be too finely drawn. There are occasions when he pushes his fancy so far that the effect becomes strained and artificial; he seems then to be writing merely for the word's sake. As an instance, here is a sentence about the songs of the birds: "The ear of mortal never heard such a delirious, delicious, such a crystal, argentine, ivory-smooth, velvety-soft, such a ravishing, such an enraptured tumult of voices; showers, cascades, of pearls and rubies, emeralds, diamonds, sapphires;" this in the mouth of *Adrian*, a masculine character of feminine exaggerations. We should say that *Adrian* is somewhat overdone, and that the whole work partakes in a certain degree of his overstrained fantasies. But one cannot level the ordinary canons at a structure so delicate that it sways with the zephyrs. We must take *Adrian* and all in the airiest regions of pure fancy. On the whole, the temper of the work is pure, clean, sweet, and delicate. In the flood of fiction now pouring so copiously from the press, the book is like a clear fresh spring in an ocean of bitter salt water.



Here is a bit of beautiful mediæval picturing from *THE LADY PARAMOUNT*; it is a word-picture of the Annunciation, chaste, delicate, Catholic, noble in its deep simplicity:

"When a musician composes an Ave Maria what he ought to try for is exactly what these nice old Fifteenth Century painters in Italy

tried for when they painted their Annunciations. He should try to present what one would have heard if one had been there, just as they tried to represent what one would have seen. Now, how was it? What would one have heard? What did our Blessed Lady herself hear? Look. It was the spring-time, and it was the end of day. And she sat in her garden. And God sent His Angel to announce the 'great thing' to her. But she must not be frightened. She, so dear to God, the little maid of fifteen, all wonder and shyness and innocence, she must not be frightened. She sat in her garden among the lilies. Birds were singing around her; the breeze was whispering lightly in the palm-trees; near by a brook was plashing; from the village came the rumor of many voices. All the pleasant familiar sounds of nature and of life were in the air. She sat there thinking her white thoughts, dreaming her holy dreams. And, half as if it were a day-dream, she saw an Angel come and kneel before her. But she was not frightened—for it was like a day-dream—and the Angel's face was so beautiful and so tender and so reverent, she could not have been frightened, even if it had seemed wholly real. He knelt before her, and his lips moved, but, as in a dream, silently. All the familiar music of the world went on—the bird-songs, the whisper of the wind, the babble of the brook, the rumor of the village. They all went on—there was no pause, no hush, no change—nothing to startle her—only somehow they seemed to all draw together, to become a single sound. All the sounds of earth and heaven, the homely, familiar sounds of earth, but the choiring of the stars too, all the sounds of the universe, at that moment, as the Angel knelt before her, drew together into a single sound. And 'Hail,' it said, 'hail, Mary, full of grace!'"

That the spirit of this beautiful word-picture would inspire modern musicians when they compose their Ave Marias!



There is a Young Lady out in the far West who has recently announced herself to the world as a genius. She avers that she is a very, very wicked creature, who prefers devils to men. She hasn't

put her preference to the test as yet, but all she needs, she declares, is the opportunity. She hasn't done anything really bad up to the present writing,

Genius and Other Things. ing, but just let the occasion offer and—— She has written a book all about herself à la Marie Bashkirtseff, and it has been accepted by a publisher. In this book she lays her genius bare to public gaze; therein she revels in being everything that a proper young lady should not be. Conventionalisms, proprieties, conservatisms, the rules and regulations of society high and low, she laughs to scorn. She wants the reader to understand that she is a *genius* in the full and terrible sense of the word with all its extravagancies, eccentricities, topsyturviness, and anomalies. Now this young lady of the far, far West is neither a genius, nor a naughty girl, nor is she crazy. She is simply a shrewd Yankee miss, who has hit upon a noisy plan to exploit the public. She is suffering from a common malady, *notorietyitis*, and, being vulgarly clever, proceeds to satisfy her appetite for public attention by an extravagant method of self-exposure. She knows the popular

weakness for bizarre things, the vulgar love for monstrosities, which Barnum cultivated assiduously for so many long years. Forthwith she poses as a moral monstrosity, which she labels genius. This reminds us of a character in a little book which we read some years ago. The little book was all about some Persian travelers who were exploring the ruins of this country some two or three thousand years after this great republic had become a mere name in history. The name of the character to which we refer was—the fact that he was a Persian will account for the oddness of the spelling—Dham Phul. Now Dham Phul was a very ordinary and common type of person, and has numerous counterparts even in our own great American population. The Young Lady out West very clearly appreciates the “numerosity” of Dham Phul's diaphanous character and counts upon it. Dham Phul will buy her book in large quantities, and the Young Lady out West and her publishers will reap a rich harvest out of Dham Phul's multiple curiosity to see the real “insides” of a self-exposed genius!

HE OF HAPPY HOUR.*

RODRIGO DIAZ DE BIVAR, EL CID.

BY WALTER PHILLIPS TERRY.

V—VALENCIA IN TOIL.

ON arriving in the vicinity of Valencia, the Cid's first care was to establish a base of operations, which he did by rebuilding one of the strong fortresses which had been destroyed by the Saracens, some little way to the south of the city. Leaving a sufficient garrison here to watch over his interests, the Cid then passed on to the mountainous country to the north, not far from the city of Tortosa; and while he lay here encamped, word was received that, if he would but come and take it, the castle of Borja (northwest of Zaragoza, and on Alfonso's frontier) would be delivered up to him. As a state of war virtually existed between Alfonso and himself, he did not hesitate a moment, and started on the march to take advantage of the offer.

On the way thither, messengers from King Al-mustain, of Zaragoza, met the Cid, soliciting his assistance against the Christian King of Aragón, who was crowding the Moor rather unpleasantly. This was an excellent chance of good employment for a man without immediate definite prospects, and the Campeador, feigning reluctance to abandon his designs against Borja, accepted it and once more became the efficient protector of Zaragoza. And it then transpired that the offer of the delivery of the castle of Borja had been merely a ruse of Alfonso's to draw the Cid away from the immediate neighborhood of Valencia, to the possession of which the King of Castilla still aspired. In fact, the minute the

Cid was out of the way, Alfonso set actively to work to realize his desires, and as a preliminary determined to take Tortosa. For this purpose, having no fleet of his own, he hired ships from the Italian republics of Pisa and Genoa, which were to come to Tortosa and co-operate with his army. When Alfonso reached the coast, however, his allies had not appeared; his attempt on the city was abortive, and in a few days he returned to Toledo.

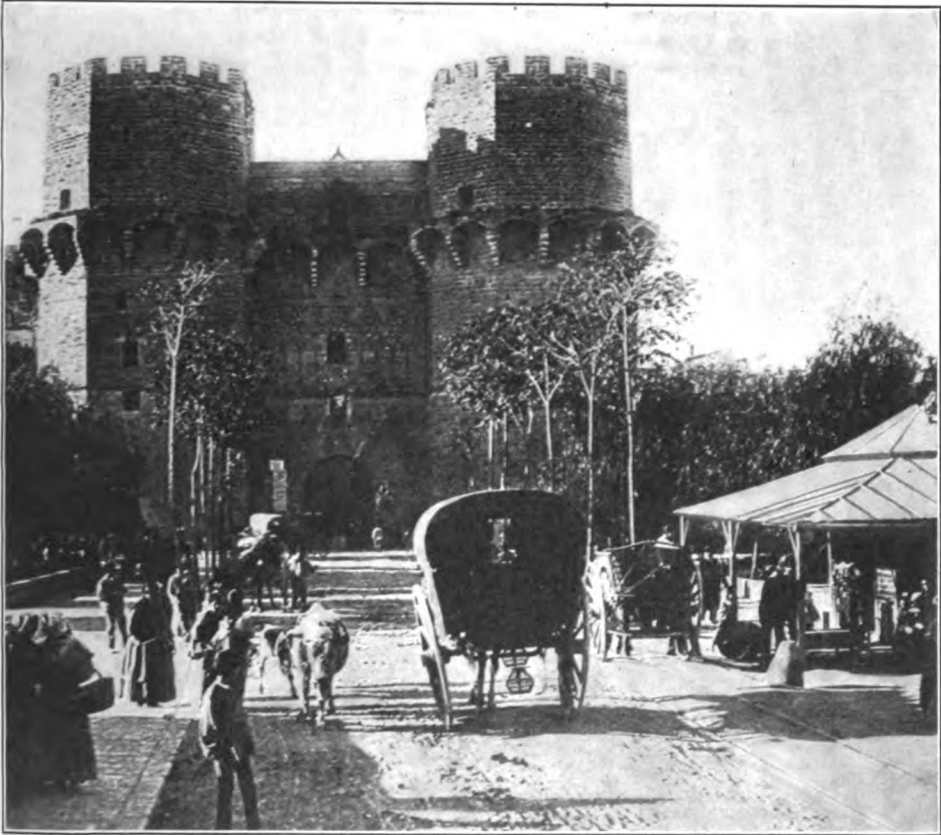
Possibly Alfonso was somewhat hurried in concluding his operations in the east on account of the news that reached him of the Cid's actions. Al-mustain's dominions had been put in order and a peace concluded between Zaragoza and Aragón, when reports began to come to the Cid that Alfonso was marching on Tortosa, with Valencia as his ultimate destination. The Campeador attempted, at first, to turn Alfonso from his purpose by fair words, but, failing in this, he immediately set to do that which he knew would most surely secure the marked attention of the ambitious King—nothing less than to invade and ravage Castilla, which had been left unprotected. Before beginning active hostilities, the Cid formally renounced his allegiance to Alfonso, which, according to the code of the day, left him legally free to war upon his former lord. Then, with an army made up largely of Moors of Zaragoza, the Campeador descended suddenly, like a devastating whirlwind, on the districts about Calahorra, and,

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before a hand could be raised in defence, the whole countryside was turned into a desert waste; his fierce supporters ranged that entire section, ruthlessly plundering, burning, and killing.

Finally, García de Cabra, a kinsman of King Alfonso and one of the Cid's

agreed, and sat down to wait for his enemy to get ready to fight; but, although García de Cabra managed to get together a considerable body of men, no battle took place, for in inverse ratio as the distance between the two armies lessened the fear of the men of Castilla increased,



VALENCIA. ANCIENT GATE OF SERRANOS.

most bitter enemies at court (the one, in fact, who had contributed more largely than any other to the dispute in which the King held the Campeador), sent messengers to the invader, insisting that the harrying be stopped and that the quarrel be decided by a pitched battle, demanding further a respite of seven days in which to collect troops. The Cid

and ere they came to the place where the Cid was encamped they turned and fled.

After resting and waiting the full seven days, as agreed, the Cid completed his work of destruction and returned triumphantly to Zaragoza, where he was received with greater honor than ever. Well knowing that Alfonso was not of the temper to let this raid go unavenged,

especially in view of the disgraceful affront which had been put upon his kinsman, the Cid apparently decided to remain quietly in Al-mustain's employ until Alfonso's movements should give him the key to his future conduct. This plan was abandoned, however, for news of rather serious import came from Valencia, and the Cid immediately set out for Cebolla, a strong castle a little way to the north of that city, intending to make it his headquarters while watching the progress of events among the Muslims.

It will be remembered that Yahya, the ex-King of Toledo, still maintained himself as ruler of Valencia, though against much opposition, internal as well as external, and the local malcontents only awaited a favorable moment for overturning the government and throwing off their yoke of oppression. When the Cid left the neighborhood of Valencia to effect his last meeting with Alfonso near Granada, the plotters against Yahya began to make preparations, and then, when the Cid returned, and passed them by, going on to the north to Zaragoza, thus depriving Yahya of any possible support, they thought the moment opportune for the *coup d'état*. The leader of the revolutionary movement was one Ibn-Jehaf, then the Kadi of Valencia; and he not only counted on the remoteness of the Cid, but also upon the advance of the Almoravides, who, after defeating Alfonso near Granada (as we have already seen), had rapidly approached Valencia, and were now in possession of Murcia and Denia. To the commanding General of the Almoravides, Ibn-Jehaf made secret overtures, promising that, if he would come and drive out Yahya, the city would acknowledge his authority.

The Cid had a representative in Va-

lencia at the time, but he was powerless, except for personal influence, to aid Yahya in opposing the schemes which both were well aware were afoot. They sent word of their peril to the Campeador at Zaragoza, and then, with a handful of men to guard the gates of the city, they shut themselves up in the Alcázar to await developments. These were not long in taking place, for in a few days the Almoravides were clamoring at the gates. Yahya and the Cid's representative still wielded a vestige of power and managed to keep the strangers without the walls, and inasmuch as Ibn-Jehaf, the Kadi, had declared his revolutionary intentions on the appearance of the Africans, with whom he had been in communication, they thought best, if possible, to make him their prisoner. Ibn-Jehaf was all but taken, when a mob of his followers came to his rescue and completely turned the tables on Yahya. Although the King's soldiers still held the city gates, forty of the Almoravides were hoisted over the walls by the revolutionists, who, thus reinforced in spirit as well as in numbers, then marched to the Alcázar, hoping to secure the persons of the King and the Cid's representative. The latter they caught and held, but Yahya, disguised as a woman, eluded his enemies for a little while, and put off by a few hours the fate that was in store for him. He was not able to flee the city, and a house-to-house search for him being organized, in short order he was dragged from his hiding-place. About his person the King had bestowed many magnificent jewels; these Ibn-Jehaf, the successful revolutionist, coveted as much as he did the King's power, and he did not scruple at murder that he might possess both. So at nightfall the unfortunate Yahya's head was struck

off by a sword-blow, and Ibn-Jehaf became the self-appointed heir to his riches and, virtually, to his position. Ostensibly, Valencia for a time became a republic, in which the former Kadi figured as President. These things happened in the latter part of the year 1092.

Many of the late Yahya's retainers were allowed to depart from the city,

treasure of the refugees, and declared for the revolutionary movement in Valencia. Just then the Cid appeared, expecting to establish himself in the castle; but the gates were not opened at his summons, and there was naught for it but to undertake a siege. He, therefore, disposed his forces about Cebolla, establishing a strict blockade, but at the



VALENCIA, FROM THE SEA BRIDGE.

and some of them sought refuge in the castle of Cebolla, already mentioned as the place toward which the Cid was bound, thinking that there they would be safe, because he had a commissioner residing in it. The governor of the castle did not disabuse their confidence until he had them all safely garnered, and then he closed the gates, confiscated the

same time he did not neglect to prepare for the future siege of Valencia itself, which he rightly foresaw must follow.

As a preliminary the Cid sent messengers to all the outlying castles which were tributary to Valencia, demanding that they supply him with provisions for his army; and the governors, well knowing that he would be successful in

his undertaking in a short time, fell in with his wishes, and he was enabled before long, not only to maintain the siege of Cebolla, but to send plundering parties up to the very walls of Valencia. The Campeador's army was increased daily by refugees who fled the city, where conditions worsened rapidly under the rule of the vain and ostentatious pseudo-president, Ibn-Jehaf.

Indeed, that individual made a sorry ruler, exercising such a relentless tyranny over the inhabitants that the momentary popularity he enjoyed by reason of his overthrow of Yahya fast ebbed away, and the people began to look back, as upon happy days, to the time when they enjoyed the expensive—yet comparatively cheap—protection of the Cid. Even with the aid of the little band of Almoravides who had gained access to the city at the time Yahya was taken, Ibn-Jehaf was not able to organize any effective resistance to outside attacks; hourly the sentiment against him grew until it finally crystallized into a well-defined opposition with a recognized leader, and, in the course of time, this opposition sat in judgment upon his misdeeds and passed sentence upon him.

Meanwhile, the Cid lay at Cebolla, taking stock of his enemies and their internal dissensions, and seeking how he might turn one faction against the other, so that it might work out to his own advantage. He appreciated fully what sort of person Ibn-Jehaf was, and laid his schemes accordingly. What the Cid most desired was to be rid of the forty Almoravides who were in Valencia; their number was small enough, to be sure, but they were a compact and stable body, a rallying force, and might call to their aid at any moment an army from the near-by city of Denia. So he secretly proposed to Ibn-Jehaf that, if

he would send away the Almoravides, get them out of Valencia in some way, he (the Cid) would give his protection and support to him and establish him firmly as the independent ruler of the city. Ibn-Jehaf swallowed the bait and began to take measures toward the desired end; but an unforeseen happening interfered.

Yusuf, the King of the Almoravides, was in Africa, and when he learned of what was going forward at Valencia, he sent orders to his General in Denia to demand of Ibn-Jehaf a goodly portion of the treasure of the murdered Yahya. Ibn-Jehaf dreaded the possible appearance of an Almoravide army as much as he feared the Cid, and as he had (so he thought) placated one enemy he deemed it better to appease the other, and thus make his position doubly safe. So he arranged to send a certain amount of the treasure to Denia, but was foolish enough to take the Cid's agent, who was still held captive, into his confidence; indeed, Ibn-Jehaf went further, and selected that person as one of the messengers to go to Denia. Of course, the Campeador was informed concerning the matter, and he found it expedient, as soon as the messengers left the walls of Valencia behind on their way to the Almoravide General, to take the whole party and the treasure they carried into his own keeping.

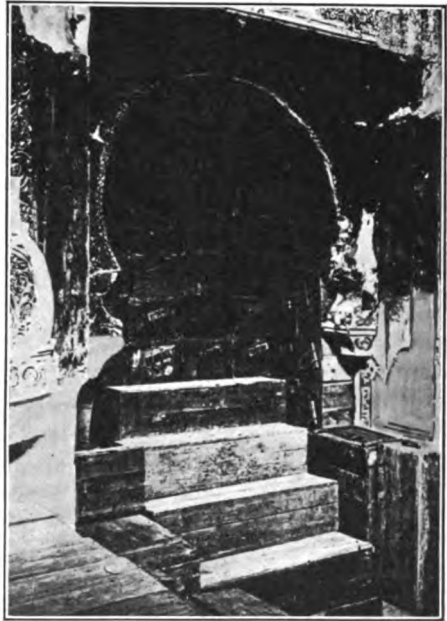
About the middle of the year 1093 Cebolla opened its gates to the Cid, who, now snugly ensconced, with good protecting walls about his army, ceased his dallying and inaugurated forceful measures against Valencia; and as soon as his own people had gathered in the harvest, the whole fertile region round about the city was transformed into a foodless desert. If the city could not be taken by assault, hunger would

eventually fling wide the gates. As a matter of fact, Valencia was very quickly brought to terms by the vigor of the Cid's operations, and was glad to accept any conditions the Christian might impose on it. It was generally believed that any arrangement that was made with him would be of only a temporary nature, at worst, for it was confidently expected that the Almoravides would soon come to the rescue.

So, recognizing that resistance was futile and that by it their suffering and distressful condition were only intensified, the people, still making pretence of republican government, instructed Ibn-Jehaf to conclude terms of peace with the Cid, and ambassadors for that purpose were sent out to him. The Cid proved willing enough, but only on condition that (as he had before specified) the band of Almoravides should be excluded at once from the city. The citizens agreed, and they found that they did not need to resort to much urging; the Almoravides had been living among and fighting for opposing factions, with meager pay and short food allowances, and yet were looked upon with much condescension by those for whom they fought and imperiled their lives, and they were, in reality, glad to be well quit of the place and a thankless labor.

This being accomplished, the Cid thereupon detailed his further demands: all back tribute was to be paid up to date, the yearly tribute to himself was in the future to be one hundred and twenty thousand gold pieces, and he was to retain his headquarters in Cebolla. The terms were accepted by Ibn-Jehaf, who set about to collect the amounts he had pledged. Thus, for a time, hostilities ceased, but as neither side to the treaty meant to abide by it any longer than was absolutely necessary, it is not

to be wondered at that the peace was of short duration. But, while the peace did hold, the Cid and Ibn-Jehaf entered into a sort of alliance against the common enemy—"common" enemy, because since Ibn-Jehaf had obeyed the Cid's demand and had thrust forth from Valencia the forty Almoravides, he understood well enough that he could expect no more consideration at the hands of their countrymen than the Cid him-



DOORWAY IN MOORISH MOSQUE, ZARAGOZA.

self. A couple of disaffected Almoravide governors of near-by strong places also threw in their lot with the Cid's, thinking that they thus might make some head against the storm of vengeance which they knew was gathering at Denia and Murcia and beyond—which might, in fact, overtake them at any moment.

While the combined forces of the allies were prosecuting a campaign to the south of the city, the Moorish governor of Albarracin conceived the ambitious

project of possessing Valencia for his own. The Cid heard of the preparations which were making for that end, but not being ready at the moment to oppose the scheme, he continued to act as if he had no knowledge of the matter. Then, when he had finished the business he had in hand, he quickly put his army into shape for an aggressive campaign, and by a forced march at night to the north he was in the district of Albarracin before the inhabitants had the slightest suspicion of his coming. As was the custom of making war in those days, everywhere the army passed it looted and killed and burned. The Cid himself appeared before the walls of the town, and in the course of the fighting that ensued had an adventure that nearly cost him his life. While strolling carelessly under the walls, accompanied by only five of his knights, he was set upon by twelve of the enemy. In the *mêlée* two of the Cid's men were slain, which so infuriated the Campeador that with his own hand he slew two of the Moors outright, unhorsed two others, and put the rest to flight. He had received, however, an ugly lance-wound in the throat, and before it was fully healed he was called back to Ce-bolla.

At last the Almoravides were moving in a body toward Valencia. King Yusuf, leaving his African dominions, had come in person to Spain and was now resting in Murcia, but had already put his army in motion toward the city, which, since the murder of King Yahya, he had been accustomed to look upon as belonging to his realms. The news of the movement created considerable of a stir in Valencia, where the people generally were looking eagerly for the coming of the Almoravides, and the initial effect of it was to increase hostility toward Ibn-

Jehaf and to strengthen the hands of those who opposed him. In consequence, his influence and power began to wane rapidly, and before long he found it convenient to change his demeanor and to behave with decided meekness, maintaining at the same time, though, a strong body-guard about him, on which alone the safety of his person depended. Then came open revolt against the authority of Ibn-Jehaf, one of the first evidences of which was the closing of the gates of Valencia against the Cid.

As for the Cid, when the nearness of the Almoravide army was reported to him, he, for a moment, seriously contemplated flight, but finally determined to stay where he was and fight to hold his ground. All the bridges in the neighborhood he caused to be destroyed, in order to make more difficult the approach of a hostile army, and as a further defensive measure the great plain about Valencia was laid under water by opening the sluices of the wonderfully ingenious irrigation works which the Moors had constructed.

The Almoravides continued to advance until their watchfires could be seen from the walls and towers of the city, within which the inhabitants were in high hope of early and definite deliverance from the Cid. But one night a terrific rain-storm burst over the African camp, and "such rain fell that night, and such a storm, and so mighty a flood, that it went nigh to slay them." The next morning, when the inhabitants of Valencia looked with straining eyes from the walls out to the hills where had been the camp of their friends, behold! it had vanished, and very soon reports began to come in that the Almoravides were discouraged and were on the retreat.

Then did the people turn sick with

despair, for they guessed right well what was in store for them. "They counted themselves as dead men, and walked through the streets as though they were drunken, in such sort that they understood not the words of one another, and they smeared their faces with black, . . . and they lost all memory, even as a man who falls in the waves of the sea. Then came the Christians up to the walls and called aloud in voices of thunder, making mock of them and threatening them, saying, 'False traitors and renegades, give up your city to the Cid, Ruy Diaz, for ye cannot save it.' And the Moors remained silent, so great was their grief and despair."

The Campeador now undertook to make his investment of the city as thorough and complete as possible. All of the outlying villages which had not already undergone destruction were razed and the inhabitants compelled to seek shelter in the city, where the increased number of mouths to be fed soon sent the prices of provisions of every sort soaring, so that there remained little of anything that the poorer classes were able to purchase. Ibn-Jehaf was in retirement, the city being governed now by the head of the faction which had so long opposed him, and advantage was taken of the withdrawal of the Almoravide army to further discredit with the people the self-promoted Kadi, it being alleged that on his account they had been forsaken. So bitter did the feeling against Ibn-Jehaf become that it was necessary for him to remain within his own house, precariously protected by a large body-guard, which his ill-got wealth permitted him to maintain.

Finally came the report from Denia that Yusuf had for the while abandoned his schemes against Valencia, and had actually set sail for Africa. This was

sore news for the Valencians, and it seemed as if hope must be altogether put aside. Even the governors of castles dependent on the city, seeing how bootless resistance to the Cid would be, came and made submission to him, and, what was more to his liking, added men and arms to the force of the Christian Champion. Valencia was thus completely forsaken by all Moorish folk, forlorn and deserted, left to her fate, and the inhabitants "were so distraught that," as one of the Arab writers graphically put it, "they were in the waves of death."

Just at this time was composed the celebrated "Dirge of Valencia," to which is attached an allegorical meaning. It is said to have been uttered by a wise *faqih*, or priest, from one of the towers of the wall, who, when he spoke of the "noble wall" meant the people, of the "lofty towers" the nobles, of the "limpid canals" the judges, and so on.

"Valencia, Valencia, many troubles are come upon thee, and in such peril art thou set that, if thou escape, the wonder will be great among all that behold thee.

"If God shall shew favor unto any place, let it be unto thee, for thou wast called the joy and the solace wherein all the Muslims had refreshment, and delight, and pleasure.

"And if it be God's will that at this time thou shouldst utterly perish, it will be by reason of thy great sins and the great overweening that thou hadst in thy pride.

"The four chief corner-stones on which thou wast founded long to meet together to make great lamentation over thee, and they cannot.

"Thy noble wall, which was raised upon these four stones, is already quaking and about to fall, for it has lost the strength which it had in days gone by.

"Thy lofty towers and beautiful, which gleamed from afar and comforted the hearts of the people, are falling piece by piece.

"Thy white bulwarks, which shewed so fair in the distance, have lost the beauty whereby they shone so brightly in the beams of the sun.

"Thy noble and full-flowing river Guada-

laviar, and the other waters which did thee good service, have overflowed their banks, and run where they should not.

"Thy limpid canals, wherein thy people had much profit, have become turbid; neglect



SCENERY IN VICINITY OF MURCIA.

of cleansing has left them to flow as muddy streams.

"Thy famous and delightful gardens that are round about thee, the ravening wolf has torn up their roots, and they can give no fruit.

"Thy renowned meadows, wherein were flowers so many and so fair to gladden thy people's hearts, are now all withered.

"And thy busy harbor, which brought thee so much honor, now lacks the riches which were wont to come to thee by it.

"Thy broad lands, which called thee mistress, the fires have eaten them up, and the great smoke reaches even unto thee.

"For thy sore sickness I can find no medicine, and the physicians have lost hope that thou wilt ever again be whole by their help.

"Valencia, Valencia, it was the love that my heart bears thee that made me speak and utter all the words I have spoken of thee."*

The factional strife within Valencia was not yet at an end, however, and as the misery and dejection of the people increased, the pendulum of popular favor began to swing once more toward the deposed Ibn-Jehaf, who, grasping

the situation and opportunity with more than wonted acumen, felt his way again to power. We may be sure, nevertheless, that the Cid's secret agents within the city had much to do with the change of sentiment, for it was to the besieger's advantage to have the Moors governed by the less capable person. Ibn-Jehaf now promised the people that, if they would but forswear those who had for the time supplanted him and would listen no more to their advice, he would do what he could to arrange peace with the Cid. The people assented, and he thereupon communicated with the Christian, who declined, however, to give Valencia any respite until the enemies of Ibn-Jehaf, the friends of the Almoravides (and in reality the most stable element in the city, around whom its real defenders were grouped), should be driven from the place.



CASTLE AT MURCIA.

This condition was not a task easy of accomplishment, yet by acting quickly Ibn-Jehaf managed to arrest the persons

* This is undoubtedly an Arabic composition, although the original has never been found, and it has come down to our times only in a Spanish translation.

indicated, and turned them over to the Campeador as his prisoners. The next day the president of Valencia sallied forth with a goodly company of knights to have interview with the Cid, who received him somewhat effusively and treated him with great cordiality, until it transpired that Ibn-Jehaf had been so unmindful of the amenities usually observed that he had brought no rich present with him. The Cid was not accustomed to granting interviews to empty-handed, powerless Muslims, and much less was he disposed to treat with one who he knew had great store of stolen jewels and money, yet who had brought nothing. So, changing front rather suddenly, the Campeador made demands which, though far from pleasing to Ibn-Jehaf, he was impotent to resist. If there was to be peace, the Cid's own tax-gatherer must collect all the taxes, internal and external, of Valencia, which would then be shared with Ibn-Jehaf; and to assure the Cid that the arrangement about the taxes would be properly carried out, the president must send his own son as hostage to Cebolla. There was nothing to do but comply, and Ibn-Jehaf promised to come out to the Campeador next day and sign a formal treaty to that effect.

On his way home the weakling president of Valencia came to a full realization of the position in which he stood, and of how he had been all the while playing into the Cid's hands, and, although a coward at heart, the love he bore his son lent him courage sufficient to write to the Christian that he would rather die than do as he had agreed; and so no treaty was signed. This turn of events was probably just what the Cid had hoped for and had expected; now Ibn-Jehaf, the ruler of Valencia, had broken faith and a solemn agreement,

and he and the city must abide the consequences. All negotiations were, of course, broken off, and with some show of right the Cid could now pursue his plans to the bitter end.

With increased severity the siege of Valencia was prosecuted. Ibn-Jehaf shut himself up in the palace and tried to drive the thought of certain disaster from his mind by indulging in dissipations of various sorts; he had not the courage to contemplate with calmness and stoicism the fate that, of a moral surety, would be his. To the people of the city the situation was a dreadful one. The Cid had established a stringent blockade as far as provisions were concerned, and with leaps and bounds the prices of foodstuffs rose higher and higher. Grain was worth a fabulous sum, and was far and away beyond the reach of the poorer classes, who had to content themselves with the flesh of dogs and cats and mice, while the very rich could get no meat but the flesh of horses and mules that fell dead from lack of sustenance. Many of the Valencians in their dire distress stole away from the city, and surrendered unconditionally to the besiegers; and some of them were killed outright, and some were given food and died from over-eating, and some, the strongest, were sold into slavery, though current market prices were very little indeed—a Moor sold for only a loaf of bread, or for the third part of a measure of wine.

One possible, but not very probable, way of escape remained to Valencia. Al-mustain, of Zaragoza, coveted her for his own; and, if his claims were formally recognized, he might be induced to come with an opposing army and raise the siege. Messengers were, therefore, sent to Zaragoza with letters in which Ibn-Jehaf and his counselors called Al-

mustain "Lord," and begged him to come to their relief. The King of Zaragoza sent a rather non-committal reply, saying he would come if possible, and urged the Valencians to hold out a little longer. Surely, some encouragement was needed; for by this time the poor of the city were feeding upon the flesh of their fellow-townsmen who fell in defending the walls or dropped dead of starvation as they walked the streets, while even the rich and powerful had naught but grass and leather for food.

Why Al-mustain should have urged Ibn-Jehaf to hold out longer is hard to conjecture, for he had arranged already with the Cid that when Valencia fell he would pay him a good price for it. This agreement the Cid did not scruple to make, because it kept Al-mustain and his army from meddling; but the Campeador had not the least idea of selling Valencia to anybody for any price—not for that had he schemed and fought all these years; Valencia was to be his own, and he was to be its King!

The state of the besieged was now positively terrible; they were, indeed, in the very "waves of death." The rich bought grain, where it was possible to obtain any, for its weight in gold, and there was but an infinitesimal quantity to buy; the poor practised cannibalism, as their only means of life, and people fell dead in the streets by scores. Death on the walls at the hands of the Christians was really a welcome relief to the acutely suffering Moors, and those who possibly could, escaped from the city and flung themselves recklessly upon the encircling hosts.

Finally, acting on secret information from inside the walls, the Cid determined to carry the place by assault; he was assured by his informers that no serious resistance would or could be

offered by the famished defenders, and as the Almoravide army was still a possible factor in the game (for it hovered near), he felt that he would be much safer on the inside of Valencia's walls. He therefore formed his columns, and up against the city gates they surged, expecting to burst them in and take the place in one grand rush, but only to find that the friendly information had been a ruse; for no sooner had the Christians reached the walls, than back flew the gates, and out upon them poured the desperate Moors, and a right bad quarter of an hour they gave the Cid.

Little good did the sally do the Valencians, however; more ruthlessly than ever the plan of starvation was resumed, and the Moors were warned that to any who attempted to escape from the city to the Christian lines, the besiegers would mete out death. This even did not deter many from casting themselves from the walls, and barbarous methods were resorted to in order to curtail the practice, for it was relieving Valencia of many hungry mouths. If the Cid ordered or permitted to be practised all the blood-curdling tortures and the inhuman cruelties alleged by historians, he certainly must have been a very monster, a fiend, nothing less than a savage beast; but the only contemporaneous historians of this part of his career were Arabic, who naturally painted their hereditary foe and conqueror in the most forbidding colors. It is easy to believe that the Cid was severe—for the age was that—and that he had put to death many of the escaping Valencians; but that these people were worried to death by dogs, or torn in pieces by pincers, or subjected to other equally revolting tortures, while their friends looked on from the walls, is beyond the credence of any who are familiar

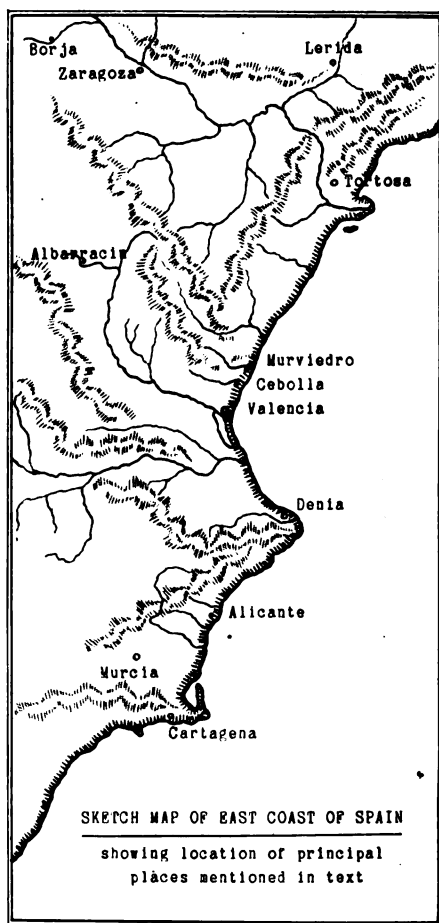
with the whole career of the Cid, and are not falsely and sentimentally sympathetic with the Arabic occupation of Spain.

At last Valencia could resist no longer. Her strength was spent, and there remained nothing at all to nourish her. The only domestic animals yet alive in that once powerful and wealthy city were three horses and a mule, and the majority of the citizens were scarce strong enough to stand and walk. The selfish, obstinate Ibn-Jehaf was remonstrated with, and at last he "made up his mind to be humble, and to do all that the people should think good," and delegated a famous *jaquih* to act as his agent in making peace with the Cid. After a good deal of parleying with the commissioner whom the Cid appointed to treat for him, the following terms were agreed upon:

That the Valencians should be allowed to send messengers to the King of Zaragoza and to the commander of the Almoravide army, requesting them to come to their relief within fifteen days, and if by the end of that period the city had not been succored, then was it to be given up forthwith to the Cid. The government and the keys of the city were to be intrusted to a deputy of the Campeador, the place was to be garrisoned by *muzdrabes*, and the Cid himself was to remain at Cebolla; Ibn-Jehaf was to resume his old office as Kadi, and he was to act jointly with a representative of the Cid in administering the revenues of the city. Considering the times, these were decidedly not hard terms; but, as the Cid had no very strong determination of respecting any terms, he was perfectly willing to agree to anything.

So the messengers from Valencia sped to Zaragoza and to Murcia. Active hostilities between the Christian and the

Moor ceased, but starvation in the city kept its pace. Day after day passed, with no tidings to relieve the misery, until at length the whole term of fifteen had expired. Ibn-Jehaf, perhaps with some premonition of what was in store for himself, begged the people to hold



out a little longer; but his words fell upon deaf ears. Then, ere they had time to hesitate, even had they been so inclined, came peremptory demands from the Cid to keep to the agreement and to give up the city at once; if they delayed a single hour, he would consider himself absolved from any obligation to stand by

the original terms he had granted. And, fool that Ibn-Jehaf was! he kept the impatient Christian waiting two whole days before the gates were opened.

On June 15, 1094, the unwilling so-called president and his followers came out to the Cid's camp and formally gave up the keys; and at midday, when the

gates were thrown open, the famished inhabitants of Valencia trooped forth "as though they came from out their graves, even as men say it will be at the proclamation of Azrael, on the Day of Judgment, when the dead shall come out from their sepulchres and appear before the majesty of God; such was the aspect of their faces."

(To be concluded.)

THE JESSE TREE.

BY CARYL COLEMAN.

IN the symbolism of every form of religion, among all nations, from time immemorial, the tree has held a most important place: sometimes it is the tree of knowledge, the tree of wisdom, the tree of heaven, the tree of immortality, or the tree of life; often a memorial, and quite as often a prophecy, and always teaching some dogma, true or false.

The oldest known representation of the tree as a symbol is found in Mesopotamian pictorial art; it appears on Chaldean cylinders dating back 4,000 years before our era. From Mesopotamia this symbolism was diffused all over the world, passing on one hand to the Phœnicians and the Greeks, and so on to the nations of Europe; on the other hand to the Persians, who in turn carried it to India, from whence it migrated to the Far East, and possibly to the Western world, where it was used in the sacred art of the ancient Mexicans; and to-day the Mbocobis of Paraguay believe, when they die, they will climb up the tree which unites heaven and earth.

Among all the pictorial representations of a sacred tree, except the tree of the Cross, there is none more interesting, from the point of view of the artist, than the Jesse tree: a symbolical portrayal of the genealogy of our Blessed Lord. This tree is an invention of the middle ages and is founded on the following words of the prophet Isaías (chap. xi):

"And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And he shall be filled with the spirit of the fear of the Lord. . . . In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious."

And on the words of St. Paul, recorded in the Acts of the Apostles (chap. xiii):

"'I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills.' Of this man's seed God, according to His promise, hath raised up to Israel a Saviour, Jesus."

The name of the inventor of the Jesse tree is unknown; even the period in

which it first appeared is uncertain. This symbol's place in art, however, was well established in the twelfth century, and if it did not exist pictorially before then, it was at least present in the literature of the Church, being referred to indirectly by a number of early writers.

manuscripts. It is at once a genealogical chart and a diagram of a fulfilled prophecy, moreover a sermon in which the doctrine of the Incarnation is epitomized and brought within the reach of all.

Generally the tree is composed of



A JESSE WINDOW (UPPER PART). EARLY XIIITH CENTURY. FRENCH
IN CHARTRES CATHEDRAL.

For instance, our Lady, in an Irish litany of the eighth century, is invoked as a branch of the Jesse tree.

The symbol is to be found during the middle ages illustrated in colored-glass windows, upon wall-paintings, in sculpture, embroidery, and in illuminated

these elemental parts: the Blessed Jesus, the Holy Ghost, the Holy Mother, Jesse, and the kings—Jesse, at the foot of the composition, recumbent, with a tree growing from his loins; along the line of the trunk the royal ancestors of the House of David; just below the top

of the tree, the Virgin Mother; and, crowning all, the figure of the Redeemer, the blossom and the fruit, surrounded by seven doves, emblematic of the gifts of the Holy Ghost. Sometimes the top of the tree is finished by the figure of the

ing priesthood. Accompanying each there is usually a label or ribbon, bearing the initial words of a prophecy:

ISAIAH—"Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel."



A JESSE WINDOW (MIDDLE PART). EARLY XIIITH CENTURY. FRENCH.
IN CHARTRES CATHEDRAL.

Blessed Virgin, holding in her arms the Divine Child. Very often, among the foliage on the right and the left of the trunk, are representations of the spiritual ancestors of the Lion of the Tribe of Juda; the prophets who foretold His birth, death, resurrection, and everlast-

EZECHIEL—"Behold I myself will seek my sheep, and will visit them; I will seek that which was lost; I will save my flock; I will gather you together out of all the countries and will bring you into your own land."

JOHN THE BAPTIST—"Behold the Lamb of God, behold him who taketh away the sin of the world."

JOEL—"He shall be the hope of his people, and the strength of the children of Israel."

AMOS—"And he will utter his voice from Jerusalem."

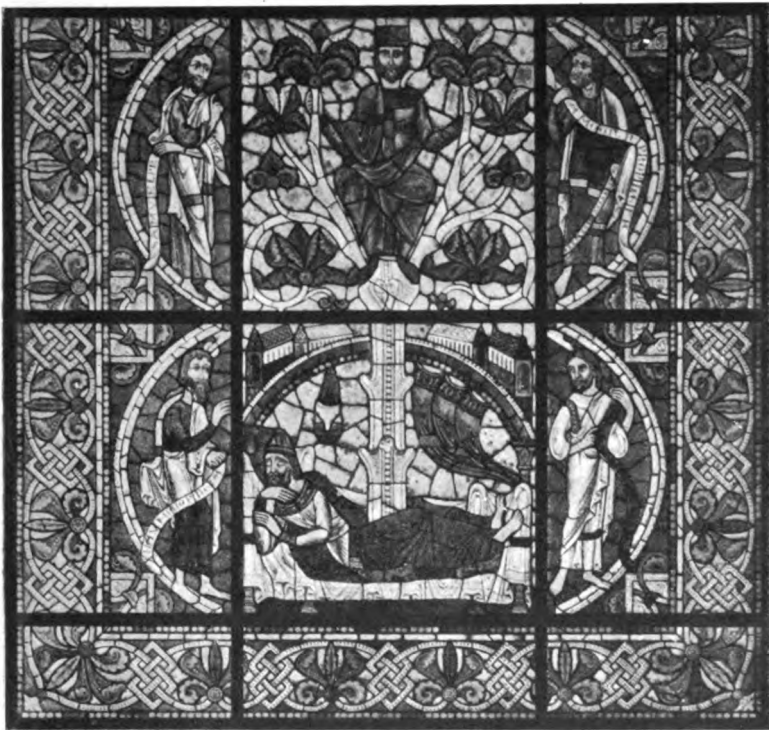
MICHAEL—"Behold the Lord will come forth out of His place: and He will come down, and will tread upon the high places of the earth."

HABACUC—"God will come from the South, and the holy one from Mount Pharan.* His glory covered the heavens, and the earth is

feet of him that bringeth good tidings and that preacheth peace."

In this way the artists of the ages of faith traced the broad outlines of Emmanuel's life and epitomized the Gospels.

The churches of Amiens, Reims, Rouen, Troyes, Alençon, and Canterbury, among others, rejoice in possessing



A JESSE WINDOW (LOWER PART). EARLY XIII TH CENTURY. FRENCH. IN CHARTRES CATHEDRAL.

full of His praise. . . . Death shall go before His face."

SOPHONIAS—"In that day it shall be said to Jerusalem: Fear not; to Sion: Let not thy hands be weakened; the Lord thy God in the midst of thee is mighty. He will save; He will rejoice over thy gladness."

AGGEUS—"I will move all nations: And the desired of all nations shall come, and I will fill this house with glory."

NAHUM—"Behold upon the mountains the

Jesse trees, but among them there is no one so interesting and so beautiful as that portrayed in a window at Chartres, interesting in composition and beautiful in its color scheme of limpid blue and burning ruby, purplish red and greenish white.

The Jesse tree still flourishes in the garden of Christian art, only it is no longer pictorial; it has become conventional, and is used in a purely decorative way.

* See Deuteronomy, xxxiii, 2.

THE COURSE OF PHILOSOPHY AT CLIFF HAVEN—I.

BY THE REV. F. P. SIEGFRIED,

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PHEW! Metaphysics in the dog days! The mercury almost boils, humanity sizzles, and you deliberately ask us to ponder upon Being, Essences, Existence, and Infinity! Wasn't it one of your venerable ancestors who said *primum est vivere deinde philosophari*? How recreant you seem to the sage advice! Philosophize you would have us when we can barely live. Moreover, have you forgotten the past winter's work, the stress of city life, the jaded brain, the languid nerves? Have you in mind the harvest of rest we have hoped from vacation, the reserve we must store away for the labors of the after months?

Yes, gentle reader, the Board of Studies have weighed it all. They have heaped up the torrid heats on one side of the scale, and then have slowly trickled down on the other pan a certain number of metaphysical entities, and long before the weighing hand was emptied the balance had tilted to the latter side. They have considered the tingling nerves, prospected on their potential energies, calculated the probabilities of the coming winter's strain, and then have deliberately decided *We must have metaphysics at Cliff Haven*. Cool-headed men they are, those personal elements of the Study Board. Yea, you will say, and cold-hearted, too. Nay, not so, but thoughtfully and kindly considerate.

Why, then, metaphysics at Cliff Haven? Well, first, good reader, because the Catholic Summer School is nothing if not consistent with its name

and aim. Look steadily at the noun in its title, and the reason for its existence bulks large before you. Question the two adjectives and they will tell you, the one the range of its aim, and the other a qualification of its method. School is substantive, and substantial in our title. You remember how *schola* in Roman days, and *σχολή* in fair Athens, meant both a learned discourse or disputation and a place of leisure in which such literary exercises were held and discussed. To this idea of school the Champlain Assembly would fain be true. Cliff Haven they would make a home of *lettered* ease. Need it be further said that no letters, no learning, can be sound or safe that is not grown upon and strengthened by philosophy?

But you will say there are schools and schools, and not in every school is philosophy professed. True, but the school of the higher kind, the school that would unify the separate ways and results of knowledge, the school that would teach the meaning and value of principles, must needs give a prominent, if not the first, place on its program to the unifying science, general philosophy. Now such a higher school of centralizing studies the Champlain Assembly would be. But the school that gathers at the Haven beneath the Champlain Cliffs must be true to its *Catholic* name. Catholic in its faith, it should be Catholic in its science. Now philosophy—metaphysics—is essentially Catholic, that is, universal. In metaphysics the concepts, principles, and laws that are discovered or applied in each of the special

sciences are reduced to their ultimate constituents, explained, classified, and assigned their logical position in the total organism of science.

Already in the opening years of the Catholic Summer School's life at Plattsburgh a systematic course of philosophy was inaugurated, and was continued with fair success at several sessions. There seemed not, however, in those times, a sufficiently large number of attendants amongst whom such a study might count on an adequate adherence. But now that the charms of the home by the lake are drawing yearly increasing throngs, the claims of philosophy have assured hopes of wider recognition. During the session of 1901, the first department of systematic philosophy was exhibited at Cliff Haven. The exposition consisted largely of logical entities. These were displayed in all their fair symmetry of form and solidity of structure; and, notwithstanding the fact that Pan-America had gathered at Buffalo marvels of science and art, and, summoning to its aid the mighty genii of Niagara and the weird wizards of electricity, had evoked a power that drew the world to the fairy city by Erie's shore, none the less the mental exposition at Champlain's Haven held its devoted attendants. An inspiring sight it was to behold day by day the number of students moving thoughtfully to the spacious hall and there, with infinite patience, examining the venerable relics of thought, searching into the intricacies of predicables and predicaments, following the mazy wanderings of the A—E—I—O propositions, or drawing to light and sketching with minutest detail the histological structure of baralipsons, dabitiss, and frisesomorum. What if an occasional brow ached in the effort to discover the impossible relationship of

baroco and bocardo with barbara? For the one brain that throbbed in the study of logical forms at Champlain, were there not ten thousand nervous organisms fagged out by the worry of a day at the Buffalo fair?

This year at Cliff Haven there is to be an exposition of real, nay, the realest of real entities. The spectators are to be introduced to a spacious temple-like edifice, over the portals of which they will read in capital letters, METAPHYSICS. They will be invited to make a special study of this structure, which, though Græco-Roman in its main outline, will be seen to have an unmistakably modern character in its ornamentation. Unsubstantial it may seem to be, yet one need not fear to enter, for no other mental fabric has ever been reared with equal care and skill. The first hall has been reserved for the larger exhibits. These will be arranged in distinct, yet closely interconnected, sections, labeled—Being, Thing, Essence, Existence, Actuality, Possibility, Unity, Truth, Goodness. Goodness! you may exclaim. Why should I go to see those ghostly forms, if indeed they be perceptible by any human eye? Ah! but, gentle reader, you mistake substances for shadows. Don't you remember Plato's picture of the men in the cave with their backs to the light, gazing at the shadows reflected on the wall? Those metaphysical forms are just the veriest realities, and all things else on which your eyes are habitually turned are but their shadows. Of this you will be convinced, so it is hoped, if you will carefully examine their seeming unsubstantialities. Study them patiently and familiarize yourself with their shapes and inwardness; then when you visit the other temples of science, Physics, Biology, Psychology, Pedagogy, Sociology and

the rest, you will find that whatever of reality and truth these latter departments of science exhibit are but the solid substances of metaphysics dressed and decked with the ornamental colors and trimmings of sensuous phenomena. Of course I do not and cannot expect to prove this to you here and now. To do so will be the delightful occupation of the skilled curator of the metaphysical specimens when you come to Cliff Haven. I am sure, too, he will persuade you that it is just such large and all-embracing realities as metaphysics contains that the School at Cliff Haven must set forth if it be true to its title, *Catholic*.

In the meanwhile, however, kind reader, do not be dismayed by the exertions which a study of the before-mentioned spirit-forms would appear to de-

mand of you. The Assembly by the Cliff is not unmindful of its holding a *summer* school, and that if there are to be letters in its life there must be ease; that if it pass its weeks *cum dignitate* it must not be without the *otium*. Those who will explore with you the groundwork of metaphysics will try to have it all well-lighted and delightfully cool. When they display the hidden structure of metaphysical organisms they will use terms as untechnical as the character of the subject allows. They do not guarantee to make metaphysical ways quite easy, nor are they so unpedagogical as to exempt their auditors from the profitable labor of thinking; but they will dig up all the briars and remove all the sharp stones they can from your path and simply ask of you to face courageously an occasional hill.

TO BO-PEEP.

BY THOMAS WALSH.

Vergil, Theocritus, Cervantes, each
 Had glimpse, of you, and many a *pastorelle*
 In ruder times essayed your charms to tell;
 Watteau and Fragonard took brush to teach
 Their age what light Voiture impearled in speech;
 Till in the Trianon's embowered cell
 A queen enraptured with your grace would dwell
 From royal cares afar, and sorrow's reach.

Now, too, our world is weary of its arts,
 And wig and furbelow are put away;
 Mankind delights but in the simple parts
 And winsome touches of the newer day;
 And so, Bo-Peep, from Saxe and Sèvres we stray
 By childhood paths to where you sought our hearts.

THE TEACHER-SAINT AND HIS METHODS.

BY T. D. PEPIN.

W. H. PAYNE, in the preface to his translation of Compayré's "History of Pedagogy," writes: "Of the three phases of educational study, the practical, the theoretical, and the historical, the last, as proved by the number of works written on the subject, has received very little attention from English and American teachers. . . . The almost complete neglect of this study among us has been due, in great measure, to the fact that there have been no books on the subject at all adapted to the aims to be attained."

While agreeing with Payne about the scarcity of works on the history of pedagogy, we must say that we fail to see how pedagogical literature has been enriched by the translation of Compayré's book; for of partial and bitterly prejudiced writers, he is *facile princeps*. It is not our intention to enter into any critical details, but we cannot help asking why a conscientious writer should praise a book which is as manifestly unfair and as obtrusively illogical as is Compayré's? That author's diatribe about monks and monastic schools has met with no favor from candid Protestants and fair-minded historians. Such works as Maitland's "Dark Ages" and Miss Drane's "Christian Schools and Scholars" give a complete answer to Compayré's charge that the Church loved obscurantism and feared the light of knowledge. He, as other sciolists like him, forgets that it is to the Church, and to her alone, we owe the preservation of letters, arts, and sciences. Cardinal Newman says: "Not a man in Europe now, who talks bravely against the Church, but

owes it to the Church that he can talk at all."

Compayré waxes eloquent when speaking of such men as Rousseau, Pestalozzi, Jacotot, Lancaster, and others. But were these men really educators? Has Rousseau made anything of his Emile but an intelligent brute? Would American parents like to have their children reach the age of twelve without knowing how to read, and the age of eighteen before being made aware of their having an immortal soul? Still this is the training given to Emile, and we are told that Rousseau must be reckoned among the great pedagogical writers of modern times.

Notwithstanding the ringing phrases of Pestalozzi's panegyrists, we are forced to say that his achievements do not warrant the reputation he seems to have gained. According to himself, he had an "unrivalled incapacity" for governing others; he even admits that he could neither read, write, nor cipher respectably. As to the efficiency of his methods, Ramsauer, who was one of his favorite disciples, tells us that he "got as much regular schooling as the other pupils, namely, none at all." Admirers may praise Pestalozzi's "devoted love," and "burning zeal," but he was little more than an unlettered enthusiast, and his methods were little better than ludicrous eccentricities.

Among educational reformers whose names are constantly trumpeted forth are Jacotot and Lancaster. Jacotot was unquestionably a clever man, but his methods were too extravagant to outlive their author. As to Lancaster,

we need only enter a Government school in London or Liverpool to realize at a glance the numerous and grievous drawbacks of his system.

Compared with these educational leaders as presented by Compayré, we wish to show, very briefly, some of the merits of De la Salle, the teacher-saint.

Jean Baptiste De la Salle was born at Rheims, France, in April, 1651. His family held a high rank among the nobility of Champagne. His fond mother emulated Blanche of Castile in her solicitude for her son. She strove to mould his disposition to gentleness and piety, and every day besought Heaven to bless her endeavors. When only eight years old the boy entered the University of Rheims, where he soon gave signs of unusual talent. At nineteen, he had completed his course of philosophy and taken his A. M. degree. He studied theology at that university and also at the Sorbonne in Paris. On Easter eve, 1678, he was raised to the priesthood; and a few years later received the degree of Doctor of Divinity. He had previously become a Canon of the Cathedral at Rheims, an office which he resigned in 1683, in order to devote his time and energy to the great problem of popular education.

After the teacher-saint had drawn up his plan and assured himself of its practicability, he surrounded himself with a few bright and devoted young men, explained to them his programme and opened his first school, thus virtually founding the Society of the Brothers of the Christian Schools. This was in June, 1681. Succeeding months added to the number of men who gathered round the noble schoolmaster. Their success attracted at-

tention, and the local authorities in many places became anxious to secure their services. Notwithstanding the vigorous opposition of his relatives, De la Salle introduced his followers into his own mansion, where they shared his table, listened to his counsels, and discussed the best means of developing and perpetuating their work.

When De la Salle undertook to form his first disciples, primary education was conducted entirely on classical lines. Before studying their own language, children were obliged to construe Latin grammar and construe Latin authors, their own language and literature being totally neglected. This, De la Salle determined to change; it was his first innovation and one that met with long and sturdy opposition. But he was an educational genius and was not to be thwarted. So he quietly worked on while people talked about him and criticised his system.

Before De la Salle's day the individual method of teaching prevailed; that is, every scholar was taught separately. The teacher-saint recognized this to be a waste of time and energy, and accordingly replaced it in all his schools by the simultaneous method, in which the instructor addresses himself to a whole class at once. This radical change gave a great impetus to education, by increasing the efficiency of the master, and diminishing the drudgery of his work, while insuring substantial results all around. Professor Seeley says: "La Salle conceived the idea of grading together pupils of the same advancement, a practice now employed in primary schools everywhere. It is known as the simultaneous method." Had our reformer done no more than this he would have richly deserved to be classed among

the friends and benefactors of youth. This bold innovation has done more for the advancement of primary education and the general diffusion of knowledge than all the so-called reforms of Compayré's heroes put together.

Soon after this we find De la Salle addressing himself to another important work, viz., the founding of an institution for the training of competent masters for country schools. In 1684 he opened his first seminary or college for school-teachers, which was the prototype of the normal schools and training colleges of the present day. Seeley recognizes this: "Education owes to De la Salle three important contributions: (1) the simultaneous method of instruction, whereby a number of children of the same advancement are taught together; (2) the first normal school, established at Rheims, France, in 1684, thirteen years before Francke organized his teachers' class at Halle, and fifty years before Hecker founded the first Prussian normal school at Stettin; and (3) a dignifying of the teacher's profession by setting apart trained persons who should give all their time to the work of teaching."

The Inspector-General of Education in France is of the opinion that: "The illustrious founder of the Brothers of the Christian Schools was the pioneer of popular education not only in France, but in all Europe. With one master-stroke, he founded seminaries for country teachers, normal institutes for city teachers, boarding schools in which everything relating to commerce, finance, military engineering, architecture, and mathematics was taught—and in which trades could be learned—finally an institute in which agriculture was taught as a science."

The most noted technical school opened by De la Salle was the Christian Academy in Paris. No one under twenty was admitted, and all were taught drawing, mathematics, modern languages, and religion. Object lessons were also anticipated by De la Salle, though Froebel is usually credited with the honor.

Mr. Boon, in his "Education in the United States," speaking of the normal school, says (p. 203): "As with many another institution, so with this, it had its genesis in the older civilization and more closely discriminated social interests of Europe. The earliest school of the kind of which record is had, was that founded at Rheims (1684) by the Abbé De la Salle. This developed, three years later, into the now famous Christian Brothers' school, and became widely influential. De la Salle was a man of progressive, modern thought; he introduced besides normal schools, gradation and object lessons, and established industrial schools, polytechnic institutes, and reformatories.

"Unlike some school reformers of the present day, De la Salle did not limit himself to destructive criticism. His mission was to build, and he laid the foundation so deep and broad and firm that, after many storms and sieges, after some alterations and additions, it is still a noble, commanding, and symmetrical structure."

In his "Theory of Social Order," De Bonald wrote, in 1820: "I do not know if Jean Baptiste De la Salle is a saint in the eyes of religion, but he is a hero in the eyes of politicians. His Institute is a masterpiece of wisdom and of the knowledge of men."

In 1698 De la Salle opened a resident-school to receive some fifty Irish youths belonging to noble families that had

voluntarily gone into exile with King James II. Louis XIV was much interested in the welfare of these noble youths; and in order to enable them to qualify themselves for positions befitting their rank, requested the Archbishop of Paris to place them under the care of competent masters. No one appeared to the prelate more worthy of such an important office than De la Salle, to whose care they were accordingly transferred.

The Abbé divided the young exiles into classes, according to their degree of instruction; and while assuming the general direction of the work, entrusted the pedagogical and disciplinary details to his disciples. James II, accompanied by some of his followers and by members of the French nobility, came to see the young Irish boys and satisfy himself of their progress, and did not leave the school without expressing his entire satisfaction with the method employed and the results obtained. This was the first pensionnat or collegiate school of the new society.

To De la Salle belongs the credit of establishing the first Sunday-school also. Bishop Messmer, in his preface to "Spirago's Method of Christian Doctrine," says: "As we shall often mention the term 'Sunday-school' a few remarks on the subject may not be out of place. It is commonly claimed that the modern Sunday-school owes its origin to Robert Raikes, the English printer, who established his first Sunday-school in Gloucester, England, in 1780. But the honor belongs to St. John De la Salle, who opened his 'École Dominicale' at Paris in 1689, almost a hundred years before Raikes. Seeing that so many boys engaged in work received no instruction, either religious or secular, De la Salle resolved

to gather them on Sundays, their only free day. With his brethren he taught these boys from 12 to 3 o'clock the various branches, among them geography, drawing, geometry, and book-keeping, and always closed the class with religious instruction or catechism. This was really the first Sunday-school of the kind in Europe."

"Teachers' meetings," which are claimed to be of recent date, were not unknown to the father of modern pedagogy, for he was wont to gather round him, at least once a year, the most experienced of his masters for the discussion of educational questions and pedagogical matters generally.

The chief publication on pedagogy by St. De la Salle is the "Government of Christian Schools," which he left in manuscript to his followers. Throughout this remarkable manual, teaching is treated as both a science and an art; for it must furnish the teacher with accurate knowledge about man, from the psychological and physiological viewpoints, and, above all, it must instruct him with regard to the means which he must adopt in order to attain to the full perfection of which his nature is capable. As an art, pedagogy shows how to cultivate harmoniously all the faculties so as to evolve them to the highest degree of development.

St. De la Salle distinguished very accurately between these two forms of pedagogy in theory; but, in practice, he would not separate them. "There is no need of proving," he said, "the necessity of a rigidly determined guide for teachers; but some rules may be given them for the government of a school, if they do not rely upon certain set and constantly adhered to principles."

Summary of the principles which

form the basis of the system of education of St. De la Salle:

1—Man is a rational being composed of a body and a soul.

2—Children are as weak in will and intellect as they are in physical qualities.

3—Disorders, especially among the poorer classes, are rightly attributed to the fact that the children were not properly looked after and cared for.

4—Men, in general, should acquire the same degree of perfection, because all have the same object in view, which is the attainment of God by the practice of virtue. But in addition to this, each one must rise to the special perfection required by his vocation, social position, and mental endowments.

5—We should cultivate the senses, which ordinarily play a large part in the workings of the spirit; but it is necessary, especially, to develop the intelligence, rectify the judgment, discipline the will, and form the heart to piety.

6—Lead the pupil from the known to the unknown, from the easy to the difficult, and accustom him, little by little, to overcome the difficulties which he may meet with in his studies.

7—Lead up from the concrete to the abstract, from the particular to the general.

8—Make teaching useful, banish idle and superfluous questions which may distract the pupil.

9—Give a progressive and well-graded course to the divisions of programme.

10—The teacher must be careful not to give his pupils too much help. He ought to encourage them to seek with ardor what he reasonably expects they will be able to find out for themselves.

11—He will convince them that they will the better retain the knowledge they have acquired by a personal and persevering effort.

12—The teacher should be careful to question his pupils, in order to assure himself that they are attentive and that they understand what he says.

13—He should exercise them by well-connected questions on the truths which he wishes to convey, and lead them to draw correct conclusions from those with which they are familiar.

14—He should never scold a pupil merely because he is unable to answer a question, but on the contrary, help and encourage him in his efforts.

15—The laws of education should be universal, rational, expedient, progressive, and religious.

In the exercise of his pedagogical functions and in his works on education, the teacher-saint conformed to these essential laws. He wished education to be universal, that is to say, to extend to all the faculties, to all periods of life, to all classes of society. He applied his principles to the education of children in the primary schools, and to that of young men in the Sunday-schools, as well as in his normal and collegiate schools. He trained his Brothers not only by precept, but also by example, going into the class-room himself in order to show them how to teach.

The great work of De la Salle was recently epitomized by Father William O'Brien Pardow, S. J., in the following lines, with which we conclude:

"The present day boasts of reducing to practice, for the first time, certain principles of education, discovered, so it says, by Pestalozzi in the eighteenth century; and it glories in having revolutionized the class-room and its method. One of the so-called discoveries is the principle that the edu-

cational process should not be repulsive, but attractive to the student. Many superficial readers of the superficial books on pedagogy, which now threaten to become an epidemic, accept these statements as true without calling for the proofs. We Catholics, also, to our shame be it said, are much to blame for being ignorant of what Catholics have achieved in the matter of sound education. It is high time for us to look up our glorious record. The study of the salt-grains of wisdom which St. John De la Salle cast into the fountain-head of the waters, reveals the facts of the case. The teacher-saint was far in advance of his age, and his principles healed the educational waters a hundred years before Pestalozzi's ideas were dreamed of. The real father of modern pedagogy is St. John Baptist De la Salle.

"One of the most illustrious of the Brothers of the Christian Schools, the lamented Brother Azarias, very truly says: 'Because we have all been trained in the method applied by St. John Baptist De la Salle, to all the details of school life, with a precision

and directness that bespeak the master-mind; because we see it practiced in nearly all our public schools, and many of our private schools throughout the land, we have ceased to find it an object of wonder.' It was a matter of great and just wonder when set on foot by the holy founder over two hundred years ago.

"Yes, the teacher-saint did, indeed, introduce order and joy into the class-room. He understood that if knowledge is power, love is still greater power. He loved his pupils as a father loves his children, and he made the class-room a home full of bright, cheerful and happy inmates. . . .

"How great soever the personal work of our teacher-saint along all the lines thus far indicated, it was not to be a mere personal work. Like all the great works inspired by the Spirit of God, it was to last. 'His methods,' to use once more the words of Brother Azarias, 'were not to be embedded in a book; they were to be embodied in a living organism, which has preserved its traditions with the greatest fidelity and still applies them, the world over.'"

STUDIES IN DANTE, SECOND SERIES—VII.

DANTE'S THREE NYMPHS.

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AFTER reaching the fresh mossy green and the shady bowers of the terrestrial paradise on the sun-illuminated summit of the Mountain of Purgatory, Dante, while treading the pliant grass that overspreads the borders of a crystal stream, has a marvelous vision: he sees advancing, with peans of celestial music, a long and gloriously brilliant procession of majestic personages all visibly written "triumphant." These personages, and

various other living figures, symbolize the gifts of the Holy Spirit and the books of the Old and New Testaments; and they are followed by the two-natured griffon, the symbol of Christ, which draws the beautiful triumphal car of the Church, upon which appears Beatrice, "a virgin in white veil, with olive wreath, and beneath green mantle, robed in hue of living flame." And not only does this lovely maiden, this imperial mistress of divine science, wear

the symbolical colors of the theological virtues, but her flower-strewn chariot is attended by three joyous damsels whom Dante so describes that it is impossible not to recognize in them the trinity of theological graces. He says:

"Three nymphs,
At the right wheel, came circling in smooth
dance:

The one so ruddy that her form had scarce
Been known within a furnace of clear flame;
The next did look as if the flesh and bones
Were emerald; snow, new-fallen, seemed the
third.

Now seemed the white to lead, the ruddy now;
And from her song, who led, the others took
Their measure, swift or slow."

Now, according to the canons of symbolism, the white-arrayed nymph is Faith, the red-garmented one is Charity, and the green-vested one is Hope. That Dante calls these virtues nymphs at all is an apt piece of poetical artifice, and something not to be wondered at in him, who lived at a time when mythological notions floated still largely in the popular mind, and could be easily chastened and made fit for the more beautiful and effective expression of Christian thought. This dignified personification of the theological virtues could but be universally admired and popularly applauded. It was one way of teaching the people to love these virtues. The nymphs of old mythology were conceived to be beneficent goddesses, endowed with perpetual youthfulness, beauty, and strength. They were intermediate beings between the gods and men, and were known for their friendly services to mortals. They were believed to have power to do many things permitted to be done only by the gods; and, in this respect, Dante already indicates the supernatural character of the theological virtues by calling them nymphs. These gentle

deities were also the declared enemies of the wanton satyrs, and for this other reason, since faith, hope, and charity are also the avowed foes of Satan, are they aptly represented in the fancied forms of nymphs. It is no doubt in this improved sense of the word that Shakespeare applies it to the sweet *Ophelia*. When *Hamlet* discovers her at prayer, he pleads to her as to an intercessory deity, and there is implied in the title he gives her more than a dignified compliment:

"Nymph, in thy orisons
Be all my sins remembered."

Furthermore, we see that these nymphs of Dante are decked each in the color that best suits her nature and functions. Now, of course, the adoption of this or that color to signify this or that object or idea is a matter largely conventional. But there exists, indeed, a language of colors, a language of flowers, a language of music, as well as a language of articulate sounds.

Why should the Nymph of Faith be dressed in white? We associate white with what is pure, untainted, innocent, happy; so is faith—simple, cheerful, trustful, unquestioning. White is not strictly one color, for it is a combination of all colors; so faith is not only one particular kind of knowledge, but implies and embraces all kinds of knowledge. White reflects to the eye the rays of light unseparated; so faith, likewise, not being prismatic, reflects back to the mind all the undecomposed truths that radiate in the white light of revelation. In a word, because white is the color of light, and light is the medium of knowledge, white is aptly assumed as the vesture and symbol of faith.

Similarly Hope is clad in green mantle, because (among other reasons) green is the color of young plants that

are fresh and full of life, and vigor, and promise. Upon the greenness of spring-time we build our expectation of summer fruits and autumn harvests. Again, green is the color of the emerald, which was at one time thought to possess the virtue of preserving sight and of strengthening weak eyes, restoring memory, and repressing many inordinate movements and evil fantasmis. There is no doubt that hope, which is rooted in faith, reacts in many helpful ways upon faith, tempering its light to the eyes of the soul, strengthening the mind's faculty to gaze upon mystery without ever doubting the truth thereof. These are some of the more apparent reasons why the Nymph of Hope is arrayed in green.

And Charity, the greatest of these three nymphs, why is she attired in flaming red? Perhaps because red is the color of blood, which feeds life, and, in its apostolic coursing through the veins, spends itself most unsparingly to nourish the body. Charity does this in the soul and in the moral body in which it exercises its virtues. Blood issues from the heart, which is the reputed organ and seat of love. Again, red is the ordinary hue of the rose, which is considered an emblem of love; perhaps, furthermore, because red is the color of fire, which means ardor, enthusiasm, earnestness, zeal. Surely, if we accept St. Paul's masterly description of what charity is and is not, we shall have no difficulty in admitting the propriety of dressing its representative in the color which stands for sincere devotedness, disinterested self-sacrifice, constant and enduring service in behalf of others, and an ever-clinging and all-consuming affection for that which is best.

The wonderful procession of the

Church Triumphant, in which these three maidens figure, disappears, most of its personages journeying to higher realms. Dante, after relating the many haps and mishaps that occur to the chariot (the Church) and to the one who had taken his seat in it (the Pope), draws the curtain, and here the vision ends, leaving us under the impression that the conquering mission of the Church is to carry to the nations the messages of faith, of hope, and of love.

Dante will speak of these three virtues again. When he has been wafted high into the starry spheres, he will, at the suggestion of Beatrice, who personates sacred science or theology, discourse earnestly with the holy flames and splendors that people those luminous orbs. There he will speak more definitely, more profoundly, and even more poetically of these virtues. And there is no doubt that, to the lovers of poetry allied with theologic lore, his profound discussion and imaginative treatment of these subjects must be of absorbing interest.

Dante had once upon a time been summoned before the tribunal of the inquisition to have his faith probed, and he then and there answered his interrogators in a way so orthodox and in a style so poetical that the monks, who thought they had come to condemn, were compelled to approve, admire, and applaud. In his *Divine Comedy*, he confesses his thoroughgoing Catholic belief before the ages. There, in that most impressive of dramatic settings, in the highest heaven, amid throngs of splendors, the voice of Beatrice is heard in supplication to these happy spirits in behalf of Dante, that he may receive light and strength to confess what he believes, hopes for, and loves. One of these lights, more resplendent than

others, comes forth. It is St. Peter, who will examine Dante on faith. ("Paradiso," Canto XXIV.) During the course of this long examination, Dante, in answer to St. Peter's questions, explains the nature of faith, its source, its reasonableness, its object, and finally professes what he believes and why he believes. In order to unfold the nature of faith, he takes up St. Paul's famous definition of that virtue, saying: "Faith of things hoped for is substance and the proof Of things not seen."

Thus the essence of faith consists in its being the foundation of all our hopes and an adhesion of our minds to the truths not demonstrated by reason. The cause of Dante's belief is revelation: "The flood rained down from the spirit of God upon the ancient bond and new. Here is the reason that convinceth me so feelingly; each argument beside seems blunt, and forceless in comparison." When asked his reason for believing the Testaments inspired of God, he says that their inspiration is proved by the miracles that followed: "The works, that follow, evidence their truth;" and when further pressed for a reason for belief in the miracles, he declares:

"That all the world . . . should have
been turned
To Christian, and no miracle been wrought,
Would in itself be such a miracle,
The rest were not an hundredth part so great."

After being assured that grace, which held such sweet dalliance with his soul, had enabled him to answer so wisely to all these questions, Dante proceeds to answer the last, professing what he believes and upon what authority:

"I in one God believe;
One sole eternal Godhead, of whose love
All heaven is moved, himself unmoved the
while.

Nor demonstration physical alone,
Or more intelligential and abstruse,
Persuades me to this faith; but from that
truth

It cometh to me, rather, which is shed
Through Moses, the rapt prophets, and the
Psalms,

The Gospel, and what ye yourselves did write,
When ye were gifted of the Holy Ghost.

In three eternal Persons I believe;
Essence threefold and one, mysterious league
Of union absolute, which, many a time,
The word of Gospel lore upon my mind
Imprints: and from this germ, this firstling
spark,

The lively flame dilates; and, like heaven's
star,

Doth glitter in me."

("Paradise," Canto XXIV.)

Upon this, pleased at the genuineness of Dante's faith, that coin so glittering and so sound, whose assay the poet had not feared, St. Peter thrice embraced him as his faithful disciple.

In countless passages throughout the poem, Dante teaches what inestimable benefits are showered upon us by this white Nymph of Faith. She is the fruitful mother of all the virtues; she it is that conducted Peter over the billows; she that peoples heaven's fair realms with citizens; she that makes the soul acceptable in the sight of God; she that saved the gentle Ripheus; she that vanquishes all error; she that is truer than all heretic declension, and she whose rewards, here and hereafter, surpass the richest gifts of the most opulent queen. The apostles are praised for their proclamation of that belief, whose sound was so mighty on their lips; St. Dominic is eulogized for having so ably defended it, a hallowed wrestler, "gentle to his own, and to his enemies, terrible."

In the twenty-fifth canto of "Paradise," Dante makes plain to us who the green-decked nymph of "Purgatorio" is. Here hope, that theological virtue

of which she is a symbol, is explained. The poet is interrogated on hope by St. James, who asks him what that virtue is, how and why he entertains it, and what is its object. Consistently with Dante's profession of faith, which is the groundwork of hope, Beatrice commends his hope, saying: "Among her sons, not one more full of hope hath the Church militant." Dante proceeds: "Hope is of joy to come, sure expectation, the effect of grace, divine and merit preceding. This light from many a star [*i. e.*, from many parts of the Bible] visits my heart; but flowed to me the first from him who sang [David] the songs of the Supreme, himself supreme among his tuneful brethren. From thee [St. James], the next, distilling from his spring, in thine epistle, fell on me the drops so plenteously, that I on others shower the influence of their dew." As to the object of hope, Dante declares that it is the beatific vision, to be enjoyed by the soul reunited to the body glorified. "Both Scriptures, new and ancient, propose the mark (which even now I view) for souls beloved of God. Isaias saith that in their own land each one must be clad in twofold vesture and their proper land is this delicious life. In terms more full and clearer far, thy brother [St. John] hath set forth this revelation to us, where he tells of the white raiment destined to the saints."

Midst the acclamations and joyous carols of the holy lights, Beatrice next introduces Dante to the Apostle St. John, who is to ask him to discourse on the last of the three theological virtues, the fire-clad Nymph of Charity. And the poet first proclaims that the one object which is the beginning and end of all his love, great and small, is the Good which makes the heavenly court content: in this one Good are all his wishes centered: in

this palace is the fruit of all the lessons love can read him.

Urged further to say who directed his bow to such target, who taught him this, Dante answers that reason shows that good kindles love of itself, and, therefore, as God is Supreme Good, He is the chief object of love; that Aristotle, the master of those who know, teaches this, saying that the first love of all immortal substances is for their own first cause; and that God Himself has confirmed this truth in His revelations to inspired writers. There is in the following lines the whole philosophy of love:

"Philosophy," said I, "hath arguments,
And this place hath authority enough
To imprint in me such love: for, of constraint,
Good, inasmuch as we perceive the good,
Kindles our love; and in degree the more,
As it comprises more of goodness in't.
The essence, then, whence such advantage is,
That each good, found without it, is naught
else

But of his light the beam, must needs attract
The soul of each one, loving, who the truth
Discerns, on which this proof is built. Such
truth

Learn I from him who shows me the first love
Of all intelligential substances
Eternal; from his voice I learn, whose word
Is truth; that of himself to Moses saith:
'I will make all my good before thee pass.'
Lastly from thee I learn, who chief proclaim'st,
E'en at the outset of thy heralding,
In mortal ears the mystery of heaven."

St. John then presses the poet with a further question, asking him what other cords draw him toward God, and with how many teeth this love bites him; in different words, what other motives he has for loving God? Here is Dante's beautiful answer:

"All grappling bonds that knit the heart to
God

Confederate to make fast our charity.
The being of the world; and mine own being;
The death which He endured, that I should
live;

And that which all the faithful hope, as I do;

To the forementioned lively knowledge joined;
 Have from the sea of ill love saved my bark,
 And on the coast secured it of the right.
 As for the leaves that in the garden bloom,
 My love for them is great, as is the good
 Dealt by the eternal hand, that tends them
 all."

("Paradise," Canto XXVI.)

All this may not be as simple as what Thomas A Kempis says on love, or as limpid as what St. Paul says on charity, but it is as true, and it lacks not that style of beauty which is akin to the sublime.

- One cannot meet these three maidens and hear their comforting messages without being convinced of the faith, hope, and love of Dante himself, nor without conceiving a greater esteem for these three great virtues.

Not in any of the many meretricious sirens that are singing souls to perdition are we to put our trust; not in the raucous siren of earth-bound philosophy, not in the screeching siren of empirical psychology, not in the strident siren of science, not in the tremulously lachrymose siren of humanitarianism, nor in the upward-gazing but cross-eyed siren of transcendentalism. The burden of their song is full of base deceit as well as of impenetrable mystery. Evolution, the most microscopical psychic analysis, the air-ship of idealism—all land us in the distressing eddies and shoals of doubt, and in the rayless darkness of man-made mysteries.

Would we sail into the light-illumed

harbors of perfect knowledge, then must we have as our pilots reason and faith, the two guides of Dante's own genius. Would we avoid the shallows of pessimism and despair, then must we anchor our hopes to the stars of the Christian mariner. Would we teach ourselves and the world how man should love, and what he should love, then must we wed to our very souls the flame-clad nymph of Christly love—the greatest of these three, which is Charity.

BRIEF ANALYSIS.

1—The colors in which Beatrice is dressed and the corresponding colors in which the three nymphs are decked, white, green, and red, symbolize faith, hope, and charity.

2—Reasons of this symbolism.

3—No teacher of divine things can be without these three virtues.

4—Dante's profession of faith: Nature of faith, its basis, its object, its rewards.

5—Dante's hope: What it is, to what it tends, in what it is rooted.

6—Dante's philosophy of Christian love: The power of good to draw the will; motives for loving God and all creatures.

7—Conclusion: In faith, hope, and charity must we seek for mental quiet, for solace, and for inspiration to higher life.

THEME-WRITING—V.*

BY THE REV. JOHN TALBOT SMITH.

XVI—THE FORMATION OF STYLE.

THE secret of style is to get one's personal qualities into the essay, or other literary performance. The question is, how can this be done? Three things are necessary. First, to cultivate the characteristics which nature and circumstance have developed in us; next, to strengthen or develop mental and emotional power; and third, while those faculties are being trained, to get a grip on the mechanics of writing. The three processes work well together. All our life we have trained mind and tongue to use the vernacular after some fashion. When we seek to acquire style we must seek perfection in the use of our native tongue. The tools of expression must be ready to our hand, and must be employed with the unconscious skill of a practiced craftsman.

As to cultivating our own characteristics, the trend of the time is against it. We are all more or less in the dress-suit of habit. The sturdy independence of true character is not ours, and therefore it will be absent from our expression. Until our personal qualities have learned to express themselves easily, we shall never arrive at style. This expression of ourselves depends entirely on ourselves.

The development of mental and emotional power is too rarely thought of by the average writer. Dramatists seek for such development, and practice on their intellect and feelings, since they must produce characters which an actor can play with intelligence and feeling.

Now we all have our share of mentality and of emotion. Rage, pity, hate, love, scorn, are within the compass of our power of expression. We read much, and can appreciate what we read in some degree. Here are the beginnings. We can strengthen the mentality, and develop the emotional power by directing wisely the natural exercises of our daily life.

The last essential is to connect our mentality, our emotion, and our power of using English with our theme. The subject must be studied from the root, in all lights, from every point of view; we must saturate ourselves with it, become half daft over it; we must exhaust its possibilities, in fact, as to emotion and mentality. Then, with the tools ready, the plan formed, fire up the engine, sweat, rage, get into the cab and seize the lever, cry all aboard, and let everything go. The chances are that the outcome will be a fine example of individual style.

XVII—READING AS AN AID TO STYLE.

Having noted that the essentials in the development of style relate to our own characteristics, mental and emotional, and our ability to handle correctly the vernacular and to exhaust a subject, at least subjectively, we must now consider reading as an aid in the process of forming a good style. We know it is an essential in this matter, but there are misapprehensions which should be cleared away.

The reading which helps to form a style is not of any one kind, not even

* Abstracts from a course of lectures on English Composition, delivered at the Champlain Summer School, 1901.

the best kind. Two extremes have to be avoided: mere trash, so plentiful nowadays, and the works, no matter how able, which do not stimulate your best qualities or provoke them to action. As to the trash, if we accepted the dicta of the book reviews nearly everything printed by the publishers is to become classic, and therefore should be read. I am speaking of the trash which masquerades under great or popular names, like Haggard, and the author of *Dora Thorne*. Some of the authors who produce trash are even better known. Nothing can be learned from such writers but the secret of their success. Even a good book, or rather a powerful book, does not always add to one's stock, or provide any stimulus. Victor Hugo's romances, for instance, breed only dolorous imitations in cheap melodrama. Certain philosophers depress the system instead of exalting it. A book must be within our comprehension, in some measure, if it is to do us any good. When one is told to read the Bible, Shakespeare, Browning, and Dante, to improve style, one must be sure that he brings to the reading a mind prepared to bear these strong lights. They are the last studies to be undertaken.

The reading which will bear us upward by natural degrees, and help to develop us, must be far from trash and also be suited to our immediate need; it must be comprehensible, and yet above us; we must lay it aside with the feeling of stimulation that follows the right book, or, on the other hand, it should provoke our qualities to action. Marie Corelli can do that to perfection by her *rhodomontade*. Andrew D. White can do it for a Catholic by such books as his *Warfare of Science and Religion*. The desire to smite such

writers provokes our best qualities to action.

XVIII—OBSERVATION AS AN AID TO STYLE.

We have seen that the style is the man, that the secret of style is the ability to transfer to the printed page our own personal qualities trained to the highest perfection, and that reading is a great help in the formation of a style. To-day we are to discuss observation as an aid in developing a good style.

The dress in which we put our thoughts is one element of our appeal to men, to our audience. Style has no meaning except as an attraction for those whom we wish to influence. Therefore, we must know our audience somewhat as we know ourselves, and we must be acquainted in some degree with the life which they lead, with the joys and sorrows and humors of their existence, also with the movements of society, and with the great and little problems of the hour. It is quite possible for one to secure a good style without deep acquaintance with these serious things, but in any case one must bring to writing the power of observing things before the excellence called style can be secured. And you will see in studying the great masters of style, as well as the mere adepts, how surprisingly minute and accurate is their observation. This power of observation, and the use of it in the formation of a style, are the outcome of the old axiom: look into thy heart, and write. Since we are to appeal to men we must know them, sympathize with them, and the only means by which we can know them is to study our own heart first; afterward we get a better understanding of them. Observation, therefore, is the

study of ourselves and of our environment.

The knowledge thus acquired gives to our writing a vitality, a grip on the time, a nearness to the human heart, which the scholar in his seclusion can never win. He may write perfect English, but it will be as hard as the diamond. How near was Newman to the people of his day and of this, because of the intimate relation between his writing and their humble lives! Naturally our own circumstances appeal to us more forcibly and intimately than those of the Roman Empire. Our feeling is roused more easily. Observation is a help to style, therefore, because it helps to rouse the emotions, and gives to expression that individual element without which style does not exist.

XIX—ANALYSIS AS AN AID TO STYLE.

We have pointed out what a help prudent reading and shrewd observation of life can be in the formation of style. It remains for us now to discover what assistance may be derived from analysis: the analysis of a great style, the analysis of the theme which we are to deal with, and the analysis of our own ability to handle the theme properly.

As to the first, a great writer can never be the model for anyone. He is too great, and his style is too peculiarly his own; but the structure of his work can be laid bare, its content of thought and emotion can be minutely examined, and the clearness, force, and elegance with which he has presented his theme can be accurately measured. This is true analysis, and

when we have so treated a play like *Hamlet*, we are the better prepared to appreciate the immense labor required by lesser works, such as the *Antony and Cleopatra* of Dryden, and by lesser works still, like the plays and novels of Bulwer Lytton. With these lesser models we can measure our talent, and can determine whether we have the proper capacity for good work.

Analysis of a particular theme is necessary, because the theme has the power of stimulating our qualities, or of deadening and paralyzing them. If we take a subject too great for our skill and talent, our treatment makes our weakness visible and ourselves ridiculous. If we secure a theme which is within our powers, these powers are stimulated and provoked to proper activity, and display their character effectively. All that is best in us comes to the surface. Dickens and George Eliot attempted poetry, with mournful results; Huxley went into theology in his old age; Dean Farrar has written novels: all these were the mistakes of clever people fascinated by theme and method beyond their powers.

Even the theme which is suited to our powers may be useless and harmful if we have not trained our good qualities to handle it well. No doubt Dean Farrar has all the qualities to write a novel, but he has never exercised them on the novel. Therefore in the formation of a style, this quiet analysis is useful, even necessary, and may be called the handmaid of reading in this point of view. Though inferior to reading and observation, it has its place, and to both is a very good help.

THE PRACTICAL APPLICATION OF ETHICAL TEACHING.

ADAPTED FOR THIS DEPARTMENT FROM A COURSE OF LECTURES DELIVERED
AT THE CATHOLIC SUMMER SCHOOL, SESSION OF 1901.

BY THE REV. THOMAS I. GASSON, S. J.

IV—AN ETHICAL VIEW OF SOCIALISM.

SOcialism is attractive to the working people of all countries. Its fervid promoters are eloquent over the wrongs endured by labor, and effusive in promising speedy and effectual relief. It aims to right injustice, to blot out oppression, and to introduce a new order, wherein the supremacy of labor will be acknowledged and the acquisition of colossal fortunes will be rendered an impossibility. Since every fair-minded man must feel a keen interest in any project which tends to the righting of wrong, the aim of socialism must have our cordial sympathy. But before adopting any system or method of action, we are bound in conscience to test it according to the rules of justice and of sound common sense. How does socialism fare, when subjected to this examination? We admit cheerfully and fully the sincerity of its advocates, we admire their zeal, we respect their motives. But sincerity may be abused, zeal may be misguided, and a high motive has sometimes served as a mantle for the use of unlawful methods. An impartial and calm investigation into the tenets of the socialistic party will convince any one that those are built upon false principles and are utterly impracticable.

Our readers must, however, bear in mind that we do not attack socialism as a mere theory. One can clearly see that if its supporters proposed their plans for an ideal world, in which every individual

realized the highest dreams of personal perfection, in which lying, thievery, lust, ambition, and injustice were unknown, and in which every virtue was cultivated to its utmost limit, a world, in brief, where the rulers were saints and established in grace, then, we might possibly sanction a system that would surrender to the state, for the benefit of the citizens, all productive property, reserving the right to condemn those views which deny the lawfulness of private ownership. But socialists do not look to mere speculation or to the purely ideal order; they are girded for action and their plans are to be put into execution in the present order of things.

It is this resolve to act and to act promptly that constitutes the real danger of the socialistic party; and it is this danger which should urge every one to grasp clearly the grounds upon which the Church and all sound ethical writers take issue with a movement apparently so harmless.

To act with absolute fairness, let us take the declarations of the socialists themselves, as set forth in the respective programmes drawn up and adopted by authoritative conventions. We select, as an example, the Erfurt Programme of 1891:

"I—The economical development of civil society necessarily leads to the destruction of small industries, the basis of which is private ownership of the laborer in the means of production. It divests the laborer of all means of production and transforms him into a pen-

niless proletarian, while the means of production become the sole property of a comparatively small number of capitalists and real-estate owners.

"Hand in hand with the monopoly of capital goes the abolition of the disorganized small industries by the formation of vast industrial organizations, the development of work-tools into machines, and a gigantic increase of the productiveness of human labor. But all the advantages of this change are monopolized by the capitalists and landowners. For the proletariat and the declining middle classes—common citizens and farmers—this social change is tantamount to the prevalence of insecurity of existence, misery, oppression, slavery, degradation, vexation.

"The number of proletarians increases, the army of superfluous laborers assumes greater dimensions from day to day; the conflict between the oppressor and the oppressed is becoming more and more violent—that conflict between the bourgeoisie and the proletariat, which divides modern society into two hostile camps and is the common characteristic of all industrial nations.

"The chasm between rich and poor is widened by those financial crises which are grounded in the very nature of capitalistic industry—crises which become ever more extensive and destructive, make universal insecurity the normal state of society, and give evidence that the productive forces of our age have become uncontrollable by society, and that private property in the means of production has become incompatible with their proper utilization and full development.

"Private property in the means of production, which formerly was a means of securing to the producer the ownership of his product, has nowadays become a means of dispossessing farmers, laborers, and small merchants, and of making the non-laborers—capitalists and landlords—the possessors of the product of labor. Only the transformation of private capitalistic property in the means of production—*i. e.*, land, mines and mining, raw materials, tools, machinery, and means of communication—into common property, and the change of private production into socialistic—*i. e.*, production for and through society—can insure that the extensive industry and the ever-increasing productiveness of social labor shall become for the downtrodden classes, instead of a fountain of misery and

oppression, a source of the highest prosperity and of universal and harmonious perfection.

"This social revolution implies the liberation, not only of the laboring class, but of the entire human race, which is suffering under our present condition. But this emancipation can be the work of only the laboring classes, since all other classes, notwithstanding their clashing interests, take their stand on the platform of private property in land and in the means of production, and make preservation of modern society on its present basis their common object.

"The struggle of labor against capitalistic oppression is necessarily a political one. The laboring classes cannot carry on their industrial struggle and develop their economic organization without political rights. Labor cannot effect the transfer of the means of production into the possession of the body social without possessing itself of political power.

"To give to this struggle of the laboring class spontaneous activity and unity, and to assign to it its natural direction—these are the ends and aims of the social democratic party.

"The interests of the laboring classes are the same in all countries where capitalistic industry exists. Owing to the extent of international commerce and industry the condition of labor in every country becomes more and more dependent on the condition of labor in all other countries. The emancipation of the laboring classes is, therefore, a work in which the laborers of all civilized countries should take part. In this conviction the social democratic party of Germany feels and declares itself to be at one with the intelligent organized laborers of all other countries.

"The social democratic party of Germany does not contend for new rights or privileges for the laboring classes, but for the abolition of the rule of the classes and of the classes themselves, and for the equal rights and equal duties of all without distinction of sex or pedigree.

"Proceeding from these views, social democracy in modern society opposes not only the enslavement and oppression of the laboring class, but all kinds of slavery and oppression, no matter against what class, party, race, or sex they may be brought to bear.

"II—Proceeding from these principles, the social democratic party of Germany for the present demands:

"1—Universal, equal, direct suffrage by private ballot for all citizens over twenty years of age, without distinction of sex, in all elections and ballotings. Representation proportioned to the number of population, and meanwhile a redistribution of election districts after each census. Biennial elections. Elections and other ballotings to be held on a legal holiday. Compensation for representatives. Abolition of every restriction of political rights except in case of legal disfranchisement.

"2—Direct legislation by the people through the right of motion and veto. Self-rule and self-administration by the people in empire, state, province, and community. Election of magistrates by the people; their responsibility in solidarity to the people. Annual grant of taxation.

"3—Education for universal military service. Popular militia instead of standing armies. Decisions regarding peace and war by the representatives of the people. International disputes to be settled by arbitration.

"4—Abolition of all laws which restrict or suppress freedom in the expression of opinion; the right of forming associations and holding conventions.

"5—Abolition of all laws which subordinate woman to man in public and private life.

"6—Religion is to be declared a private concern; the use of public funds for ecclesiastical and religious purposes to be abolished. Ecclesiastical and religious communities are to be regarded as private societies which are perfectly free to manage their own affairs.

"7—Secularization of the schools. Compulsory attendance at the public schools. Instruction, use of all means of instruction (books, etc.), and board free of charge in all public elementary schools, and in the higher institutions of learning for such pupils of both sexes as, on account of their talents, are judged fit for higher studies.

"8—Gratuitous administration of justice and legal advice. Administration of justice by judges elected by the people. The right of appeal in criminal cases. Indemnification of those who have been unjustly accused, arrested, or condemned. Abolition of capital punishment.

"9—Free medical attendance, also in childbirth; free medicine. Free burial.

"10—Graded and progressive taxation on income and property to meet all public ex-

penses which are to be defrayed by taxes. Obligatory self-valuation. Taxation on hereditary property, graded progressively according to the extent of the property and the degree of kindred of the heirs. Abolition of all indirect taxes, customs, and other economical imposts, which subordinate the general interests to the interests of the few.

"For the protection of the laboring class the social democratic party of Germany demands for the present:

"1—National and international legislation for the protection of labor on the following bases: (a) The determination of a normal work-day not exceeding eight hours. (b) Prohibition of industrial labor by children under the age of fourteen years. (c) Prohibition of night-work, except in those branches of industry which of their nature, for mechanical reasons or for the common welfare, require night-work. (d) An uninterrupted rest of at least thirty-six hours every week for each laborer. (e) Abolition of the force system.

"2—Supervision of all industries. Investigation and regulation of the condition of labor in town and country by means of imperial and provincial labor bureaus and labor councils. An effectual system of industrial hygiene.

"3—Equality between agricultural laborers or servants and industrial laborers; abolition of the domestic relations between masters (or mistresses) and servants.

"4—Maintenance of the right of coalition.

"5—Insurance of laborers to be regulated by the imperial government, with due co-operation of the laborers in the administration."

From this and from similar programmes of the various socialistic parties we may briefly reduce their teachings to four fundamental propositions:

1—The absolute equality of all men.

2—Private ownership of property is against the natural law.

3—Labor is the sole intrinsic constituent of value.

4—Religion is a mere private matter, having nothing to do with the public life of a nation.

The socialists' first principle, which asserts the absolute equality of all men, is, on the face of it, an obscure statement. Quite clearly, men are not

equal in point of physical strength, of esthetic attractiveness, of intellectual gifts, of virtues acquired. In all these lines there are divergences amongst men as wide as between the climates of the poles and that of the equator, and no sane mind would seriously think of claiming the contrary. What is probably meant is *absolute equality of all in actual social life*, that is, the condition which would exist if all wealth were taken from the present owners thereof and equally distributed among the members of the human family.

Now, we maintain that this absolute equality of all men is an utter impossibility, simply because the present inequality is the necessary outcome of man's physical or mental powers as given to him by an all-wise Creator. Suppose every woman in the world were to be presented with a new silk dress, on the following day some would have two, and others none. Give each man in the world a new suit of broadcloth, and some would appear in rags almost immediately thereafter. Give each family in the world a farm, and how long do you suppose matters would remain in that condition? Scarcely a day. And why? Simply because some persons are thrifty, others are unthrifty; some are earnest and ambitious, others are indifferent and lazy; some are keen-witted, others are exceedingly dull. The inequalities of wealth which would spring up immediately would be the necessary outcome of man's limited nature and of the diversity of gifts bestowed by an all-bountiful Deity, who, for reasons best known to Himself, chooses to make some of greater powers, and others of lesser. If we could insure a race of beings with exactly the same endowments, with exactly the same desires, with exactly the

same limitations, then we might possibly realize this beautiful plan of absolute uniformity; but with the present conditions and under the existing inequalities of mind, of body, and of virtue, such a plan is utterly and entirely chimerical.

Is not this the plain teaching of Nature? Where do we find absolute uniformity in her works? Sea and land, islands and continents, mountains and valleys, rivers and meadows, forests and prairies, all show the widest variety and the most marked divergence. Nay, more, even in her uniform movements, how varied are the attendant circumstances! The lordly sun greets us daily, but ever with changed surroundings. The calm moon nightly varies her peaceful rays, the stars shine with unfailing regularity, even though clouds may hide them from sight, yet how different the view of the heavens on any two successive nights! Differences reign in nature; differences reign in man's kingdom, and from these differences flows in part that inequality in social life which we are at present considering. We do not, of course, mean to assert that there are not great evils, due to human malice and crime, in the present order, but what we wish to maintain is that, apart from special misfortunes the causes of which can be easily traced, there must always be inequalities in social life as long as the present order continues.

As to the socialists' second proposition, the absurdity of denying in general the right of private ownership has become apparent to many of themselves, who now merely restrict their denial of natural right to the private possession of land. For, even upon a cursory reflection, it is obvious that without some kind of individual ownership, there

would be no proper stimulus to steady and well-directed labor, and no spur to progress in the industrial arts. Consequently, the great battle is fought upon the rightfulness of individual holding of the soil. Is this against the natural law? This is a fundamental question in all discussions with communists, and upon its solution the important problem, in great measure, depends.

The socialist position concerning the right of private ownership, especially of land, has been ably refuted by the learned Fr. Maurice Ronayne, S. J.

"Considered as a race, or as the descendants of Adam, the earth is men's general patrimony. They have the abstract general capacity to own it, just as they have the abstract general capacity to own the fishes of the sea and the birds of the air. This capacity, which exists faculty-like in them, gives merely power to own land, much after the manner in which the faculty of mind gives power to own science. By the general deed of the divine grant, then, the earth in its substance was put under man's dominion; it was to be his home in this world, and with its products he was to support life. The native right which he has to the means wherewith to provide for his physical and social needs founds his right to proprietorship in general. His right to live postulates his right to the means thereunto. Life, to be sure, man may support by the transitory use of things. But for all men to live from hand to mouth, or not to know to-day how they are to live on the morrow, is neither according to the due order of nature nor according to the requirements of settled civilized society. By the transitory use of things, some of them, such as food, are consumed in that very use; many others, when utilized by one, exclude the use of them by another; two men at the same time and for different ends cannot use the same spade in digging, nor the same saw in sawing; or, if we suppose that some things can be used simultaneously by many, many must also be necessarily excluded, at least from the passing use of them.

"A transitory use of things, therefore, does not, according to the divine dispensation, suffice to satisfy the requirements of man's nature. The dominion over all things which

he has received from his Maker implies that he has the right and the freedom to use them in the way that will best answer to his needs. Amid the changes around him, stability of proprietorship is that which he finds will go farthest to secure to him the necessities of life, and will correspond best with his natural and social wants; and therefore it is that, in the exercise of his rational liberty and judgment, he claims the right of stable ownership. This conflicts not with God's absolute dominion, but only excludes the dominion of others; neither is it at variance with the nature of material things, since these have been put by God at man's disposal, and become more useful by the undisturbed possession of them.

"On the other hand, a permanent property in things is called for by man's wants; it furnishes him with the means of providing safely for his sustenance; it gives him a home and an employment, and partly secures him against the many miseries incident to human existence. Through it old age and bodily infirmity can look for succor; and when the storm rages and the winter's cold congeals all nature, or when the sun with tropical heat burns up the earth, or the plague blights the growing crops, man's permanent home is for him his refuge, and the stores which he has laid up become the rewards of his industry. The protection which stability of tenure gives becomes thus the great stimulus to labor—the source also of contentment; while, by the gains which it insures, it promotes the study and application of the arts—liberal, industrial, and mechanical. According to these principles, at all times and everywhere, the human race has acted; men have considered the division of property and the permanent possession of land or houses or chattels to be conformable to the dictates of justice and to the prescriptions of the natural law."

It does not seem necessary to devote many words to the third proposition, that labor is the sole intrinsic constituent of value. If this were true, nothing in the world would be sought for exchange until labor had in some form or fashion been expended upon it. Now this is, as everyone knows, far from the truth. There are many, very many articles valuable in the raw or crude

state, for which men are willing to give large sums of money and which are regarded as excellent investments. Would this be the case if labor alone constituted value?

But the saddest phase of all is the utterly irreligious tendencies shown in all the socialistic programmes. It is vain to deny this assertion; it is useless to cloak the real spirit of the movement under the pretentious title of Christian or Catholic socialism. Absurd beyond words to dub with the title of Christian an undertaking directly opposed to the basic teachings of Christianity. Witness the following statements of socialists themselves, statements drawn from authentic documents:

"Religion is an absurd popular sentiment, a fantastic degradation of human nature. . . . Man makes religion, not religion man. . . . Religion is the sentiment of a heartless world, as it is the spirit of spiritless conditions. It is the opinion of the people. . . . Religion is only an illusory sun, which revolves around man as long as man fails to revolve around himself. . . . The abolition of religion as the deceptive happiness of the people is a necessary condition for their true happiness."—KARL MARX.

"The conviction that heaven is on this earth, and that to die is to end all, will impel everyone to live a natural life."—BEBEL.

"We may peacefully take our stand upon the ground of socialism, and thus conquer the stupidity of the masses in so far as this stupidity reveals itself in religious forms and dogmas."—LIEBKNECHT.

"If disagreement, disappointment, or disaffection should arise [in marriage], morality demands a disruption of the unnatural and, consequently, immoral alliance."—BEBEL.

In the socialistic commonwealth the child will be cared for in great measure

by the state, which will supplant parental control.

"All means of education and instruction, clothing and food, supplied by the community, will be such as to give no one pupil an advantage over another."—BEBEL.

The foregoing, and a hundred other quotations which might be given, will suffice to show the real trend of socialistic aspirations. That socialism is a movement fraught with danger to the community, no one who searches into its principles and tendencies can deny; that it is subversive of all Christian teaching is, we think, apparent from the citations given. Nor can we lose sight of the fact that socialism seeks to realize its plans by a seizure of all present possessions for distribution among the various citizens of the states. Can such a method win the approval of a just man? Is such a procedure in harmony with the dictates of sound, uncorrupted reason? Assuredly not. Wrong can never be righted by wrong. The highest conceivable motive cannot sanction the employment of unlawful means.

The socialistic movement altogether is a striking example of the burdens that weigh upon present times and that can be lifted only by the practical application to every-day life of those universal principles of religion, of justice, and of mercy which our Blessed Lord came to teach, through the sacred keeping of which we shall win peace upon earth to men of good-will and glory in Heaven to men of Christian lives.

CHRISTIAN DEMOCRACY—V.

BY REV. MORGAN M. SHEEDY.

THERE is a striking passage in the Holy Father's encyclical on Christian Democracy, which is specially addressed to priests. It is their duty, he says, "to go out and move among the people, to exert a healthy influence on them, by adapting themselves to the present condition of things." And in the discharge of this duty he advises that the greatest caution and prudence should be used. As models for the clergy to follow he sets up St. Francis of Assisi and St. Vincent de Paul, who each in his day did wonderful good among the poor and the working people of Italy and France, respectively.

Now, let us consider what equipment such a priest should have who is to exert "a healthy influence" upon existing industrial conditions.

In the first place, he must be fully alive to the actual economic situation as it affects the plain people. This is an essential condition; for how can any one influence his fellows unless he understands the circumstances under which they are living? He must have a knowledge of the actual social position of the working class; vague general principles will not help him; platitudes about justice and charity avail but little and are no argument against the greed of capitalists or the appeals of socialists. This fact has been well recognized in Europe by the Catholic associations, which are doing so much to raise the status of the working people and are helping to form what might be called a "social conscience" in the nation. In these associations we find the moral and economic ques-

tions of the hour treated and discussed, so that the members are thoroughly posted in all matters affecting the social situation. In France even so spiritual a society as the Third Order of St. Francis has its "circles" for the study of social questions. Why should not we have something of the kind here in America?

The Catholic priest, of all men, should be the last to separate himself from the general movement which makes for fair play and more humane relationship between employers and employed. It is part of his sublime mission to influence the world for good and bring the masses to accept the teaching and practice of religion. To do this he should have that practical sympathy born of knowledge.

There is, unfortunately, too much of a tendency to ignore the economic and social side of life; we are apt to forget that it is very closely bound up with the moral and religious side. Ruskin has told us that the moral character of a people is manifested in its architecture; that a people really truthful and sincere will not be satisfied with cheap, showy ornament, nor with flimsy houses. All this has been very clearly pointed out in a splendid article in the current number of the *Catholic World* by Father Cuthbert.

It is true, then, to say that the persistence of an economic system which results in unnecessary hardship to the majority of men whilst a few derive inordinate profits is the manifestation of a false national conscience concerning commerce and labor, and to correct this false conscience is the duty

of the minister of religion. To do this he must have the necessary knowledge of true economic principles and know the actual situation. Otherwise he will look on as a mere idle spectator, becoming a kind of moral drone, or at best an idealist who has lost his footing on the solid earth.

What has been said does not imply that every priest needs to be an expert in political economy or capable of expounding to an audience the genesis of social wrongs; but it does mean that he should have a general knowledge of these questions in which the social, moral, and religious welfare of his people are bound up. And these questions to-day are largely economic. He should have an intelligent interest in all that concerns the welfare of the multitude. He should not leave it to the greedy capitalist or to the angry socialist to understand the bearings of the economic systems upon men's lives; he should be fully able to point out the injustices which spring from any bad system. The apostle of Christ, even as the socialist, must know the world he lives in; else he will be but beating the air and much of his usefulness will be lost. This is, I take it, what the Holy Father means in the passage referred to at the beginning of this paper.

Now, let us take a concrete case and apply what has been written. There is the great strike of the coal-miners in the anthracite region of Pennsylvania. It affects not only thousands of men and their families in that section but people all over the country, who already have to pay an increased price for the fuel which they must have. Many men are out of work in industries dependent upon the use or transportation of hard coal, because

the mines are closed. The strike, especially if it should extend to the miners of bituminous coal, may result in checking our present national prosperity. How ought the responsibility for this strike be apportioned? Are the miners or the operators to blame? What are the actual conditions? What led to the strike?

The situation was this: The miners approached their decision with deliberation. They asked for a slight increase of the pay of those who are called contract miners, a reduction of the hours of day laborers from ten to eight, a change in the method of weighing their output of coal, and the recognition of their union. They did not intend to insist upon all these things, which were really put forward as subjects for negotiation. By the interposition of the Civic Federation they were led to delay action for a month. During that interval their leaders held futile conferences with the employers, represented by the presidents of three or four railroad companies. It is known that Mr. Mitchell, president of the union, desired above all things to prevent a strike. At the end of the month he and his associates declined to exercise the authority given to them and called a miners' convention. Then the miners proposed arbitration, which the employers promptly rejected. The strike followed. A very small concession would have restored peace for a year. We have the statement of Senator Hanna and others that an increase of 5 per cent. for the 36,000 contract miners and a reduction of the laborers' hours from ten to nine and one-half would have been sufficient. But from the beginning to the end the employers refused to make any concession whatever.

Let us examine the matter more in detail from the miners' standpoint:

"A tabulated statement of each of the eight anthracite districts, the number of collieries, number of employees, and the wages for each full working day, is as follows:

| | |
|--|--------------|
| Total number of collieries involved | 367 |
| Total number of employees | 145,827 |
| Railroad men and others affected. | 30,000 |
| Total daily wages of miners. | \$188,509 |
| Total monthly wages..... | \$3,000,000 |
| Total earnings last year of 194 working days | \$36,323,000 |
| Number of tons of coal mined per month (average) | 5,000,000 |
| Total tons mined during the year (approximately) | 55,000,000 |

"The above is taken from the report of the Pennsylvania Bureau of Statistics, and the figures are much more correct than the usual statistics. They are not absolutely correct, as the number of employees varies daily, but they are nearly so.

"What do these figures tell? They tell a story that justifies any and all peaceful means to better the conditions of the mine-workers. There are, as will be seen by the figures, 145,827 mine-workers. These 145,827 mine-workers received \$36,323,000 last year. That means that each man was paid a trifle over \$248 for his year's work. There are generally 313 working days in a year. These men worked 194 days last year. That is, they averaged \$1.28 per day for 194 days. That means that their wages averaged a trifle over 79 cents a day for a year.

"They asked a 10 per cent. advance on that 79 cents, by which, if granted, their daily wages would average 87 cents during the year.

"Most of the mine-workers' families live in company houses. Few, if any of these houses, originally cost \$250. The monthly rent runs from \$3 to \$6. Take it at the lowest figure—\$3—and the yearly rent amounts to \$36. Next, there is the company doctor. That is, the company selects a physician and all men employed by it must pay that doctor willy nilly. At the lowest possible figure that means each man must pay \$6 per year for a doctor he may not need and whom he does not call if he needs a physician. Then

he must buy oil amounting at least to one gallon per month at a cost of 40 cents per gallon. Then comes the powder. Powder is used almost exclusively in mining coal. The mine inspectors reported that there were used during the year 1900, 1,237,180 kegs of powder in the anthracite region. The average price of a keg is \$1.75. The total amount paid for powder was, therefore, \$2,165,065. That sum divided among the 145,827 employees shows that the powder bill for each averaged over \$14.

"Now make a little account:

| | |
|-----------------------|-------|
| Yearly earnings | \$248 |
| Rent | \$36 |
| Oil | 5 |
| Powder | 14 |
| Doctor..... | 6=61 |
| Balance..... | \$187 |

for food, clothes, tools, shoes, church. That is to say, each miner and his family had a little over \$15 each month for living expenses.

"According to the report of R. G. Dun Co., the great commercial agency, necessities of life which cost \$72.45 on July 1, 1897, cost in December, 1901, \$101.37, an increase of about 34 per cent. The same articles cost to-day, according to the same authority, \$109.26, or over 50 per cent. more than in 1897. Since 1897 these miners have had an increase of only 10 per cent. in wages!"

In the face of these facts and figures it is not surprising that the miners should ask for a little more pay and for reform with respect to conditions plainly unjust. Their demands seemed not unreasonable. And yet they were met by a flat refusal on the part of the operators, who declined peremptorily the miners' request for arbitration, although some of the questions at issue—one being the complaint of injustice in the weighing of coal—might very reasonably be referred to arbitrators, and although the Civic Federation's committee provides an arbitration tribunal of ideal excellence.

It would seem, then, that the responsibility for this deplorable con-

troversty rests much more with the employers than with the employed. The miners may not have been wise in voting for this strike. On the other hand, the employers have been too rigid, too cold, too indifferent; they might have been less arbitrary and unyielding. They should have considered the public interests, that are always endangered by an industrial war.

A very large percentage of the miners are Catholics. They are devoted to their religion and are ready to follow the direction of their priests. The priest who has full knowledge of existing conditions, the rights and wrongs, the justice or injustice that is on the one side or on the other, and has that sympathy born of knowledge and of daily, close contact with the people,

is in a position to do much good and prevent great harm during this strike. He will inculcate, if prudence suggests that he touch on the subject, sound economic principles as well as safe moral practices; he will tell the strikers to keep aloof on all occasions from seditious acts and seditious persons; to guard inviolate the rights of others; to do no injury to person or property; to keep the law of God and man. Thus will the priest who lives and moves among the people be able to exercise a healthy influence in the community. He will be at once recognized as a true leader in that grand army of Christian Democracy which it is the wish and aim of Leo XIII to see formed in Europe and America for the regeneration of our modern society.

BIBLE STUDIES—XI.

SHORT SKETCHES OF THE APOSTLES—ST. THOMAS IN CHRISTIAN ART.

BY THE REV. JOHN F. MULLANY, LL. D.

ST. THOMAS, called Didymus (the twin), takes the seventh place in the apostolic school. It appears he was a Galilean, and according to Metaphrastes he was a fisherman. We find him distinguished among the apostles on two occasions. When Jesus was going up to Bethany, being then in danger from the Jews, Thomas said: "Let us go up that we may die with Him."—St. John, xi, 16; xx, 25. After the resurrection he showed himself unwilling to believe in the reappearance of the crucified Saviour without ocular demon-

stration; this incident is styled the doubt of Thomas. From these two incidents we may form some idea of his character: courageous and affectionate, but somewhat incredulous.

After the ascension St. Thomas traveled into the East, preaching the Gospel in far distant countries. There is a tradition that he penetrated as far as India, and that meeting there the three wise men of the East he baptized them; that he founded the Church in that country and suffered martyrdom there. An ancient inscription at Melia-

pore, on the Coromandel coast, says that St. Thomas was pierced with a lance at the foot of a cross which he had erected in that city. In 1523 his body was discovered there and later was transported to Goa. In Correggio's fresco at Parma, St. Thomas is surrounded by angels bearing exotic fruits, as expressing his ministry in India.

There are many beautiful poetical legends relating to St. Thomas. I will limit myself to those which were treated by the great artists of the middle ages. When the saint is represented as an apostle, alone or with others, he carries as his attribute the builder's rule Γ . The origin of this attribute is found in one of the most popular legends of the centuries.

When St. Thomas was at Cæsarea our Lord appeared to him and said: "The King of the Indies, Gondoforus, hath sent his prime minister, Albanes, to seek for workmen well versed in the science of architecture, who shall build for him a palace finer than that of the Emperor of Rome. Behold, now, I will send thee to him." And the saint went, and Gondoforus ordered him to build a magnificent palace and gave him great treasures of gold and silver and precious stones for that purpose. The king went into a distant country and was absent for a number of years, and St. Thomas, instead of building a palace, distributed all the treasures intrusted to him among the poor and sick of the kingdom. When the king returned he was full of wrath, and he commanded that St. Thomas should be seized and cast into prison, and he meditated for him a horrible death. In the meantime, the brother of the king died, and the king resolved to erect for him a magnificent tomb; but the dead man on the fourth day suddenly arose and sat upright and

said to the king: "The man whom thou wouldst torture is a servant of God. Behold, I have been in Paradise, and the angels showed me a wondrous palace of gold and silver and precious stones, and they said, 'This is the palace that Thomas the architect hath built for thy brother, King Gondoforus.'" When the king heard these words, he ran to the prison and set free the apostle, and Thomas said to him: "Knowest thou not that those who would possess heavenly things have little care for the things of this earth? There are in heaven rich palaces without number which were prepared from the beginning of the world for those who purchase their possession through faith and charity. Thy riches, O king, may prepare the way for thee to such a palace, but they cannot follow thee thither." There is in this allegory great beauty and a deep significance. In the ancient city of Bourges I found this beautiful legend painted on the window over the high altar of the cathedral. It is also the subject of one of the French miracle plays of the fourteenth century.

The builder's rule in the hand of St. Thomas characterizes him as the spiritual architect, and for that reason he has been chosen as the patron saint of architects and builders.

In the historical subjects from the life of St. Thomas the first place must be given to the Scriptural incident in which he figures as the principal person. "The unbelief of Thomas" occurs in all the artistic representations of Christ, as one of the events of His mission and one of the proofs of His resurrection. On the ancient gate of San Paolo it is treated with great simplicity as a sacred mystery—Christ stands on a pedestal surmounted by a cross; the apostles are ranged on each side, and St. Thomas,

approaching, stretches forth his hand. The doubt of Thomas which removed all doubt has been treated by all the great schools of art. The subject admits of two variations: either St. Thomas is placing his hand, in a hesitating and timid way, on the wounds of our Blessed Lord, or, his doubts having been removed, he is gazing upward in adoration and wonder. Of the first, one of the finest examples is the well-known picture by Rubens. The expression in the countenance of the apostle, whose hand is resting on the side of Christ, is wonderful. St. John and St. Peter are in the background. In Vandyck's great picture, St. Thomas bends over to examine the Saviour's hands. Raphael gives the second version—the look of astonished conviction in the face of St. Thomas. Nicolas Poussin has painted it finely, introducing into his great picture twelve figures. Guercino's representations are also celebrated.

The legend of the Madonna of the Girdle is very beautiful. It relates that when our Blessed Lady was assumed into heaven in the sight of the apostles, Thomas was absent, but after three days he returned, and, doubting the truth of her glorious translation, he desired that her tomb should be opened, which was done, and to his astonishment it was found empty. Then the Virgin, taking pity on his weakness and want of faith, threw down to him her girdle, that this tangible proof remaining in his possession might remove all doubts forever from his mind. Hence, in many pictures of the Assumption and Coronation of the Blessed Virgin, St. Thomas is seen holding the sacred girdle in his hand. An instance of this treatment is found in Raphael's beautiful Coronation in the Vatican; and in Correggio's Assumption Thomas holds the girdle and another

apostle kisses it. Luca della Robbia has given us a charming bas-relief of this mystic subject. The Virgin, surrounded by a choir of angels, presents her girdle to the apostle. In a beautiful picture by Grammacci, the Virgin is seated in the clouds; beneath is the empty sepulcher; on one side kneels St. Thomas, who receives with reverence the sacred girdle; on the other kneels the archangel Michael. In simplicity of arrangement, beauty of expression, and harmony of color, this picture has never been excelled. The same artist has another treatment of the same subject, in which St. Thomas receives the girdle in the presence of St. John the Baptist, St. James Major, St. Lawrence, and St. Bartholomew. This subject has been treated by Paolino da Pistoia, by Sogleari, and by Mainardi. There is a very fine fresco by the last-named in the church of Santa Croce at Florence.

Pictures representing the martyrdom of St. Thomas are numerous. Rubens has followed the tradition very carefully: the saint embraces his cross, at the foot of which he is about to fall, pierced with lances and javelins. Several idolatrous priests are in the background. Albert Dürer, in his beautiful picture of St. Thomas, represents him holding the lance—the instrument of his martyrdom.

LIFE AND LABORS OF ST. THOMAS.

St. Thomas was a Jew, whose proper name was Thaumata or Thama, signifying in Chaldaic a twin. He had the happiness to follow Christ, and was made by Him an apostle in the year 31. After our Lord was risen from the dead, He appeared the same day to His disciples, to convince them of the truth of His resurrection. Thomas, not being with them on that occasion, refused to believe their

report that Christ was truly risen, unless he might see the very prints of the nails, and touch the wounds in our Saviour's hands and side. One week from that day our merciful Lord, with infinite condescension to this apostle's weakness, presented Himself again when Thomas and the other disciples were assembled together, and after the usual salutation of "Peace be unto you," He turned to Thomas, and bade him look at His hands, and put his fingers into the wounds of His side, and into the prints of the nails. St. Augustine and many others doubt not that the apostle did so, though this is not mentioned by the Evangelist. It is observed by the same holy doctor and others, that Thomas sinned by obstinacy, presumption, and incredulity; for the resurrection of Christ had long been foretold by Moses and the prophets. Nor was it reasonable in him to reject the testimony of such trustworthy eye-witnesses, and this stubbornness might have betrayed him into infidelity. But the mercy of our Blessed Redeemer not only brought him the grace of repentance, but raised him to the summit of perfect charity. St. Thomas was no sooner convinced of the reality of the resurrection, than, penetrated with sorrow, awe, and tender love, he cried out: "My Lord and my God!"—John, *xx*, 28. Nothing is easier than to repeat those words, but to pronounce them with a sincere and perfect contrition is a privilege reserved to those who are crucified to the world, and in whose affections God alone reigns by His pure and perfect love. These words St. Thomas spoke with an entire faith, and they also expressed the ardor of his love for Christ. From this apostle's incredulity Christ mercifully established the strongest evidences of His resurrection. Hence, St. Gregory the Great

says (Hom. 26, in Evang.): "By this doubting of St. Thomas we are more confirmed in our belief, than by the belief of the other apostles."

After the descent of the Holy Ghost, in the distribution made by the twelve apostles, Parthia was particularly assigned to St. Thomas for his province, as we are informed by Origen. Having preached with great success in Parthia, he did the same among other nations subject to this powerful empire, which dominated all the East. Sophronius informs us that the saint, by his apostolic labors, established the faith among the Medes, Persians, Caramanians, Hyrcanians, Bactrians, and other people in these parts. The Greeks add the Indians and Ethiopians also, though these appellations were sometimes given by the ancients to all the Eastern nations. The Indians and Portuguese tell us that St. Thomas preached to the Brahmans, and to the Indians beyond the great island Taprobana, which some take to be Ceylon, others Sumatra. They add that he suffered martyrdom at Meliapore or St. Thomas, on the coast of Coromandel, in the peninsula on this side of the Ganges, where his body was discovered with certain marks showing that he was slain by lances. That such was the manner of his death is the tradition of all the Eastern countries. Eusebius affirms that the apostle died by martyrdom. Theodoret and St. Asterius of Amasea mention St. Thomas among the principal martyrs of the Church. St. Gaudentius says that he was slain by the infidels, and that the miracles which were performed through him show that he still lives with God. The same father and Sophronius testify that he died at Calamina, which the modern Indians suppose to be Meliapore.

The apostles were mean and con-

temptible in the eyes of the world, recommended neither by birth, friends, riches, learning, nor abilities. Yet, entirely destitute as they were of all these advantages which men so highly value, they were chosen by Christ, made His friends, replenished with His choicest graces and holy charity, and exalted to the dignity of spiritual princes of His

kingdom, and judges of the world. We honor them as the doctors of the law of Christ, after Him; the foundation-stones of His Church, the twelve gates, and the twelve precious stones of the heavenly Jerusalem. They also challenge our gratitude, since by their labors and sufferings we have received the Gospel.

FUNDAMENTALS OF BIBLE STUDY.

BY REV. THOMAS B. KELLY.

VII—CRITIQUE OF THE BIBLE.

STATE briefly the aim of Biblical criticism.

It may be stated in general that the aim of Biblical criticism is to determine the rules by which we must be guided when pronouncing upon the literary value of any part of the sacred text. Every literary effort, no matter how simple or profound in subject or treatment, is a fair subject for criticism inasmuch as it is a product of human intelligence. More especially is this true when the composition is of any great antiquity, since the possibility of corruption, or even spuriousness, presents itself as a factor for consideration. In this latter case criticism is not purely literary, because in a sense it is historical as well. With documents of so great importance and antiquity as compose the Bible, criticism is called upon to exercise its greatest skill since so many things depend upon its final decision.

We think it is scarcely necessary to state that the criticism of the Bible can never concern itself with the question

of Biblical inspiration, either directly or indirectly; that can be determined only by direct revelation or through divinely constituted authority. Criticism can occupy itself only with the actual document or literary composition as it is presented for critical study. But this does not mean that the range of criticism is very much restricted; because, while consideration of the divine element is eliminated, criticism may submit to every possible test the human element which the Scriptures have in common with other literary productions. The various books of the Bible bear the impress of the times, places, and literary methods of their respective authors, and to these literary features are to be applied the rules of criticism to ascertain their origin and character. It is true that God has watched over these sacred writings during all these centuries; but they have been transcribed many times and by many sorts of copyists. Some of these persons have been ignorant or careless; and the Bible bears evidence to this in various places.

It is proper, therefore, to eliminate the errors when possible, and restore the text to its original purity.

2—What is meant by textual criticism?

Textual criticism, or, as it is sometimes called, external criticism, is the critical scrutiny of particular passages or even of words of the sacred text to determine their right to a place therein. Since the original documents no longer exist, textual criticism endeavors, by a diligent comparison of the oldest copies and versions, by the examination of old writers for quotations, and by every other means, to restore as far as possible the text to what it was at first.

The necessity for this particular branch of critique is not due to any attempt or desire on the part of the Jews or the early Christians to corrupt the sacred books. From the very beginning the Jews particularly looked upon the various parts of the Holy Scripture as a divine legacy; and in consequence they exercised the greatest care for its preservation. But from the various circumstances surrounding the case—the great span of time required for the completion of the Bible, the destructible character of the materials, the non-automatic means of multiplication, etc.—it was inevitable that textual errors should make their appearance. Hence the necessity for textual criticism was felt long before the time of our Lord. It is not surprising, then, that even in the first days of Christianity we find the greatest minds among the Fathers of the Church devoting all the acuteness of their intellects to the expunging of such mistakes.

3—Indicate the chief causes of textual errors.

The textual errors which crept into Holy Scripture occurred mainly be-

cause of carelessness or false judgment on the part of the copyist or translator:

Errors through carelessness have come: (1) by the omission of single words or whole sentences. This has happened where the same word or phrase is repeated within a few lines. The copyist when writing it as it first occurred had to take his eye from the exemplar. When he looked again at the exemplar, his eye fell upon the word where it is repeated, and, thinking that he had progressed thus far, he continued from that point, omitting all the intermediate words or phrases. (2) By the substitution of a letter, word, or phrase. This was very apt to happen when the work was done somewhat hastily, or it might be due to the peculiar character of the Hebrew alphabet where the lengthening or the addition of a stroke transformed one letter into another. (3) By the transposition of a letter, word, or phrase. (4) By an error of memory. A copyist having read one word in his exemplar, remembered its meaning, but unconsciously forgot the exact word, and wrote a synonym. Or, a copyist having been familiar with some passage parallel to the one which he was writing, imperceptibly glided into the parallel, while he was not watching the words before him.

Errors of judgment have come: (1) from the copyist's not understanding the abbreviations of his exemplar. (2) From the incorporation of marginal notes or readings into the body of the text. He found words in the margin which he believed had been omitted from the text; and these he placed where he believed they belonged. (3) From an endeavor by some slight change to render some passage intelligible, which without this change was unintelligible to him. (4) From an injudicious separation of

the words of the text, uniting what should have been kept separate, or dividing where no division was necessary. (5) From his thinking that parallel passages should correspond in every particular, and therefore altering letters, words, or phrases to restore, as he thought, the true reading.

4—Define higher criticism in its best sense.

There is probably no branch of study connected with religious or sacred matters which has been the subject of such widespread discussion, and where the conclusions reached are so diverse, as what is known as the higher criticism. It is the sign of the beast for those who, while devotedly attached to the Bible, have not the authority of the Church to rely upon in their acceptance of the integrity and inspiration of the Holy Scriptures. On the other hand it has become the shibboleth of those who, ignorant of its legitimate office, would use it for the overthrow of belief in written revelation. So blatant has been its use by these latter, so persistently have they lauded it as the production of Protestantism and emancipated religious thought, that Catholics are liable to condemn it without investigation.

All is not higher criticism which goes under that name. Men who are working for the overthrow of Christianity assail the Bible because it is the sole religious foundation of so many million Christians. Hiding their purpose behind a quasi-scientific manner they present their assertions—these can scarcely be dignified by calling them conclusions—and they ridicule the Bible because it does not harmonize with those assertions. The pretended higher criticism has become the strongest arm of the professedly non-religious, and very often it has wrought the destruc-

tion of the religious sentiments of those who take only their own fallible intelligence for guide.

But higher criticism, in the best sense of the term, antedates rationalism and Protestantism, and goes back to the first days of Christianity. The most ancient writers on the Holy Scriptures not only busied themselves with the verbal purity and integrity of the text, but to a certain extent investigated and solved the same problems which now occupy the time and thought of our latter-day higher critics—I say, to a certain extent, because those writers did not have at command the wealth of knowledge of the natural sciences which the nineteenth century gave to us. Then again they were restrained from that freedom of treatment and precipitateness of conclusion now so common, by the reverence in which they held the Holy Books. Their conclusions were more in harmony with the facts, because, as they themselves were not antagonistic to the Bible statements, they were not obliged to distort facts or conjure with theories in order to reach a predetermined conclusion. But there was and there is in the Church to-day this particular branch of criticism. In its best sense it may be defined as that branch of Biblical critique which endeavors to determine, by diligent study of the particular books and of contemporary writings, the authenticity, integrity, and general credibility of the sacred text considered as literary and historical documents.

5—What good results has the true higher criticism produced?

In discussing questions of this kind we must always bear in mind that as Catholics we have nothing to fear from the results of the most drastic investigation on the part of the higher critics

no matter how antagonistic the method which they pursue. The essential truth of the Bible is secure, because its divine origin is guaranteed to us by the Church, who has the infallibility promised by God to support her, and to reassure us.

Quite apart from the wild assertions and unacceptable conclusions of those who would cast ridicule on religion by means of the science, Christian students have effected good results by its proper use, and even non-religious men have but strengthened that which they sought to overthrow: (1) True higher criticism has determined by means of orderly, scientific evidence facts which the Christian world always took for granted without investigation; (2) by reason of these conclusions brought about partly through their own unwilling instrumentality, it has made the infidel and non-religious respect the Bible as a document—hence they have become more and more chary of attacking its statements; (3) it has forced Biblical students to use the same scientific methods in repelling contra-Biblical attacks; (4) as a final result it has necessitated so thorough a study not only of the text, but of everything likely to have a bearing however remote on the authors or their writings, that the historical aspect of the Bible is better understood now than at any other time.

6—Explain briefly the genuineness, integrity, and credibility of a book.

The three main questions with which the higher criticism concerns itself are the genuineness or authenticity, the integrity, and the credibility of the Sacred Books.

By the genuineness, or authenticity, of a book is meant that it was written by a person whose name it bears, or to whom it is assigned. To the trained eye of the critic every great composi-

tion bears within itself evidence of its author; this is equally true of the books of the Bible. Thus the Pentateuch gives us indubitable evidence that it was written by the man who even profane history tells us was the great law-giver of the Hebrews. The same is clear especially in the historical books of the Old Testament. In the New Testament the words and actions of our Lord are set forth so circumstantially and so vividly that the writers must have been present or have taken down the testimony of eye-witnesses. The same is to be said of the internal evidence of the various Epistles.

The external evidence for the genuineness of the Old Testament documents is the Hebrew people, who have always assigned them to those writers who the Church declares were their authors, and held them in the greatest reverence. Concerning the authenticity of the New Testament we have the uninterrupted belief of the Church from the time of the apostles continued down to our own day. This could be shown did space permit, from the testimony of those who succeeded immediately to the apostles, as well as from the declarations of councils and writers through all the ages.

By the integrity of a book is meant that the work which now bears the author's name is substantially the same as when he wrote it. Catholics have never attempted to defend the literal integrity of copies or translations of the Bible, and for this reason were formerly aspersed by Protestants as belittlers of God's word; but Protestants themselves have been compelled, especially in late years, to acknowledge the lack of complete integrity in transcriptions of the Bible. Catholics hold to the substantial integrity of the Holy Scriptures;

that is, that the precepts, doctrines, and facts constituting the substance of the Scriptures are the same now as when written of old under God's inspiration. Hence, Catholics hold that the sacred text has not suffered essential variation. Rationalists have striven to prove that by reason of the various textual errors the essential meaning of many important parts of the Bible has been altered. But that these changes were of minor importance, and easy of correction, and did not affect the substance of the sacred text has been proved by the exhaustive researches of Biblical critics both Catholic and Protestant.

By the credibility of a book is meant its worthiness of belief; and in regard to the Bible it means that the doctrines and facts therein contained command our fullest confidence.

The credibility of the Old Testament books rests: (1) on the personal character of the authors. In every case they were men who commanded respect by reason of their learning, seriousness, position, and personal sanctity; they possessed every requisite entitling them to the confidence of their contemporaries. (2) It rests on the evidences of divine approbation as expressed in the miracles which those men wrought to enforce their teachings or admonitions. But it rests especially (3) on the testimony of our Lord and His apostles. Our Lord quoted very frequently various parts of the Old Testament in support of His own claims; and He also frequently vouched for the credibility of the Scripture writers. The same is to be said of His apostles, especially St. Peter and St. Paul, when endeavoring to convince the Hebrews of the Messianic character of Christ.

The credibility of the New Testament is evident: (1) from the personal char-

acter of the men sent to promulgate its truths. They were worthy of belief, because of the uprightness of their lives; and they were so convinced of the truth of their teaching that they were willing to lay down their lives in its defense. (2) They narrate either what they themselves saw, or that of which they had their knowledge from eye-witnesses at least. See St. Luke, i, 2; and I Epistle of St. John, i, 1-3. (3) It is clear also from the fact that the apostles, like the prophets of old, confirmed their teaching by the working of miracles. Our Lord himself stated that His miracles were intended to be a public proof of the divineness of His teaching; and in His instructions to His apostles, He told them that they would perform even more stupendous miracles so as to bring home to the souls of their hearers the truth of their teachings.

All of these arguments are strengthened by the unchanging attitude of the Church, which has always held that the books of the Bible are authentic, substantially complete and unchanged, and worthy of our acceptance and belief.

ANSWERS TO BIBLICAL SEARCH QUESTIONS IN THE MAY NUMBER.

XXXI.

"Behold him, brethren: he hath cause to weep!

So have we all: weep with him if ye will, Yet—

It is expedient for one man to die, Yea, for the people, lest the people die."

—Queen Mary, act IV, scene iii, 7-11.

2—"Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not."—St. John, xi, 50.

3—Caiaphas was the son-in-law of

Annas, and he held the office of high priest from about A. D. 27 to 36. Annas had been deposed by Valerius Gratus, the Roman prefect; five sons succeeded him, but he ruled the people through them and through Caiaphas when he was elevated to that high dignity. Caiaphas was a fit accomplice for Annas because he equalled him in hypocrisy and craftiness.

4—St. John, xi, 51, says: "And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation." The gift of prophecy seems in some sort to have been an attribute of the pontificate. Especially since the last of the prophets had disappeared, the high priest seems to have been the most natural medium through whom God would communicate with His people. That this was the belief of the people is evident from the words of St. John; also from Josephus, Jewish Wars, iii, 3, 8.

5—These schemers were not truthful even among themselves. They pretended that they believed Jesus to be a political agitator who was ingratiating Himself with the people in order later to rouse them to rebellion against the Roman authorities. Therefore, they concluded, it was better to destroy Him now before He could bring His plans to maturity, rather than to allow Him to lead the people to certain destruction when Rome would put forth her power. But the true reason was that they understood that if Jesus was allowed to win the people to the practice of the doctrines which He was teaching, the worthlessness of the priests would become manifest and their power would be destroyed.

6—St. John again tells us the line of conduct determined upon by Jesus: "Wherefore Jesus walked no more

openly among the Jews.' He lived apart from the people because He was unwilling to exercise His miraculous powers to preserve His life, and He would not lay it down until His work was finished and the predetermined time was come.

XXXII.

1—"Fitzurse: Where is my Lord Archbishop? Thou the lustiest and lousiest of this Cain's brotherhood, answer."

Beggar: "With Cain's answer, my lord. Am I his keeper?"—Becket, act I, scene iv.

2—"And the Lord said to Cain: Where is thy brother Abel? And he answered, I know not: am I my brother's keeper?"—Genesis, iv, 9.

3—Cain and Abel both had offered sacrifices to the Lord; while that of Abel had been accepted, that of Cain had been rejected. Although God had given him to understand that the rejection had been the result of his own unworthiness, nevertheless he nourished a jealousy and hatred for his brother. The Bible does not state the exact reason why his sacrifice was rejected; but most likely it was that this act of worship was for him a mere formality, and he had lacked the proper spirit of devotion and gratitude towards God.

4—To show His abhorrence for the crime, God cursed Cain, and condemned him to vagabondage and suffering. "Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth."—Gen., iv, 11-12.

5—The most noted descendant of Cain was Lamech, the first man of whom

there is mention in the Scripture as having taken two wives. "Mathusael begot Lamech: who took two wives: the name of the one was Ada, and the name of the other Sella."—Gen., iv, 18-19.

6—The Holy Scripture mentions only one other descendant of Adam, though it is certain that he had more than the three who are named. "And she [Eve] brought forth a son, and called his name Seth, saying: God hath given me another seed, for Abel whom Cain slew."—Gen., iv, 25.

XXXIII.

1—"For now I see the true old times
are dead,

When every morning brought a noble
chance,

And every chance brought out a noble
knight.

Such times have been not since the
light hath led

The holy Elders with the gift of
myrrh."

—Morte d'Arthur, 229-233.

2—"When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem. . . And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh."—Matt., ii,

1-11.

3—According to the term *Magi*, generally used when speaking of these strange visitors, it would seem that they were members of the sacerdotal class among the Persians. Although popular tradition says they were kings, it is more than likely that they were rather of the number of those who, with leisure, wealth, and a love of study, devoted themselves to the acquirement

of knowledge. Probably the knowledge of Daniel's prophecies was preserved among them; and to this knowledge may have been added some special revelation from God.

4—The star attracted their attention because the Persian and Chaldean nations had studied astronomy from the earliest times, and the appearance of a new luminary was bound to be observed by them and prompt them to investigate the reason of its coming. Perhaps to its appearance was added some special revelation which prompted them to call it "His Star."

5—Various significations have been given to the threefold gift of the Wise Men, but the most common is that which says that the gold was a tribute to His kingship, the frankincense an acknowledgment of His divinity, while the myrrh prefigured His death and was the symbol of His mortality.

6—Nothing definite was known of the subsequent life of these men. Neither Scripture nor history mentions them after they left Bethlehem. Tradition says that they, after their return to their own country, devoted their lives to preparing the people for Christ's coming among them. It is also said that one of them was present at the crucifixion. Another story is that their remains were brought to Cologne, and were buried in the great cathedral.

XXXIV.

1—"Friends, I was bid^d to speak of
such a one

By those who most have cause to sor-
row for her—

Fairer than Rachel by the palmy
well."—Aylmer's Field, lines
676-678.

2—"And when Jacob saw her, and
knew her to be his cousin-german, and

that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed."—Gen., xxix, 10.

3—Rachel was the daughter of Laban, and younger sister of Leah. Both she and her sister became the wives of Jacob, their first cousin.

4—Rachel had two children, Joseph and Benjamin. The former was born some thirty years before Jacob left Mesopotamia; the latter was born near Bethlehem shortly after Jacob left the employ of Laban.

5—An old Hebrew tradition says that Rachel was buried quite close to Bethlehem. An ancient structure is still pointed out as her tomb. She died in giving birth to Benjamin. "So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem. And Jacob erected a pillar over her sepulchre: this is the pillar of Rachel's monument, to this day."—Gen., xxxv, 19-20.

6—The name of Rachel is mentioned in the Gospel of St. Matthew in connection with the slaughter of the innocents: "Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not."—Matt., ii, 17-18; Jer. xxxi, 15.

XXXV.

1—"Never since our bad earth became one sea,
Which rolling o'er the palaces of the proud,
And all but those who knew the living God—
Eight that were left to make a purer world."—Aylmer's Field, lines 434-437.

2—"And Noe went in and his sons,

his wife and the wives of his sons with him into the ark, because of the waters of the flood. . . In the selfsame day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark."—Gen., vii, 7-13.

3—The belief in the deluge was universal among the ancients. As was to be expected, they accounted in various ways for its causes, the manner in which the remnant of humanity escaped, and the way in which the earth was re-peopled. But because of this universal belief it is quite certain that such a catastrophe befel the human race.

4—The Bible says: "And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men. And all things wherein there is the breath of life on the earth, died."—Gen., vii, 21-22. From this it may be concluded that all living things were destroyed; that the deluge was universal at least for man and the animals.

5—After the waters had subsided, and the eight who were left had come forth from the ark, God promised them that never again would He destroy all flesh by a deluge. And as a token of this promise He said: "I will set my bow in the clouds, and it shall be the sign of a covenant between me and the earth."—Gen. ix, 13. No doubt the rainbow had appeared many times before; but thenceforth it was to have for men a definite meaning: it was to be a reminder of God's promise.

6—Infidel criticism has endeavored to prove the falsity of the Bible on this point by asserting that there exists no evidences of such a stupendous catastrophe. They conjure up difficulties regarding the enormous volume of water,

its uselessness at least for a great portion of the world, etc. In a word they are inclined to regard the whole account as mythical.

EIGHTH LESSON.

To be answered in the Next Number.

SCIENCE AND THE BIBLE.

1—What is the attitude of science toward the Bible?

2—Do the Bible and science agree about the "days" of Genesis?

3—What is to be said of the Biblical chronology?

4—How does science regard Biblical miracles?

5—Explain briefly the theory of evolution.

6—Can the Bible and science ever contradict each other?

BIBLICAL SEARCH QUESTIONS.

XXXVI.

"Thou shalt not wed thy brother's wife."

1—Give the quotation from Tennyson.

2—Locate the allusion in St. Mark.

3—Who was John the Baptist?

4—Why is this Herod infamous in history?

5—What was the manner of St. John's death?

6—What tribute did Jesus pay to St. John?

XXXVII.

"How hard it is
For the rich man to enter Heaven."

1—Give the quotation from Tennyson.

2—Locate the allusion in St. Matthew.

3—Why is it so hard?

4—Name one Scriptural fact and one parable illustrating it.

5—What reward does Jesus promise to voluntary poverty?

6—Why does the writer of Proverbs pray for neither wealth nor poverty?

XXXVIII.

"As cried

Christ ere his agony to those that swore
Not by the temple but the gold."

1—Give the quotation from Tennyson.

2—Locate the allusion in St. Matthew.

3—What was the Mosaic law about rash swearing?

4—Indicate the effects of this rabbinical interpretation.

5—Give our Lord's injunction against rash swearing.

6—Is it ever lawful to take an oath?

XXXIX.

"Gash thyself, priest, and honor thy
brute Baal."

1—Give the quotation from Tennyson.

2—Locate the allusion in III Kings.

3—Who and what was Baal?

4—What was the principal cause of Jewish idolatry?

5—To what particular class of crime did it lead?

6—What punishment befel Israel because of idolatry?

XL.

"The godless Jephtha vows his child."

1—Give the quotation from Tennyson.

2—Locate the allusion in Judges.

3—Who was Jephtha; how long did he rule?

4—How did he fulfill his vow?

5—State the Mosaic law regarding human sacrifice.

6—What is necessary to make a vow lawful?

A COURSE OF READING ON THE PAPACY AND THE EMPIRE.

HISTORICAL READING FOR JUNE—GUGGENBERGER'S CHRISTIAN ERA, VOL. I.
(Concluded.)

THE matter cut out for this month finishes the course of reading based on the first volume of Guggenberger's Christian Era. It deals with the last period of the Middle Ages, as far as this term expresses an age of definite principles, the definite polity of the Holy See and the Empire. The bitter conflict waged between Boniface VIII and Philip the Fair is the turning point of mediæval history. Boniface VIII was the last Pope fully typical of the Ages of Faith. Frederick II and Philip the Fair were the first rulers of a new type, forerunners of modern kings and emperors, and representatives of a far-reaching liberalism in their views of and dealings with ecclesiastical authority. Extremes meet in this period. In St. Louis IX, the ideal of Catholic kingship reached its highest perfection. In Frederick II and Philip the Fair, opposition to the rights of the Papacy reached its most cynical state. The Gallicanism of the French clergy, the almost complete withdrawal of imperial Germany from Italian affairs, the transfer of Germany's influence upon the counsels of the Holy See to France consequent upon the transfer of the Papal residence from Rome to Avignon, the great Western schism, the rise of an ecclesiastical democracy in the conciliar movement, the renaissance in learning, art, life and politics—all belonging to the period immediately following—are distinctly new movements and distinctly causes of the approaching Protestant Revolution.

For the study of the later Crusades the reader is referred to the method proposed in the last paper. Apart from the Crusades the principal points of importance may be arranged under the following headings:

I—Papacy and Empire: (a) the reigns of Frederick II and his successors; (b) the fall of the Hohenstaufen and the fate of Sicily; (c) the interregnum and the accession of the House of Hapsburg.

II—France: (a) Louis the Saint and the development of royal France; (b) Philip the Fair and the rise of Gallicanism.

III—England: (a) Henry III and the beginnings of the House of Commons; (b) Edward I and the development of the perfect English Parliament; (c) Edward I and the Conquest of Wales and Scotland.

IV—The religion, culture, and feudalism of the thirteenth century.

I—THE PAPACY AND THE EMPIRE.

(a) Frederick II and his successors. The reign of Frederick II marks the third great conflict between the Papacy and the Empire. As Henry IV found a worthy opponent in Gregory VII, and Barbarossa in Alexander III, so did Frederick II in the grand old Pontiff Gregory IX. In each case the Pope was the defender of both his own rights and the municipal liberty of the Italian cities against imperial despotism. As in the days of Henry IV so now, the German princes, disgusted with Frederick's tyranny, chose two rival kings,

Henry of Thuringia and William of Holland. Frederick II went far beyond Henry IV and Barbarossa in his warfare against the Church. The facility with which he made and broke the most solemn oaths was a new feature in German history. So were the Oriental effeminacy, the cynicism, religious skepticism, and mocking rationalism of this forerunner of a Voltairian age. His cruelty in all Italy can be compared only with that of his father, Henry VI, in Sicily. Frederick employed in his Italian wars a horde of ruthless Mohammedan soldiers. He was the first to use in antagonism against the Church the aid of a hypocritical and venomous literature. He crowned a long series of crimes with the violent dispersion of a general council summoned by Gregory IX and with the imprisonment of its members. The redeeming trait of his life is his apparently sincere conversion on his deathbed. (Nos. 563-569.) Read on this reign vol. 2 of Cardinal Hergenroether's *Catholic Church and Christian State*; R. Parsons, vol. 2; and B. Jungman, vol. 5.

(b) Nothing need be said of the reign of Conrad IV, Frederick's legitimate son. After his death the politics of Europe were centered on the fate of the Sicilies. The Holy See was resolved to bestow the Sicilian fief on a House more favorable to the Church than the Hohenstaufen had proved. France, Spain, and England had candidates: France, in the person of Charles of Anjou, brother of St. Louis; Spain, in Peter of Aragon, who was married to a daughter of Manfred, Frederick's illegitimate son; England, in Prince Edmund, son of Henry III. At the death of Conrad IV the Sicilies were in the actual possession of Manfred. Urban IV, a Frenchman by birth, finally con-

ferred the Sicilian fief on Charles of Anjou. Manfred was slain in battle; Conradin, the last Hohenstaufen, perished on the scaffold of Naples, and the powerful Suabian House disappeared from history. Charles of Anjou himself was driven from Sicily by the Sicilian Vespers, but retained Naples, whilst Peter III of Aragon won the island of Sicily. The result was a long strife between the House of Anjou and the House of Aragon, and a troubled history for the Neapolitans and Sicilians during some centuries. (Nos. 599-603.)

(c) The fall of the House of Hohenstaufen was followed in Germany by the great interregnum of twenty years, in which seven princes—three archbishops and four temporal princes—acquired the title of Electors. These dividing, part of them chose Richard of Cornwall, brother of Henry III of England, part Alfonso the Wise, King of Castile. The kings elected never acquired any influence in Germany, which became the seat of anarchy and club law, until Rudolf of Hapsburg, unanimously elected, restored some measure of peace and order. (Nos. 604-605.)

II—FRANCE.

(a) Louis IX, or Saint Louis, was a king of so noble a type that he stands almost alone in history. Of all the Capetians he was the one who least thought of a royal interest in France as distinct from the interests of the people, and still he was more than any other king the true architect of the French monarchy of later times. His constant purpose was to give peace to his kingdom and justice to his people, to end violence and wrongdoing. With this view, he gave a new character and a new influence to the royal courts,

established them in public confidence, and accustomed his subjects to appeal to them. He denounced and abolished the brutal senselessness of trials by combat, and based the administration of justice upon the supremacy of the law. (Nos. 575-581.)

(b) Louis' grandson, Philip the Fair, was the exact contrary of the holy king. He and his tools interpreted the Justinian law as Barbarossa had done on the Roncaglian Fields. Philip was crafty, perfidious, and unscrupulous in his dealings with England, with Flanders, and especially with the Holy See, then occupied by Boniface VIII. At home he was a greater despot than Philip Augustus had been. Though finally defeated by the Flemings his very defeat increased his power by the great number of vacated fiefs. The brutal sacrilege of Anagni was a worthy termination of a long career of violence against Boniface VIII. By laying the foundations of Gallicanism, the school of the French court clergy which sacrificed the rights of the Church to the demands of the secular power, and by his appeal from the Pope to a general council his reign became for many generations fatal to the best interests of Catholic France. The second part of his reign belongs to the next period. In connection with Philip's conflict with Boniface VIII, the documents translated in Henderson's Select Historical Documents are important. For other authorities see book lists. (Nos. 614 and 615; 620-630.)

III—ENGLAND.

(a) Henry III. The greatest interest of Henry's reign centers in the development of the English Parliament. His jealousy of ministers, his docility to favorites, his arbitrary collection of

taxes, and his acceptance of the crown of Sicily, which had to be made good by money and arms, roused the opposition of barons and bishops. Different constitutional schemes were devised to restrain him; and to find a *modus vivendi* between him and the barons the arbitration of Louis the Saint was invoked. In these disputes Simon of Montfort, Earl of Leicester, came to the front, and, unwilling to submit to the arbitration of Louis IX, precipitated the Barons' War. He was successful in the earlier part of the war (battle of Lewes), but was defeated and slain at a later stage (battle of Evesham). In the interval he summoned the Parliament, in which for the first time the larger element of the English commons, representatives of borough towns and representative knights, along with the barons, bishops, and abbots, made their appearance. The parliamentary model thus roughly shaped by the Earl of Leicester, was not continuously followed until another generation came; but it is his glory to have given to England the norm and principle on which its great Parliament was framed. The second constitutional conflict in England ended in a return to the principles of the Magna Charta. (Nos. 606-609.)

(b) The history of Edward I comprises:

1—The war with France, and its most important consequence of an almost permanent alliance between France and Scotland, which turned the progress of Scotch history and civilization into a French channel, and gave to France an effective help in every quarrel with England down to the seventeenth century. (Nos. 614, 615, 623.)

2—The permanent conquest of Wales (No. 610) and the transitory conquest of Scotland (Nos. 611-613; 617-619).

3—The development of the perfect English Parliament. (Nos. 616 and 622.) It is an interesting point of history, that one of the greatest constitutional concessions granted by an English king, "no taxation without representation," and the principle upon which the American colonies severed their union with the mother country in the eighteenth century, can be traced back to a bull of Pope Boniface VIII, and the use which an archbishop of Canterbury made of the bull in the thirteenth century.

IV—RELIGION, CULTURE, AND FEUDALISM.

Special attention should be paid to the religion and culture of the age: to the new forms of religious orders, those of the mendicant friars, especially Franciscans and Dominicans; to the first universities of the Middle Ages and the influence which the new orders and their great scholastics exercised over them;

the state of feudalism as it existed in the thirteenth century, with its advantages and disadvantages, and the literature incident to these questions as far as it is accessible to the reader.

Correct the following errata:

| TEXT. | | | | |
|-------|-----|------|-----------|------------|
| Page | No. | Line | For | Read |
| 381 | ... | 5 | oriental | occidental |
| 384 | 575 | 1 | 1226-1271 | 1226-1270 |
| 384 | 576 | 1 | 1248-1252 | 1248-1254 |
| 386 | ... | 3 | 1252 | 1254 |
| 427 | 618 | 11 | England | Scotland |
| 430 | 625 | 2 | 1201 | 1301 |
| 432 | 628 | 2 | 1203 | 1303 |
| 433 | 629 | 5 | 1203 | 1303 |

| TABLES. | | | | |
|---------|-------------------------|------|-----------|-----------|
| Page | Col-umn | Line | For | Read |
| 435 | 1 | 18 | Henry II | Henry I |
| 435 | 2 | 25 | his claim | her claim |
| 435 | 1 | 27 | Louis VI | Louis VII |
| 436 | Martyrdom of St. Thomas | | | |
| | A Becket | | 1176 | 1170 |
| 436 | Battle of Clontarf | | 1040 | 1014 |
| 439 | 1 | 9 | 1201 | 1301 |

THE CHAMPLAIN SUMMER SCHOOL.

CRAB ISLAND A NATIONAL PARK.

THE Hon. L. W. Emerson, representing the 23d Congressional District of New York, has introduced a bill in Congress providing for the establishment and permanent maintenance of a national park on Crab Island, in Plattsburgh Bay, just opposite the Champlain Summer School grounds. It is on Crab Island that those who fell at the battle of Plattsburgh are buried. Their graves are still visible, but, sad to say, neglected

and overrun by the tangled growth of nature.

Mr. Emerson's bill recites that "in order to commemorate the victory won by the American fleet on Lake Champlain, under command of Commodore Macdonough, at the battle of Plattsburgh, N. Y., on September 11th, 1814, and especially to honor the memory of the American officers and sailors killed in that battle, who are buried on the Isle St. Michel, commonly

known as Crab Island, the territory included within the limits of said island is hereby declared to be a national military park." Further provisions are made in the bill for an appropriation for the establishment and maintenance of the park.

The object is certainly a very worthy one. To commemorate the battle of Plattsburgh, one of the greatest American victories in the early history of our country, and to honor those who won it, are not only laudable but an obligatory patriotic duty. Nor should the brave foemen be forgotten. They made a good fight.

It is a matter of pride and congratulation to the people of the Catholic Summer School that the initiative of this movement to make a national park on Crab Island came from some of themselves. The project had been discussed early in the Session of 1901 by Major John Crane of New York, General Stephen Moffitt of Plattsburgh, George F. Bixby, editor of the *Plattsburgh Republican*, and officers of the School. On August 18th a party led by Mr. Bixby made a trip to the historic island especially for the purpose of inspecting the burial-place of the dead of the battle. It was with difficulty that they found the mounds marking the graves, overrun as these were with underbrush and surrounded by beds of poison ivy. Rev. Thomas McMillan, C. S. P., and Rev. T. A. Hendrick, of Rochester, N. Y., were most zealous in the search, and they were the first to find the main group of mounds. As a result of the discussion and investigation General Moffitt and others interested requested Congressman Emerson to prepare and introduce the bill now pending.

In the battle of Plattsburgh, which

was on both water and land, the Americans had four large vessels engaged—the *Saratoga*, 26 guns; the *Eagle*, 20; the *Ticonderoga*, 17, and the *Preble*, 7, and also ten galleys with 16 guns, making a total of 86 guns; while the British had the frigate *Confiance*, 37 guns; the brig *Linnet*, 16; the *Chub*, 11; the *Finch*, 11, and twelve galleys carrying 17 guns, in all 92 guns, commanded by the gallant Captain Downey, who was killed in the action. On the British vessels were about 950 men; the American fleet was manned by about 880 men. Thus the total engaged in the fight on both sides was over 1,800 men. The British loss in men was, according to one account, 84 killed and 116 wounded; according to other accounts, 300 in all. The American loss was 52 killed, 58 seriously wounded, and about 90 slightly, or, say, 200 in all. The enemy lost 9 vessels, total 2,189 tons; we lost 6, total 505 tons.

In this very hard and important contest Thomas Macdonough, though only twenty-eight years old, showed foresight, skill, readiness, and pluck. He set a fine example of personal bravery, pointing and handling one of the guns like a common sailor, and was knocked senseless twice, but kept on fighting. His victory was over superior force, for the *Confiance* was much the best vessel in the battle, and, moreover, she fired hot shot; therefore, he well deserved the promotion which was awarded to him. In his hour of triumph he was polite and humane to the vanquished, and Captain Pring, one of the bravest amongst them, handsomely acknowledged the fact. Macdonough was one of the greatest American sea-captains, and the chief figure in our naval history down to the Civil War.

He was a generous and religious man, and left a stainless name. Lieutenant Cassin ably seconded Macdonough. The crews on both sides were raw, but fought well.

The British force on land was 12,000 to 14,000, commanded by Sir George Prevost, a native of New York city. It attacked Plattsburgh on September 6th, and occupied the town for five days. When the British fleet, which was to coöperate with Prevost, was crushed within his sight, that incompetent officer was thrown into consternation. Moreover, a determined resistance had been made by the small American force under General Macomb—about 2,000 effectives out of a nominal 4,000. The British commander, seeing this, and that his water communication had been cut off by Commodore Macdonough, changed his plan of marching southward along the shores of the lake to New York, and forthwith hurriedly retreated back into Canada. In the action on land our loss was about 150, and the British, in dead, wounded, and desertions, about 2,000. It is said that a report of American reinforcements, concocted by a clergyman named Williams and conveyed to Prevost by a shrewd Irish-woman, hastened the departure of the enemy.

The result of this defeat was the breaking of the backbone of British aggression. With their superior forces the British thought that they could, with little resistance, sweep down from Canada, through the Lake Champlain region, upon the United States. But the fact that in their first encounter they were successfully met and their

fleet destroyed did away with all notion on their part that the States were vulnerable on their northern borders. The battle taught the British a valuable lesson. It showed that the people of this country were both willing and ready to meet invasion at any point, and thus it helped to forward the negotiations for peace. It also demonstrated to the people of the United States that they themselves were capable, although not trained as the British were in military matters, of making an effective resistance even in those parts of the country where they seemed weakest and most exposed to the attack of a formidable force.

Certainly it is becoming on the part of the United States to fittingly commemorate a battle so glorious in achievements and so great in results. That the members of the Catholic Summer School should have inaugurated the movement towards the recognition of this great historical event is a source of just pride. We trust that the bill now pending will speedily pass, and that in the near future visitors at the School will be enabled to visit Crab Island, transformed from its present wild and neglected state into a national park under the care and supervision of the military department of our Government and fittingly embellished with a monument erected to the memory of the officers and men who fell in one of the most notable engagements in our earlier history.

The most authentic account of this battle may be found in the *Plattsburgh Republican*, whose editor, Mr. G. F. Bixby, is a most scholarly and trustworthy historian of the Champlain Valley.

CHAMPLAIN SUMMER SCHOOL NOTES.

THE annual prospectus of the Champlain Summer School has been issued and thousands of copies have been distributed throughout the country. The prospectus is enlarged and improved, and contains all necessary points of information concerning the Session of 1902. Copies will be supplied to all persons addressing the office of this Magazine.

There is great activity on Cliff Haven grounds. The Delaware & Hudson Railroad Company has a force of seventy-five men at work on the construction of the new Cliff Haven railway station. This building will be beautiful and commodious, and will be completed before the opening of the Session on July 6th. The necessity for a station on the Summer School grounds has been felt for a long time. Its advantages and convenience will be appreciated by all those attending the School. The Studio and Post Office building and the cottage of Mrs. Anna C. Jones are rapidly nearing completion.

The walks and roads are being improved and repaired where necessary, and the preparation of the grounds in every particular is going forward rapidly and satisfactorily.

The fame of the College Camp has spread to remote places. We have received letters of inquiry about it from California, and it is quite likely that East and West will fraternize in camp life at Cliff Haven this year.

The Healy Cottage will be brightened by a new coat of paint for the coming Session.

The proposed addition of a third story on the Brooklyn Cottage will not be made this year. The directors of the cottage recently declared a dividend of twenty-five per cent. The management of the Brooklyn will probably not feel satisfied with only a one-story addition, considering the great earning power of the present cottage.

The priests of the Diocese of Ogdensburg will, as usual, go into retreat at Cliff Haven the last week in June.

Mrs. Thomas F. Devin gave a musical reception to her Champlain Summer School associates on Saturday afternoon, April 5th. There were thirty-five guests present, and all found the entertainment a most enjoyable one. The rooms were most tastefully decorated with yellow and white spring flowers—the colors of the Summer School. Mrs. Devin was assisted by a number of her musical friends. Following is the program:

- 1—Piano Solo.
 - (a) Polonaise in E *Liszt.*
 - (b) Impromptu *Chopin.*Miss Katherine Tracey.
- 2—Trio for female voices.
Springtime *Rubinstein.*
Miss Allen, Miss Clary, Mrs. Devin.
- 3—Gavotte *Mignon.*
Mrs. Devin.
- 4—Jewel Song *Faust.*
Miss Julia Allen.
- 5—Recitation—"The Crucial Test."
Miss Mary Canney.

PART SECOND.

- 6—Tarantelle *Wagner-Liszt*
Miss Katherine Tracey.
- 7—Ave Maria *Gounod.*
Mrs. O. P. Breen.
- 8—"Twas a Dream" *Tunison.*
Mrs. Devin.

- 9—Grand Aria *Traviata*.
Miss Allen.
10—Recitation—"The Lost Chord"
Miss Canney.
11—Spanish Waltz Trio—"Estudiantino."
..... *Le Berger*.
Miss Allen, Miss Clary, Mrs. Devin.

Catering was done by Mazetti, and each guest received a dainty favor of tulips.

Mrs. Devin entertained her friends on this occasion with the characteristic hospitality that has endeared her to all friends of the Summer School. For several years Mrs. Devin has been a constant visitor at Cliff Haven, and her great talent has been freely given to the chapel choir and all receptions and entertainments. Her rich contralto voice will be heard again at Cliff Haven this summer.

The Board of Public Works at Platts-

burgh has decided to replace the present four-inch water main at Cliff Haven with an eight-inch main. This will provide necessary water pressure for all future needs of the School.

The annual opening excursion to Cliff Haven will not be conducted as in previous years, but an effort will be made to organize a large party for an outing there whose comfort and pleasure will be guaranteed. It is possible that several excursion parties to Cliff Haven will be organized during the coming Session. Dr. C. E. Byrne, the popular member of the Champlain Club, who will be remembered for his generosity in donating one of his magnificent pianos to the Club House, will interest himself in organizing an excursion party on his return from Europe, where he is now sojourning.

DRAWING, PAINTING, MODELLING, AND SKETCHING.

At the Champlain Summer School, Cliff Haven, N. Y., an opportunity will be provided, beginning July 15, for instruction in drawing, painting, modelling in clay, and outdoor sketching from nature, under the direction of Miss Marian T. Meagher. For the past four years she has been associated with the American Museum of Natural History, located at Central Park West, New York City. The Curator of this institution has given a high tribute of praise for the unrivalled color effects of the groups which she has prepared

in the Anthropological Department.

As an instructor in art Miss Meagher has had a wide and varied experience. Her studies have been approved by Carroll Beckwith, R. Swain Gifford, George De Forrest Brush, Edgar Ward, William Chase, C. V. Turner, Will H. Low; and in sculpture she was a student of Victor Brunner. Special rates for a course of lessons to meet the practical needs of New York school-teachers. For terms, etc., address Miss M. T. Meagher, 158 W. 84th Street, New York City, until July 15.

BOOK REVIEWS.

IN *LACHMI BAI* we have a portion of the history of a really wonderful woman worked up into a novel, and right good reading it is. The heroine, *Lachmi Bai*, the Rani or Queen of Jhansi, was the Jeanne d'Arc of India, who personally led her armies against the foreigner at the time of the great Indian Mutiny. There is abundant scope in her deeds for a stirring novel, and Michael White has done well with his material. *Lachmi Bai* is a "taking" figure, who, under the novelist's pen, becomes a soldier of soldiers and a leader of men, yet withal never loses her essentially womanly feelings and graces. The story is spirited, full of action, and, although historical, is carried on in a virtually virgin field. (J. F. Taylor & Co., New York. \$1.50.)

THE alleged biography of the wife of John Hancock, which Ellen C. D. Q. Woodbury publishes under the title of *DOROTHY QUINCY*, may be of absorbing interest to that great lady's great-great-grandniece (the author) and of lesser interest to some of the women of the patriotic societies in America, to whom the book is dedicated, but I very much fear it will not make much of a stir in the field of literature in which, of courtesy, it must be classed. Dorothy Quincy was, no doubt, as we are told, a beautiful, accomplished, and patriotic woman, with all the wifely virtues that could aid a great man in his strenuous work for American liberty; and there were, no doubt, many things in her life—her own home life—of which a proper rehearsal would charm and interest thousands of men and women of to-

day. Unfortunately, with what one might naturally suppose to be extraordinary advantages through blood connection, Mrs. Woodbury has failed to grasp her opportunity, and we have in her book only a sketchy and jerky record of contemporaneous events in which John Hancock was much more concerned than his wife. There is absolutely nothing new in the book, and that which personally concerns Dorothy Quincy, if extracted, would make but meagre reading. There is a needless imposing array of fifteen or sixteen pages of references at the end of the book; the space would much better have been devoted to an index, if anything. The illustrations, photographic reproductions of paintings, are interesting. (The Neale Publishing Co., Washington, D. C. \$1.50.)

THE late Frank R. Stockton's last novel, *KATE BONNET*, is thoroughly characteristic of that deservedly popular writer; wholesome and morally clean, engaging as a story, and brimming over with the charming, solemnly uttered whimsicalities for which the author was ever famous. *Kate Bonnet* is, of course, the heroine of the story. She comes into view away down in the island of Barbadoes, nearly two hundred years ago, and she has for a father *Stede Bonnet*, a planter and sometime military man, who, with Stocktonesque absurdity, gets it into his head that the only life worth living is that passed under the black "Jolly Roger," forthwith buys a vessel, provisions her and mans her with a crew of desperadoes, and starts upon a career of piracy. His Maker never intended *Stede Bonnet* for the business, but he

has great "stick-at-it-ness" and eventually succeeds in becoming the scourge of the whole North Atlantic. The story centers in the daughter of this highfalutin pirate, who follows him up and down the Caribbean Sea in a vain endeavor to win him from the error of his ways and bring him back to peaceful pursuits. She is assisted in her undertaking by a full quota of lovers, who see stirring times in her service.

As a matter of fact, this *Stede Bonnet* is, I believe, not a figment of the imagination, but a real, historical personage, as are also *Blackbeard* and several other pretty characters with whom the once very respectable *Bonnet* chose to consort and look upon as the salt of the earth. It is asserted by his intimates that Mr. Stockton was an enthusiastic student of the history of the buccaneering day, and that he could box the compass, so to speak, of all the blood-thirsty cutthroats who for so many long years made travel upon the seas such an uncertain quantity. This sort of study seems a strange thing for so mild a man to take to; but, judging from the amount of pirate-lore he worked into *KATE BONNET*, the statement very likely is true. (D. Appleton & Co., New York. \$1.50.)

HENRY OF NAVARRE is the hero whom Test Dalton places in *THE ROLE OF THE UNCONQUERED*. It is a nicely made and well-appearing book, even if the writing which it sets forth is somewhat amateurish. The author of this story has a certain amount of cleverness, and some of his scenes are depicted with vigor from a vivid imagination, but his novel would read much better had he been a little more concerned with consistency, and had he

used a little more discernment between the possible and the impossible, the probable and the improbable. Henry of Navarre was a wonderful man in some ways, but he certainly should have been more wonderful than history records him, to be able to do credit to the account of his journey to Italy, his masquerading as the Cardinal Mazzini for a period of many months, and in such guise successfully wooing the daughter of the Grand Duke of Tuscany, Princess Maria de' Medici, which Mr. Dalton gives.

But then, after all, this *ROLE OF THE UNCONQUERED* is not history—just a "historical novel;" and people who like to indulge in that sort of literary dissipation, will find in this book just about the kind of thing they are in search of. Oh, for another Cervantes, who, with one fell stroke, would sweep all of the ever-present historical nonsense into oblivion, even as *Don Quijote* destroyed the rampant chivalry books of his time! (G. W. Dillingham Co., New York. \$1.50.)

ALAS! my prayer is not destined to early fulfilment, for here is *AUDREY*, the greatest Roman of them all, selling at the rate of something less than a million copies a day, and its success will doubtless stimulate hundreds of unguessed writers to imitation. To one upon whom colonial fiction has not yet palled, however, this latest novel by Mary Johnston will be readable enough; even those who are quite sure that they have had a just sufficiency of the God wot-Odso-Zounds brand of fiction, in which one displays a pretty wit and another garments vastly fine, will find much to claim their interest.

The book is, in a way, a conscientious

piece of work; yet if Miss Johnston had been less painstaking, had spent fewer words upon her descriptions of manners and dress and scenery, I am inclined to think the result would have been far better. Then, perhaps, it would have been well, too, if the child *Audrey* of the first chapter had been pictured somewhat more infantile, or else not have been allowed in a later chapter to forget completely her other name. "Are you a prince?" the child is made to say, in the introductory chapter, "and is the grand gentleman with the long hair and the purple coat the king?" She gets an answer, and then asks, "Does he live in a palace like the king? My father once saw the king's house in a place they call London." And a few lines further on, "Ay, that I would? Who is the gentleman that sang, and that now sits by Molly? See! with his hand touching her hair. Is he a governor, too?" Now, it does seem just a bit improbable that a child who could give utterance to such speech could not remember her father's name after her whole family, except herself, had been swept out of existence by the Indians. Yet the child did forget, and, no one ever taking the trouble to refresh her memory, she went through her abbreviated career as simple *Audrey*.

So it is with some other phases of the novel; and though Miss Johnston's historic background is intelligently and faithfully laid in, evidencing yet not obtruding much research, and the speeches of the characters in the main fit time and place, there are still lots and lots of instances where construction and expression bring one back with a thump from the eighteenth to the twentieth century. With all its insistent artificialities, however, with

its needlessly tragic and rather harrowing end, *AUDREY* is an engrossing story, and, once begun, will be pursued to the finish. The illustrations are in color, and add much to the attractiveness of the volume. (Houghton, Mifflin & Co., Boston. \$1.50.)

A NOVEL thoroughly charming, and at the same time thoroughly natural, is *PATRICIA OF THE HILLS*, by Charles Kennett Burrow—an Irish story of love and patriotism, of mortgage and politics. The author had a little story to tell; he has told it admirably, and it was worth the telling. There is nowhere within the covers of the book mention of a purpose, but it makes a much more intimate appeal than the majority of the more pretentious works dealing with social conditions in Ireland. The characters are all real, live people: God-fearing and sympathetic *Father Shannon*, for instance, is not too good to be true, nor is the villainous *O'Keefe*, who commits murder, drawn for more or less than he is; *James Sheehan*, a ne'er-do-well with the richest of brogues, infuses just the right proportion of dialect humor into the story to relieve the melancholy, which latter is never allowed to become morbid; while the persons concerned directly in the actual romance do not overdo their parts, either in speech or action. There is plenty of patriotism and love of Erin and appreciation of open-air life among her hills, but it is always reasonable and unexaggerated. In fine, the story is full of sincere feeling which nowhere is forced beyond the limits of rational sympathy. *PATRICIA OF THE HILLS* is unequivocally good. (G. P. Putnam's Sons, New York. \$1.00.)

GRAYSTONE is another novel much better than the average; the workmanship is good, and the author, William Jasper Nicholls, throughout displays keen insight into the workings of the various human mind and a strong love of nature. The novel's weakest point is its most remarkable concatenation of events, in the course of which the five or six principal characters, or their direct interests, are brought together in the most astonishingly convenient manner, in England, in Normandy, in New York and Philadelphia, and in the coal-fields of western Pennsylvania.

All said, nevertheless, *GRAYSTONE* is a capital story, narrated with considerable ease and grace; the romance is clean and sweet, and the young woman who is the central figure is a charming and lovable creation. The book is superbly dressed, and has a photogravure frontispiece of a girl, which, although it is not so stated, is probably meant to picture the heroine, *Ruth*. (J. B. Lippincott Co., Philadelphia. \$1.50.)

[T really must be dreadfully embarrassing to a young girl to have a proposition of marriage made to her by a man on whom, three minutes before, she had never even set eyes. That's what happened to *Bagsby's* daughter in *BAGSBY'S DAUGHTER*, by Bessie and Marie Van Vorst. But it was in Chicago; consequently, no one should be surprised. It took place on the second day (the authors might just as well have made it the first) of January, 1900, and in less than a fortnight, *Violet Bagsby* had married the impetuous man and was on her way with him to London.

With such a startling and uncon-

ventional introduction of the chief characters of the novel, it is not to be wondered at that they should be mixed up—literally—in a series of untoward and sorrow-laden happenings, which has its beginning in the unpremeditated separation of the couple in New York. The young wife accidentally sails alone for England, while the husband, raging in impotent despair, must perforce wait for the next steamer; and while he waits there is a slump in the "street" and the brilliant young man from Chicago sees his modest fortune dissolve into nothingness. And so it goes, disaster on the heels of disaster. He finally gets to London, but not immediately to his young wife; for old *Bagsby*, believing sincerely that his daughter had been outrageously deserted by her husband, is beforehand with him, and it takes some weeks, filled with unlooked-for events, before the husband manages to vindicate himself and is reconciled with his wife and her family—or rather, the family and his wife. All ends happily, however, and the young people probably enjoyed greater felicity by reason of the early trials to which they were so cruelly subjected.

Old *Bagsby*, who is decidedly "of the people" and who made quite a few millions manufacturing and selling pills for the cure of rheumatism, is an excellent piece of character-drawing; indeed, all the members of his family are well handled. The whole story, crammed with the most absurd and ridiculous occurrences as it is, is so plausibly told that one cannot help following the fortune and ill-fortune of *Bagsby's* daughter and her husband with a good deal of sympathetic interest. (Harper & Brothers, New York. \$1.50.)

WALTER PHILLIPS TERRY.

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CURRENT COMMENT.

THE antagonism between labor and capital is based on a misunderstanding of their relations under the present system of civilization—in fact, under any democratic civilization. In the days of slavery the man unfortunate enough to be a slave was not free to dispose of his labor as he saw fit. He had a master whose orders he was bound to obey under penalty of stripes or even death. Labor other than skilled was largely confined to slaves when there were slaves, and was regarded as in a measure *servile* in the strict sense of the word.

With the destruction of slavery this kind of labor underwent a change in character, and yet there still clings to it a kind of taint in certain people's minds, to which may fairly be ascribed something of the acrimony that so quickly appears in labor controversies. The men are supersensitive and sometimes unduly hasty in asserting what they conceive to be their rights and their dignity, while the employers are on their part only too often inclined to overemphasize the "master and man" idea.

In Christendom labor is dignified in all its grades, however humble. Our Lord was content to take His place in society as the foster-son of a carpenter and He chose laboring men for His associates. In our day Democracy

—truly the child of Christianity and of none other—has given labor its rightful place at the board, so to speak.

It is strange that the labor unions which have come into existence to protect labor in its rights have overlooked the one great element which above all else dignifies labor, and that is that capital now has no rights over labor which are not freely given by labor itself under contract and for due consideration. In other words, "master and man" have disappeared, and in their place stand two free contracting parties—employer and employee.

We think that the very essence of the relations between employer and employee is in the contract thereby explicitly or implicitly set up—no matter what may be the nature of the work to be done. We are very sure that by not emphasizing this at all times the labor associations or unions have neglected the most potent force making for the increased dignity and responsibility of organized labor, and promoting its best interests most effectively. By refusing to do so they have placed a very powerful weapon in the hands of those whom they consider their natural antagonists.

It is our judgment that labor unions could in no way so greatly advance the cause of organized labor as by constituting themselves legal entities for the purpose of entering into con-

tracts with employers on the basis of equality of rights—and responsibilities. By doing so they would eliminate the last vestige of mutual distrust and dislike and would immensely promote public sympathy for the laboring man by making this sympathy intellectually as well as emotionally justifiable.

The *Ave Maria* had been struck at times by the foreign missionary spirit exhibited by students in non-Catholic colleges, and had been not a little puzzled and edified thereby until it came upon a case that changed its emotions somewhat. A poor Irish boy

“was admitted to a ‘non-sectarian’ college in Illinois on condition that he defray the expenses of board and tuition by manual labor. He was hardly settled in the institution before he was informed that if he would consent to go abroad as a Protestant missionary for a few years, not only would his college expenses be defrayed but he would also be allowed seventy-five dollars per annum for pocket money. When the boy refused the offer he was promptly told that he could not remain in the college even as a workman.”

The *Ave Maria* is now neither puzzled nor edified.

The Students' Volunteer movement recently held a convention in Toronto attended by about 3,000 delegates. We have had the privilege of perusing some of the addresses made to that convention respecting missionary work in various countries. These will shortly be issued in a volume for the edification of the world. Suffice it to say that the matter of most of these addresses is the same old mixture of ignorance, prejudice, and misrepresentation that we all know so well. Much of it could not be reprinted in this magazine for reasons unnecessary to specify. Nevertheless, we yield the floor

a moment to the Rev. J. Rockwell Smith, D. D., of Sao Paulo, Brazil, who begins as follows:

“I presume that I speak to a Protestant audience and shall not offend if I say frankly that Romanism is not Christianity.”

Having thus cleared the ground, so to speak, he says among other things:

“The religion of these lands in its practical outworking as well as in its doctrinal basis is not the religion of the Word of God; it is not Christianity, the worship of the Son of God, but Mariolatry, the worship of His human mother. The Bible is always and everywhere withheld as far as possible from the people, not to say from the majority of the priests. The natural consequences are sacramentarianism, sacerdotalism, superstition, crass idolatry, and gross immorality. Servile homage is paid to the priests, though hated.”

There is plenty more of this, but we need not quote further. Two things strike us as notable. One is that the Rev. J. Rockwell Smith is a D. D. (Where did he get his degree?); the other is that he openly assumed that because his audience was Protestant it would not be offended by the statement that Catholicism is not Christianity. He evidently knew his audience.

Emperor William, however, knows his business. In a recent speech he said:

“But it must not be forgotten that the Empire was rooted in simplicity and fear of God. I look to all, priests and laymen, to help me uphold religion among the people in order that the German name may preserve its health and strength. This applies equally to the two creeds, Catholic and Protestant. It is with pride and joy that I am able to tell you that the Pope said to my special ambassador, who went to Rome on the occasion of the Holy Father's jubilee, that he had always kept a high opinion of the piety of the Germans, and especially of that of the German army. . . . This justifies me in saying that our two great creeds must, while living side by side, keep in view their one great aim

—to uphold and strengthen the fear of God and reverence for religion."

Had not Bismarck himself "gone to Canossa" before his death, surely these words would cause him to turn in his grave! But the German Emperor knows well enough that nothing stands between his throne and the Social Democratic upheaval except the stalwart band of Catholic laymen who, under the magnificent leadership of Windthorst and Lieber, established in the Reichstag the Centre party, to-day the strongest bulwark of law and order in Germany. The Emperor knows to whom he is indebted for the security of his dynasty, and, gentleman as he is, has the courage to acknowledge his indebtedness.



Doctor Felix Adler, President of the Society for Ethical Culture, has been appointed to a professorship at Columbia College, in "Social and Political Ethics" in the department of Philosophy. The funds for the new professorship were provided by a number of gentlemen identified with the Committee of Fifteen.

Doctor Adler founded the Society of which he is president in 1876. Other societies similar in character sprang up in other cities, and in 1887 the "Union of the Societies for Ethical Culture" was formed. The whole end and object of these societies is the inculcation of "morality without religion," and the trend of their teachings is that ethics alone suffice. Stanton Coit, one of Dr. Adler's early associates, wrote a book entitled "Ethical Culture as a Religion for the People," and W. M. Salter, another of his associates, made the plump statement that ethics and religion were one.

In brief, if Dr. Felix Adler represents

anything at all in modern thought it is the theory that morality is independent of any belief in God, and that it can be absolutely atheistic in character. We do not think that any adherent of the Ethical Culture Society will quarrel with this statement of the case.

Thus, we have Columbia College establishing a chair of social and political ethics at the call of gentlemen interested in good citizenship, and installing therein as the first incumbent a man who preaches divorce between ethics and all religion. Truly a "non-sectarian" appointment with a vengeance!

The New York *Tribune* (which has depths of inanity entirely its own, where it suffers no competitor) published an article shortly after Dr. Adler's appointment, headed "Dr. Adler Vindicated—Forced to Resign from Cornell He Accepts a Chair at Columbia." We do not desire to quote more than one sentence of this article, as we think it alone will serve. It is as follows:

"Dr. Adler regards Christ with a yearning friendliness which has done much to break down the first popular notion that the Society for Ethical Culture was for unorthodox Jews."

To the group of well-meaning, disinterested citizens of the Committee of Fifteen who have given their money for this professorship in the hope that it will help them in obtaining a higher level of citizenship in the community, we present assurance of respectful sympathy for the loss of this good joke, which they alone, apparently, cannot see.



Now another phase of the same problem has recently engaged the attention of the somewhat erratic but always interesting and frequently brilliant Brooklyn *Eagle*. In a recent article,

under the title "By the State—or Without It," the *Eagle* gave utterance in the plainest of language to some very common-sense doctrine on the subject of ethical culture—in the true signification of the words. It gives us pleasure to extract the following remarks:

"Right and wrong in the affairs of conduct are not matters of instinct. They have to be learned just as really, in fact, as history or handicrafts. Is this knowledge being imparted to our children in any efficient way and by any efficient teachers? Is the public school doing it? Is the Church doing it? Are fathers and mothers doing it? We are compelled sadly to say no to all these queries.

The truth is, we are taking for granted a moral intelligence which does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there. Our whole machinery of education from the kindergarten up to the university is perilously weak at this point. We have multitudes of youths and young men and women who have no more intelligent sense of what is right and what is wrong than had so many Greeks of the time of Alcibiades. . . . The great Roman Catholic Church steadily maintains that our State system of instruction is so defective on its ethical side that she cannot submit her children to its processes."

That is where the *Eagle* is sidetracked. The Church does not find fault with secular schools on the ground of absence of merely *ethical* training, but on the ground of absence of *religious* training; for, unlike Mr. W. M. Salter, the Church does not believe that ethics and religion are one and the same thing, any more than she believes a part and the whole to be the same thing. However, the *Eagle's* argument is not impaired by this blunder, even though, having made the blunder, it goes on to say:

"We believe Rome would be doing better if it joined with the State heartily and brought to it what it so desperately needs, instead of holding aloof from it."

In reply to this a Catholic correspondent wanted to know if paying for other people's schooling was not enough concession on the part of "Rome" up to the present time! There is more of good matter in the *Eagle* article, as witness:

"The great company of educators and the whole American community need to be sternly warned that if morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. . . . It will not do to say that this kind of instruction belongs alone to the family and the Church. . . . We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms and teach therewith whatsoever it lists. If the State cannot—or will not—learn how to teach ethics without dogma, ethics will be taught all the same by a method or system to which dogma will be allowed or excused."

Barring the *Eagle's* haziness as to the true source of morality it has very accurately and thoroughly diagnosed the needs of the public-school system and pointed out its awful incompleteness. And many more people know this state of things to be true than are brave enough to own up to it in a public place! There is a good deal of hypocrisy in connection with the worship of the school fetich nowadays—just as there is in the case of the Philippine army charges. Mere mention of the "water-cure" according to many people is tantamount to abuse of the army and an insult to the flag. In view of the *Sun's* hasty closure of a debate on this school question on the ground that it was too dangerous even to discuss, the *Eagle* may be commended for its courage in speaking as it has spoken.

LITERARY NOTES.

A SURFEIT of fiction is the cry. Everybody feels that we are getting more than we can digest. And yet there is no cessation in the vast output. The novel has become the current method of literary expression. Authors persist in making novels and readers in buying them. The mass of the reading public cares for nothing else. Yet, it is generally admitted that the quantity of fiction with its meagre quality is an unwholesome influence. There is no way of checking the flood so long as human nature remains as it is, and there are no indications of regeneration. As long as readers like novels and buy them, you will find people to write them and sell them. A deplorable situation, no doubt, but none the less durable under present conditions. The root of the trouble is palpable enough; it is defective education. Millions are taught to read, but how few to discriminate. In our day education has no standard save the utility of the study. Taste is accounted a caprice or a whimsical liking. No authoritative ideal is held up, upon which to form judgment. *Laissez-faire* has been the educational will-o'-the-wisp, and this variable banner still goes fluttering down the breeze amidst the acclaim of the millions. Colleges and universities, in order to be popular, are striking their colors to this challenge of the ephemeral. Electivism and specialism are dominant in their curricula, and these spell whim and the way of least resistance. Classicism, the foundation of a substantial culture, is made a matter at the mercy of the pupil's caprice. In a word, disorganization under the specious mask

of utilitarianism, the tainted stream of electivism and specialism in undergraduate studies, is undermining that intellectual and imaginative ideal which makes an enduring literary standard for a people. In this lack of educational authority lies the root of the literary decline in fiction.

When the college-bred man comes forth without a liberal educational basis upon which to found a discriminating judgment in literary matters, we may be sure that the national taste will fall to a lower level. If he have no formed standard and no trained judgment, the unlettered masses are without guide and without direction. He is the intellectual leader of the multitude. When he fails to point the way, they naturally wander off into the wilderness. When he lacks a standard, they will inevitably follow the hazard of their own whims. The painful truth is that our chief educational institutions are catering to the utilitarianism of the hour and are not resolutely building up—as they ought—against the always destructive tendencies of Philistinism. There is an objective standard of taste founded upon eternal principles, which have been painfully and laboriously elaborated into art canons by the efforts of critical genius through past ages. The duties of colleges and universities is to preserve this standard intact and form the minds of their students upon its canons, that they may go forth into the world to fashion, lead, and direct the unformed minds of the multitude. The fact that those institutions are not holding to this ideal, but have descended to a contest of rivalry at

The Responsibility.

courting popularity, has lowered the general literary standard, and vitiated the national taste. While education is spreading, its standard is lowering. The effect upon literature is in keeping. When we deplore the decline in literary taste, we are virtually indicting our educational standards. Nor may we hope for a regenerative process until our colleges change their present methods and awaken to the realization that the charge of degeneration lies at their doors. As long as they abandon their natural right to leadership in the formation of the public taste in learning, we may expect to find literature, or what passes as literature, in the hands of the Philistines, whose one object is to make it pay. The novel is the natural vogue of Philistinism, the channel by which it most readily expresses itself and the most fruitful source of its profits. Criticism may spend itself in deploring the degeneracy of current fiction, but there will be no effective reaction against the present trend downward until higher education is brought up again to the old levels of classical culture, where taste is authoritatively formed.

Prof. Brander Matthews, of Columbia University, protests against any authoritative critical standard of current literature. There is no obligation, he

Criticism tells us, upon the part
vs. of the present-day critic
Exposition. "to tear the mask from off the impostor," because "in so far as literature is an art, in pure belles-lettres, in poetry, in the drama, in prose fiction, there are no standards of scientific exactness to be applied with scientific rigidity." This is a mere ipse-dixit of Prof. Matthews, wherein he assumes more for the position of his adversary

than the latter would claim. Literary criticism requires no scientific exactness applied with scientific rigidity, for the very simple reason that it is not dealing with mathematical problems. But it does require certain fundamental principles, which are to be applied not, indeed, with that rigidity, but with an esthetic discretion which is none the less effective because not calculated to the hundredth part of a millimetre. Scientific exactness is admirable in scientific matters, but its minute calculations have no place in art, and Prof. Matthews' postulate that literary criticism possesses no authoritative standard at all, because it cannot be scientifically exact, is an illation which best illustrates the defect of an unwarranted assumption, for it has neither the scientific accuracy of logic nor the illumination of imagination. Its vacuity is most evident in the fact that, under its disregard of any standard whatever, criticism is altogether annihilated. The difference between the good and the bad in art is brought down to no distinction at all; caprice becomes a measureless measure, and between Shakespeare and Ella Wheeler Wilcox there would be no choice save the ignorant whim of the reader. Against Prof. Matthews' anarchistic view, Mr. Percival Pollard enters a vigorous protest in the *St. Louis Mirror*:

"If this theory were to be general in practice, we would have an even more terrifying spectacle than at present obtains in our newspapers. Is there not already too much of mere exploitation of plot, mere repetition of what the publishers wish repeated? How many pages are there in the daily, the weekly, the monthly prints of America, wherein you may expect and find book criticism that comes up to any high, considerable standard of criticism? Where shall you look for criticism that has not on it the taint of ignorance, carelessness, or advertisement? Where shall

you turn without finding that the advertising columns have obviously given the text for the so-called 'review'? Yet, in this condition of things critical, Mr. Matthews would bring out his theory that mere exposition, not judgment, is the full duty of the critic."

The great defect in current criticism is its lack of sane appreciation. It praises in quantity under the dictation of the publisher, or on the give-and-take plan; but it has no true apprehension of substantial merit, and knows no way to discriminate it from the thing which enjoys an ephemeral vogue. The critic's first obligation is to discover the beautiful in any art production and herald the discovery to the world. He should stand like a sentinel on the heights to watch for the coming of a new star. This is his first duty. Correlative with this positive obligation is that of detecting the false lights that appear in the skies and warning the public against mistaking them for true celestial fires. Prof. Matthews would reduce the critic's duty to the mere function of recounting what is put out as literature; he would have him neither discover truth and beauty nor warn against their parody. In other words he would have the critic become a mere purveyor of colorless synopses, neither judging nor discriminating. This is surely emptying the wine out of the bottle. Why then keep the bottle at all? Smash it and have done with it as an empty superfluity. The whole modern difficulty here comes down to the fundamental vice of the age, the neglect and loss of some objective standard which is independent of all subjective caprice. Modern criticism, like modern Protestantism, has no authoritative foundation; it rests upon the insecurity of private judgment. Hence you have

Prof. Matthews giving utterance to the solemn inanity, that there are no literary standards by which current criticism is bound. We need not wonder, therefore, at the instability and motley of modern criticism; that it falls an easy victim to publishers and cliques. If it be a mere matter of individual caprice or liking, why then each to his own, and the difference is nil. Fortunately human nature is always logical in the end. Given the premise, and the conclusion, one way or the other, surely follows. Negative premises in time lead to negative results. Negative criticism finally destroys itself. Prof. Matthews' position points its own fatal term. Criticism reduced to mere exposition passes into the mere catalogue. This means the extinction of the art of criticism. To this, of course, the human mind will never assent, as long as it retains a spark of reason. Criticism is either judgment or nothing, and to this nothing Prof. Matthews would reduce it.

The elder D'Israeli died too soon; he should have lived to read the decision of Judge C. C. Kohlsaat, of the United States District Court in Chicago, granting Capt. Samuel Eberly Gross of Chicago, the author of "The Merchant Prince of Cornville," a perpetual injunction against the further performance of Rostand's "Cyrano de Bergerac" in this country. The ground of the injunction is that Rostand's play is in large measure a plagiarism of Capt. Gross's. Surely this is worthy of being incorporated into "Curiosities of Literature." Here is the history of this remarkable case as given in a New York newspaper:

"Subsequently to the production of 'Cyrano

de Bergerac' in this country, Samuel Eberly Gross, a Chicagoan of wealth, filed a bill in the United States Circuit Court to restrain A. M. Palmer and Richard Mansfield from producing Rostand's play in this country or England. Mr. Gross asserted that 'Cyrano de Bergerac' was an infringement upon 'The Merchant Prince of Cornville,' a comedy written by himself before M. Rostand's work was produced.

"It appeared that some twenty years previously Mr. Gross, who was a man of some leisure and literary aspirations, wrote a comedy which he protected by both American and English copyrights. For years the play reposed in a safe-deposit vault, but in 1896 it was staged at the Novelty Theatre, London. Its success evidently was not great, for it occasioned hardly a memory in the theatrical world.

"Prior to the London production, Mr. Gross claims, he submitted the play to A. M. Palmer. A. R. Cazauran, who was then Mr. Palmer's reader and adapter, is said to have recommended its production. The play remained in manuscript until 1895, when it was published in a handsome edition by Stone & Kimball, and circulated by Mr. Gross among his friends.

"Rostand's 'Cyrano de Bergerac' was first produced in Paris in 1897. In October, 1898, a translation by Howard Thayer Kingsbury was brought out at the Garden Theatre in this city. It will be observed that the date of its first production in Paris was a year later than the advent of 'The Merchant Prince of Cornville' in London. When Mr. Mansfield produced 'Cyrano' in Chicago, Mr. Gross witnessed the first performance, and in the course of the evening asserted that it had been copied from his work. He decided to bring suit and called attention to similarities in plot, dialogue, and characters.

"Mr. Mansfield continued to play 'Cyrano' with great success throughout the country, and it was artistically and financially one of his greatest successes."

The decision of Judge Kohlsaas does not of course carry with it any critical value as to the charge of plagiarism. The resemblance may arise from a mere coincidence, as is no doubt the case. The judgment of the court is simply

legal and technical. The resemblance was evident, and practically this is all that the court said. To establish the fact of plagiarism is beyond merely legal faculties. When

The Laurels of Fame. we come to look upon the literary side of the case,

the probability is that the similarity in the two plays is simply coincidence. That Rostand should deliberately filch his material from the obscure production of a Chicago man is not in the line of credibility. The proved literary and dramatic ability of the author of "Cyrano" is sufficient ground for the improbability of the charge. However, the author of "The Merchant Prince of Cornville" has gathered a reflected glory from the episode. His name has become international; it has been coupled with Rostand's, and he is adjudged, at least legally, the originator of the plot of "Cyrano de Bergerac." What tremendous good fortune for him that Rostand plagiarized his originality! Chicago becomes illustrious through its citizen, as he through Rostand! The ways of the world are strange and the ways of literature curious. Fame has many modes of bestowing her favors, and not the least bizarre is the manner in which she places the laurels upon the head of Capt. Samuel Eberly Gross, of Chicago, author of "The Merchant Prince of Cornville."

When an author of some reputation dies, the trumpet of eulogy blows until the welkin rings. It would seem that the old saying *De mortuis nil nisi bonum* is transformed into *Omne bonum de mortuis*. This has been shown in the cases of Bret Harte and Frank Stockton. Scarcely has the sod hidden

Death and Reputation.

their dust, and lo! they are geniuses. Each in his own line was the greatest that ever walked in mortal weeds! The gross exaggeration of all this does not seem to strike people. The public takes it in with the meekness of Squeers' pupils, when fed with their everlasting treacle. Now neither Bret Harte nor Stockton was a genius; they wrote some clever stories and made their living out of their work; they had talent and elaborated that talent to its full capacity, and sometimes even beyond that. Bret Harte's Western stories worked an entirely new vein when they first appeared; they were fresh and of the soil; but they were not great, nor was their author a genius. He worked his vein out, and then worked over the dump, and that was the end of him. Stockton first made his reputation on the story of "The Lady or the Tiger," in reality an inane conundrum, which tickled the popular fancy. His work possessed a certain slender humor, good as far as it went, and that was not very far. His talent was slight and he made the most of it. The sheer nonsense of labeling these two men geniuses should be apparent. The exaggerated encomiums which have been lavished upon them are not creditable to the sanity of current criticism.



The refutation and correction of calumny and misrepresentation, which are so persistently circulated in all forms of English literature in regard to the doctrines and discipline of the Roman Catholic Church, is a very long lane which seems to have no turning. The original bias and bigotry of the Elizabethan times have come down the stream of literature with an ever-increasing volume. One grows weary in

batling against this flood; it is like taking arms against a sea of troubles, and seemingly as useless; for no sooner do you divide the coming wave of falsehood with the trenchant edge of the sword of truth than the foul waters close again and go rushing on. It would seem that in this our day, when the sources of information are so accessible, when so much that was before hidden away in sealed archives has been opened up to daylight, when the means of spreading authentic information are so easy, that the old conspiracy against Catholic verity would break up of its own accord. But so bitter is the prejudice, so venomous the animus against the Church, in spite of the more liberal temper of the times, that we find the ancient detractions and libels overflowing the usual channels of popular literature. So constant and so widespread is this falsehood that Catholics have been compelled in self-defense to establish and maintain Truth Societies in English-speaking countries for the purpose of publishing and circulating literature whose object is to refute calumny, correct misrepresentation, and propagate the truth about the faith and discipline of the Church. Even with all this the flood of falsehood keeps spreading. Why is this?

Because the wells of popular information are being continually poisoned. In modern times the common source of information is the encyclopædia. It is at this well that the popular mind drinks, and it does so with implicit faith. Beyond the pages of such a work there is no appeal for the ordinary man. The scholar alone knows how to penetrate further; to the plain man the encyclopædia is the tribunal of last resort; therein is the source of all knowl-

**The
Growth
of Calumny.**

**The
Poisoning
of the Wells.**

edge. When the information set forth in the encyclopædia is false and corrupted, the pollution spreads over the entire area of the mental life of the people. The general reader accepts it as gospel; the average writer relies upon it, as does the newspaper and the magazine editor. Through these the poison is brought down to the minds of the masses. It is largely through the encyclopædia that the spread of false information in regard to Catholicity has been propagated amongst English-speaking peoples. Much of the bitter prejudice, the passionate bigotry against the Church in the United States, is due to calumnies and misrepresentations spread broadcast by such works. The "Encyclopædia Britannica," of which some four hundred thousand copies were sold in this country, is bitterly hostile in spirit to the Catholic Church and utterly regardless of the truth concerning her. The result is a corresponding hostile spirit amongst the people at large and a lamentable ignorance of the truth of Catholic teaching and discipline. The exposure of the errors and unreliability of that publication in regard to Catholic subjects has been many times made. But it is hard to dam a rushing torrent. And now, to heap insult upon injury, we have another encyclopædia, or rather the revision of an old one, entering the field, which sins as openly and flagrantly in this regard as any of its predecessors. This one is "Appletons' Universal Cyclopædia and Atlas."

A vigorous and timely article in the June number of *The Messenger*, under the title "Poisoning the Wells," sets forth a chapter of errors, not by any means all of them, in Catholic subjects, of which "Appletons' Universal Cyclopædia" is guilty. This article has been published in pamphlet form and widely

distributed throughout the country. The good faith and the boasted impartiality of the editors of the new edition of that work are fairly gibbeted; its errors and its animus against the Church are thoroughly exposed. In this revision of "Appletons' Universal Cyclopædia" the wells of popular information in regard to the Catholic Church have been poisoned anew. Protestant prejudice and bigotry have been allowed their fling. In innumerable instances Catholic authorities and authors have been ignored or slurred. The "Reformation" has been represented generally as a happy emancipation of the human mind from the tyranny and ignorance of the Catholic Church. Catholics and the Church are generally represented as sunk in darkness and superstition; Protestantism as a cult of sweetness and light. Much space is given to many obscure Protestant names; little space is given to many illustrious Catholic names, and none at all to various other Catholic ones that have even more claim to public notice than a number of Protestant names therein paraded. In short, notwithstanding the claim of the editors to hold the balance even in controverted matters, and especially in religious matters, the temper of the work is decidedly anti-Catholic and unfair, and its information in many instances false.

Naturally the publishers of this "Appletons' Cyclopædia" attempt to smooth away the effects of the criticisms leveled against the work, and have written a letter to Rev. John J. Wynne, S. J., in reply to the complaints against its attitude in Catholic subjects. Their method of evading the issue and their evident determination not to rectify

**A Decidedly
Anti-Catholic
Cyclopædia.**

**A Reply
to the
Publishers.**

the errors of which such just complaint is made, are seen in the following comment of Father Wynne on this serious matter.

In reply to letters of complaint concerning some of the articles in "Appletons' Universal Cyclopædia and Atlas" the publishers, D. Appleton & Company, are submitting the following statement:

"The 'Cyclopædia' has been edited on the principle of allowing every political party and every religious denomination to tell its own story. A glance at the list of contributors, published in the first volume, will show plainly that men of all sects and political beliefs have been employed as contributors. The history of the Democratic party has been written by an eminent Democrat; the history of the Republican party by an eminent Republican."

To this the obvious reply is:

1—That the policy of the editors in regard to political parties has nothing to do with the question.

2—That although their policy with regard to religious denominations is praiseworthy, they have not adhered to it so far as the Catholic Church is concerned.

In point of fact the Catholic associate editor has not contributed or revised all the articles that tell the story of his religion from a Catholic's point of view. Had he been permitted to contribute or revise all the Catholic Church articles, to use the words of the publishers, or, to put it more correctly, all the articles in which Catholics are as much interested as non-Catholics, we should have no fault to find with the editors of this "Cyclopædia." But we are justified in complaining that their policy of rigorous impartiality in treating matters of religious belief and Church polity has been abandoned in too many instances, as we have proved in our pamphlet, by permitting unscholarly and prejudiced Protestant writers not only to tell the story of their denominations but also to go out of their way to misrepresent and vilify the Catholic Church. Indeed, it would seem as if the Catholic editor alone has carefully refrained from saying anything offensive to the members of other denominations, and has uniformly given a fair statement of their tenets whenever it was necessary to do so in order to set forth clearly the Catholic view. (Read on this point page 12 of the pamphlet

"Poisoning the Wells," reprinted from the *June Messenger*.)

To continue the letter of the publishers:

"The Catholic Church articles bear the signature of Archbishop Keane, and the Protestant articles those of various Protestant scholars. Of the eminent Catholic Archbishop just mentioned Cardinal Gibbons writes to us: 'I am pleased to find that on Catholic subjects you have enlisted the services of so able an exponent of Catholic doctrine as the Right Reverend Rector of the University.' Since writing these articles Dr. Keane has been promoted from the rectorship of the University to the Archbishopric of Dubuque."

The date of the Cardinal's letter is not given, but evidently it was written whilst Archbishop Keane was still Rector of the University, that is, some time before September, 1896, so that his words do not apply to this new edition of the "Cyclopædia." Indeed, it appears from the last sentence that the Most Reverend Archbishop of Dubuque has contributed nothing to the work since the edition of 1892-95. Is it possible that the publishers can admit that they have ignored all the products of Catholic research and literature since that time, and still presume to recommend this new edition of their "Cyclopædia" as up to date, or dare to associate with it the name of an eminent Catholic prelate as an assurance for Catholics of its rigorous impartiality in matters of religious belief and polity? Worse still, is it possible that they are dishonest enough to imply that the Cardinal's recommendation of Archbishop Keane and the articles contributed to or revised by him for this "Cyclopædia" is a commendation of the entire work?

This is manifestly the purpose of the publishers, for they add: "You may be interested in other words of commendation for the 'Universal Cyclopædia' which have reached us from Catholic sources." There is no misunderstanding the meaning of this sentence. "Other words of commendation for the 'Universal Cyclopædia,' " means simply that the publishers imply that the Cardinal's commendation of the Most Rev. Mgr. Keane and his article in this "Cyclopædia" is a commendation of the work itself. This is a gross injustice to his Eminence; but we regret to say that it is quite in keeping with the injustice of soliciting Catholic purchasers for this

"Cyclopædia" by emphasizing the fact that the Catholic associate editor has contributed or revised some of its Catholic Church articles, as if that were enough to make him in some way responsible for all that it contains for or against the Catholic Church.

The other words of commendation from Catholic sources quoted by the publishers are such as any person who has the slightest trust in human nature might have been induced to write on the strength of the assurances given by the editor-in-chief of the "Cyclopædia," that "it has always been the policy of the editors of this 'Cyclopædia' to hold the balance fairly in controverted matters and to be impartial in every way. In no department has this policy been more rigorously observed than in that which relates to religious belief and Church polity." This assurance, followed by a list of the associate editors in "charge of the history, polity and dogmatics of the Christian Church," including the name of the eminent ecclesiastic "John J. Keane, D. D., Bishop in the Roman Catholic Church, and Rector of the Catholic University of America," together with a generous trust in the ability and honesty of the other editors, may perhaps account for the commendations of the *American Catholic Quarterly Review* and of the Rt. Rev. Thomas J. Conaty, S. T. D. The commendation of the Very Rev. J. A. Mulcahy, Rector of St. Patrick's Church, Hartford, Conn., can scarcely apply to this new edition of the "Cyclopædia," as the lamented Vicar-General of Hartford died nearly three years ago.

In conclusion the publishers write:

"You will permit us to say that the articles which are the subjects of your criticisms are on topics that for long years have been in spirited controversy among the ablest minds of the world-distinguished Catholic theologians on the one hand and eminent Protestants on the other. If it were possible to bring together all the authorities on a given controverted subject, and then to reconcile them by producing what might be called a 'composite picture,' an ideal history might perhaps be produced, but in our judgment no such thing will ever be possible."

Whether possible or not, it is not expected that the editors of a cyclopædia should produce "an ideal history," nor is it their place to attempt to reconcile conflicting views in a "composite picture." What photographer would admit the possibility of deriving a

"composite picture" from conflicting views? What is expected, and what in all justice the editors of "Appletons' Cyclopædia" are bound to do, according to their policy "to hold the balance fairly in controverted matters, and to be impartial in every way," is to give fairly both sides of the question, and to insist that the Protestant associate editors will at least imitate the laudable impartiality of the Catholic associate editor, confine themselves to the stories of their several denominations, and refrain from misrepresentation and abuse of Catholics and the Catholic Church.

JOHN J. WYNNE, S. J.,

Editor of the Messenger.

There is but one position for Catholics to take in an issue of this kind, and that is to persistently insist upon a radical rectification of the injustice perpetrated against us.

The Catholic Position.

Explanations that do not explain, apologies that are mere pretenses, appeals to liberality and a generous interpretation of motives or circumstances are of no value and bring about no remedy. What we want is the straightforward truth without extenuation. Juggling with noted Catholic names and *a priori* approvals by Catholics deceived into an indorsement by the use of other Catholic names are of no avail. The damning facts stand out of themselves, and will not down save by being eliminated. We want justice, and we insist upon it, or let those who deny us this our right take the consequences; for the Catholic press is now influential enough to proclaim the gross refusal to the world. D. Appleton & Co. may just as well publish their "Cyclopædia" under the title Protestant as send it out in its present anti-Catholic form. The brand Protestant is now attached to the work in truth and in fact. Catholics will have none of it, and non-Catholics who use it will in time learn that it is, in so far as Catholic subjects are concerned, only another poisoned well.

A WORD FROM FATHER SHEEHAN.

SOME time ago a criticism of "Luke Delmege" appeared in the *Catholic World*, which placed Father Sheehan's work above Dante's "Divine Comedy." It was evident that the reviewer had allowed his enthusiasm to carry him too far, and that he had bestowed extravagant praise. In an article in the February number of MOSHER'S MAGAZINE I pointed out briefly in how many respects Father Sheehan's admirable books, "My New Curate" and "Luke Delmege," could not be compared with the "Divine Comedy." This, very clearly, was not hard to do; but it was neither useless nor uncalled for, since a Catholic magazine was widely circulating an ill-founded claim to the contrary.

In the course of the article I, however, admitted that the fine spirituality and, especially, the symbolism that run through the novels bear a certain resemblance to similar traits of the poem. As through his deep and many-sided symbolism Dante speaks of human destiny, so Father Sheehan by means of images speaks of national destiny. *Alice Moylan* in "My New Curate," and *Barbara Wilson* in "Luke Delmege," are types of sorrowing Ireland, whose providential rôle is to suffer in vicarious expiation for the misdeeds of other nations. Such, I insisted, was the deeper meaning of these two books. But my contention was that, even with this, after all, only partial resemblance, it would be a grave error to attempt to place Father Sheehan's works on a level with the incomparably superior work of Dante. The article concluded with the suggestion that if we were to institute a comparison which would have the merit of exactitude, it were

best to compare the novels with those of Yves de Kerdrec.

This interpretation of the reverend clergyman's works gave rise to considerable discussion. Mr. Maurice F. Egan peremptorily denies the advisability or even the possibility of a comparison between Dante and Father Sheehan. He ignores altogether what foundation there might be in the symbolism of the latter's books for mentioning the two writers in the same breath. Mr. Egan thinks that the reverend author's chief merit consists in having created true literary types of Irish clerical life, of which he is the inspired artist. "Nobody cares for anybody but his [Father Sheehan's] priests," airily declares this critic. "'Luke Delmege' is a sympathetic chronicle of those defects in the Irish character without which the Irish—for poetic and literary purposes—would be impossible." Mr. Egan, mind you, does not even hint, in his two-column article, at any of the deeper meanings of the novels.

Another critic, and one who is not unable to apprehend the profounder sense of books, thought that Father Sheehan's aim was to present an ideal type of the Christian priest in the well-drawn character of the humble *Father Tracey*, and to show how far from this model is the average clergyman as represented in "Luke Delmege." Other reviewers saw in the two novels nothing else than a clever attempt to give a true portrayal of modern Irish life.

Book-lovers and all who seek to know the true, the inner, and deeper sense of books may be interested to hear how Father Sheehan himself interprets his works. In a recent letter to me, after

expressing his thanks for the generous appreciation of them given in this magazine, he says:

"It is a comfort to know that, in some circles at least, my books are regarded, not so much as a gallery of pictures, as literal and symbolical teachings of important Catholic truths. I think you have rightly interpreted my motives and meaning. There are, of course, in both recent books of mine very many ancillary and collateral issues; but the teaching of 'My New Curate' is the 'per crucem ad lucem,' 'per aspera ad astra' of Catholic truth; and the central idea of 'Luke Delmege' is the doctrine of vicarious atonement, which is the great dogma of Christianity. Running parallel with the life of *Barbara Wilson*, which exemplifies this, is that of *Luke Delmege*, the lesson of which is, that it would be a grave mistake for us, Irish priests, to attempt to engraft English ideas on our people, without, at the same time, taking into account our strange history and, what I believe to be, our supernatural destiny and vocation.

"I am not opposed to modern progress or to the material advancement of our country; but I aspire after the 'meliora charismata.'

I think Ireland is a country apart, where the monastic idea is and must be the dominant one; as Dr. William Barry says, 'Every Irishman is a monk.' And as the Trappist and the Carthusian, in their mountain convents, suffer and pray for the toiling multitudes beneath them, so I should hope that Ireland, too, would offer her sorrows and suffrages for the more material races of the world.

"The chapter XLI, 'A Profession Sermon,' is really the key to the whole meaning of my book ['*Luke Delmege*'] and might be taken as a preface."

In a note Father Sheehan adds that that story is founded on fact. A young Limerick lady did actually enter the Good Shepherd Asylum, Limerick, as a penitent, to obtain her brother's conversion from evil courses. Her secret was not discovered until many years after her death.

The reverend author's letter is written from Bridge House, Doneraile, Co. Cork, Ireland, and is dated May 3, 1902.

E. L. RIVARD, C.S.V., D.D.,
Bourbonnais, Ill.

HE OF HAPPY HOUR.*

RODRIGO DIAZ DE BIVAR, EL CID.

BY WALTER PHILLIPS TERRY.

VI—THE PRINCE OF VALENCIA; HIS END.



DOORWAY OF AN AN-
CIENT MOSQUE,
VALENCIA.

It is true that Valencia was now practically at the Cid's mercy, yet the conqueror did not on the instant take the inhabitants by the throat and demand that they bow to his will in all things; which is not to say that he was not determined to work his own purposes, but that in his own way he went about bringing the people into entire submission. On the day following the surrender and the opening of the gates the Cid made his formal entry into the city. To the assembled Moors who gave him greeting he spoke fairly and made many and various promises as to their confiscated property and the administration of the laws—promises which he had not the faintest idea of holding to over-long, yet by which he purposed to render harmless (and did so, in fact) the general hatred and distrust until he had his Christians more immovably confirmed in their conquest.

From a state of deepest and blackest despair the Moors took heart of grace and became almost joyous in the unexpected favor of the Cid; but their

undeceiving was not many days in coming; for, one by one, as the necessities of his position demanded, he called in his promises, until at last there remained no doubt among the conquered that their future was to be virtual bondage. Perhaps the greatest of the many sad disappointments the Muslims suffered was when the Cid, who among other things had promised to continue his headquarters outside the walls of the city, took up his residence in the Alcázar and garrisoned all the fortresses with his own men. This brought to the understanding of the Valencians, as nothing else could or did, that Rodrigo Diaz meant to be absolute master and arbiter of their destinies.

The person of all others in Valencia whom the Cid desired to be quit of, was Ibn-Jehaf, the self-exalted Kadi. The conqueror had the lowest possible opinion of that individual and his abilities as a leader, yet, being the one man to whose standard the Valencians might rally in case of an outbreak among them, he soon began to feel the grip of the ruling power closing upon him. When the city surrendered, Ibn-Jehaf had endeavored to appease any ill-will the Cid might entertain for him (remembering how his empty hands had been looked upon before) by offering him a large amount of treasure that had been extorted from the Moors for the purpose;

* Copyright, 1902, by Walter P. Terry.

but, knowing how Ibn-Jehaf had come by the money, the Campeador refused to accept the gift,—chiefly, indeed, for the reason that he considered it already his own property. Then came a day when the Moors waited upon the Cid to have their grievances redressed. He at once seized upon the occasion to intimate to them that if they wished favors it would be well to do something in return, namely, discard Ibn-Jehaf: "For now that God has given me this city of Valencia," he said, "I cannot permit that there be any other lord than myself. Therefore, I bid and order you, if you wish to stand well with me, and that I continue to hold you in favor, that you take measures to deliver over to me the traitor Ibn-Jehaf; for you know how he slew the King who was his lord and yours, and how much suffering and misery he made you to bear during the late siege. So it is not right that a traitor who slew his lord should dwell among you, for the treason would contaminate your loyalty."

The Moors naturally hesitated about complying with the Cid's request, realizing what they would give up in the person of Ibn-Jehaf; yet counsel favorable to the Cid prevailed (for the very plain reason that resistance was absolutely futile), and Ibn-Jehaf was made a prisoner by a mob of his townsmen and haled before the conqueror. From Valencia the weak-willed and unfortunate ex-president was sent to the castle of Cebolla, where he underwent severe and barbarous treatment in order to force him to disclose the hiding-places wherein he had bestowed his ill-got wealth. The tortures to which he was subjected elicited much valuable (literally) information, yet he was foolhardy enough to imagine that he could

make some reservations. He took an oath that he had told everything, but when his house in Valencia was searched and the floors pulled up, his deception was apparent; the Cid's men were rewarded with a vast find of treasure, and Ibn-Jehaf's doom was sealed.

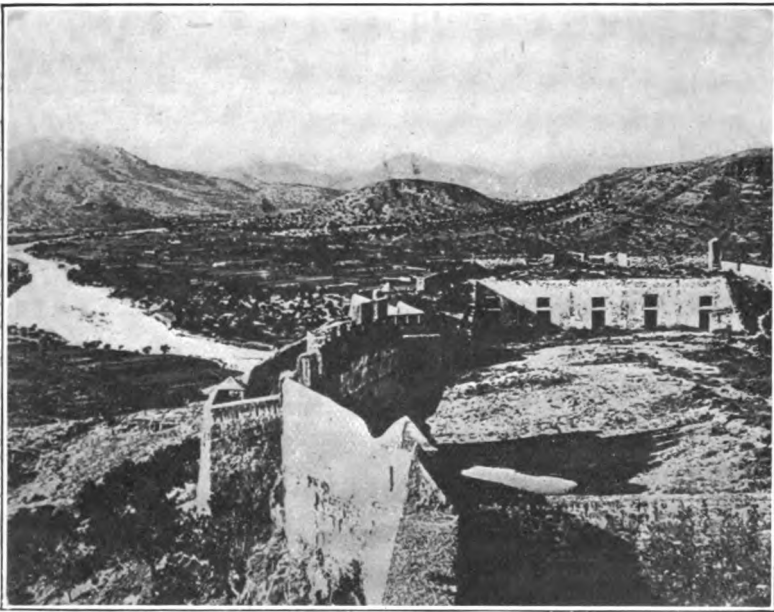
The Cid now presented the case of Ibn-Jehaf to official Moorish judgment, desiring that the Valencians themselves should name the punishment which, according to their own laws, should be meted out to a perjurer and the murderer of his King. The verdict of the Moors, influenced by their dread of the conqueror, if not their desire to do strict justice, was, of course, a foregone conclusion, and stated that the Muslim law for such an one decreed death by stoning. If we are to give full credence to the Arab historians of this period, the sentence was executed with a good deal more than customary cruelty and barbarity. Even if Ibn-Jehaf's life had been a magnificent failure, even if he had while in power made his fellow-citizens to feel the agonizing weight of his tyrannous hand, and had shown himself a coward and a weakling at every turn of fortune against him, he nevertheless suffered his dreadful death with such fatalistic stoicism, it is told, that succeeding generations of his countrymen remembered him only as a martyr, a patriot, who died heroically for the cause of Islam.

The Cid now hurried the organization of the city government and the making good of the defences; for he had sufficient reason to believe that not long would he be left in undisputed possession of his conquest. Indeed, the moment the Almoravide King, Yusuf, heard (in Africa) that Valencia was fallen prey to the "Christian dog," he sent imperative orders to

his commanding general in Spain to retake the city, and soon there were encamped about it "fifty times a thousand men-at-arms, and right well were they equipped." According to the old "Poema del Cid," however, the changed condition of affairs did not worry the Cid greatly, and for ten days he let the Saracens expend their strength in vain beatings upon the walls. At last he prepared to act. "Now, thanks be to the Creator," he said, "and to the

well shall they behold how their daily bread is gained."

And from the towers of the Alcázar, where the Campeador placed them, his wife and daughters did see. "My Cid sprang up on Babieca, his horse; well armed was he, with all his harness. They bore the banner out, and from Valencia they sallied forth, and four thousand save thirty are in the company of my Cid; right willingly they go to smite the fifty thousand."* It was a



GENERAL VIEW OF MURVIEDRO.

Father of souls. All the wealth that I possess is here before my eyes. With toil did I win Valencia and she is my fief; except at death's bidding I cannot give her up. I thank my Maker and Saint Mary Mother that I have here with me my daughters and my wife. . . . I will get me to arms; no other way is left. My daughters and my wife shall see me in the fray; they shall see how homes are won in this heathen land;

wonderful battle, and out of the great host of enemies not more than one hundred and four escaped with their lives.

The Christians then despoiled the camp, finding a vast amount of gold and silver and other precious stuff

* The numbers of the opposing forces in this battle are variously stated, and all seem wide indeed of what must have been the true figures. In all probability the Cid's men numbered between seven and eight thousand of all classes, while the Moors hardly numbered fifty thousand.

to enrich the coffers of the Campeador; "and joyful is my Cid, and all his vassals, that God had shewed such favor to them that they had conquered in the field." The Campeador re-entered the city, mounted on the faithful Babieca, and the ladies of his household were awaiting to give him greeting. He drew up before them. "I do you reverence, ladies; great honor have I won you. Whilst you held Valencia, I have conquered in the field. . . . You see my sword all bloody and my horse bathed in sweat: thus, and thus only, are Moors conquered in the field. Pray God that He grant you some years of life; to honor shall you come, and men shall kiss your hands." And legend tells us that the Cid was no false prophet.

Rodrigo Diaz de Bivar was now at the very height of his power and honor, fabulously wealthy, and possessed of an ambition to which he gave expression when he was heard to remark that "as one Rodrigo had lost Spain another would win it back," and which might lead to almost anything. Consequently, he was made much of by his Christian neighbors, who were glad indeed of his friendship and alliance, and tempting offers of marriage for his two mythical daughters, Elvira and Sol, were not long in forthcoming.

In his affluence, the one-time vassal of Alfonso of Castilla did not neglect to try to right himself in the graces of that sovereign, and he sent to him one day as a present three hundred selected and accoutred Arabian horses and a magnificent silk tent, which had been won from the King of Morocco in battle. The messengers who conducted these gifts from Valencia to Castilla received much consideration at the hands of Alfonso, who was vastly pleased with the Cid's

delicate attention, and the King declared openly that never had vassal sent so goodly a present to his lord.

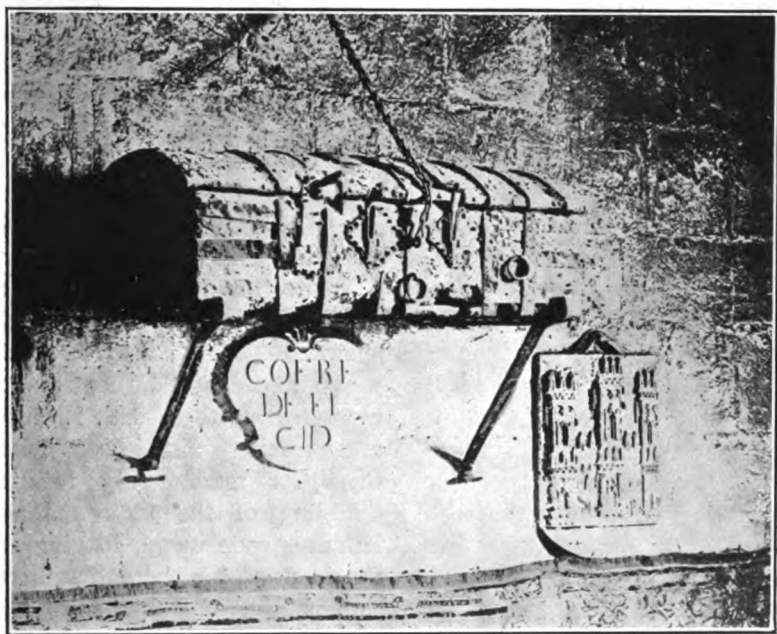
Now, Alfonso's attitude was anxiously noted by the nobles of the court, the enemies of the Cid looking on with jealous hatred, while yet others were envious of his good fortune and covetous of the riches of which they saw so good an earnest before them. To the latter class belonged the sons of the Count of Carrion, Diego and Fernando; and in order to obtain a share of the wealth they coveted, they proposed to the King that he bespeak for them the Cid's daughters in marriage. Although Alfonso replied that such a marriage was more properly the Cid's own business, he, nevertheless, interested himself in their behalf, and by the returning messengers sent word to Valencia that a marriage between the Infantes of Carrion and the Cid's daughters would have his approval.

Despite the lofty birth of the Infantes of Carrion, and that in their own estimation there was considerable condescension in their offer of marriage, the Campeador was far from being pleased at Alfonso's request; he had no very high opinion of the noble gentlemen, and was inclined to positively prohibit any union between them and his own house. On sober second thought, however, he decided it would be better to meet the King's wishes, and straightway, therefore, letters were despatched to Castilla, saying that the Cid would come and meet the King in person to confer about the matter.

The meeting between the two great personages, so long estranged, was more than cordial, the King doing everything possible to show in how high honor and esteem he held him who had wrought so successfully among the

heathen Moors. Alfonso having formally besought the Cid to promise his daughters to the Infantes of Carrion, the hero, though still manifesting great reluctance and having many misgivings, finally agreed, bestowing at the same time his two famous swords, Tizona and Colada, upon the expectant bridegrooms. Then back to Valencia went the Campeador and his marvellous retinue, carrying with him the future husbands for his daughters. The double

law, when an accident discovered to him of what craven hearts they were possessed. Following the custom of Eastern princes, the Cid kept in his house a savage lion, well guarded in a cage. One day, when the Campeador was nodding on his settle after having dined heartily, the lion in some way escaped from confinement and appeared in the hall. Immediately the Cid's men, wrapping their mantles about their arms, formed about the



COFFER OF THE CID IN THE CATHEDRAL, BURGOS.

wedding was celebrated in the Alcázar, and never was a ceremony of such gorgeous splendor seen; the fêtes lasted a full week, varied with games and bull-fights, and enlivened with the songs and music of countless minstrels.

For a period of two years following the Cid's domestic life went on peaceably and smoothly enough, and he really began to think that he had misjudged the character of his sons-in-

settle, determined to protect their sleeping master; not so, however, did the sons-in-law, who were also present, and who had no thought other than for their own safety. Fernando could find nowhere to climb out of danger, no chamber nor turret into which he could retreat, and so crawled under the settle on which his mighty father-in-law was dozing; while Diego, so great was his fear, rushed forth from the room, cry-

ing, "Never again shall I behold Carrion!" and found a hiding place behind a wine-press.

"The din awoke him who was born in happy hour; he beheld his settle surrounded by his trusty men: 'What is this, my men? What would you have of me?' 'Nay, honored sir, the lion surprised us.' My Cid raised himself upon his elbow, and got him to his feet; his mantle hung about his neck; he made straight for the lion. The beast, when it saw him thus, cowered before my Cid; it bent its head and crouched tremulously on the ground. My Cid Don Rodrigo seized it by the neck and bore it away, caressing it, and put it in its cage."

When the Cid came back to the chamber he found his men all agape at his daring and marvelling at the meekness of the lion. The hero called for his sons-in-law, but got no answer; he called aloud again, and still they did not answer or show themselves. Finally, he ordered search to be made for them, and his men dragged them forth, all pale, from their hiding. Such bantering as the Infantes of Carrion were then subjected to was never seen, and the Cid at last had to order it stopped. The sons-in-law held themselves very much aggrieved and injured at what had befallen them through their own cowardice, and vowed that they would be avenged.

Not long after the affair of the lion there appeared before Valencia (so the legend continues) the Moorish King, Bucar, demanding that the city be given up to him. Needless to say, the Cid gave answer by force of arms. In the battle the Infantes of Carrion once again showed the white feather; and again they held themselves sore aggrieved when their weakness was discovered, and then and there determined that they would be revenged for their fancied wrongs by outraging their wives, the Cid's daughters. So they

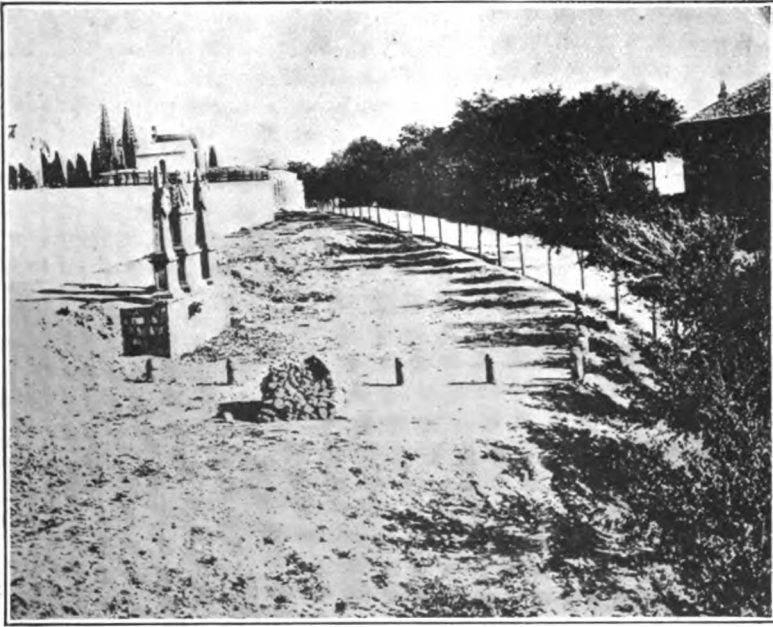
begged permission to return to Castilla on important matters of business, and as the Campeador could put forth no valid reason why they should not go and take their wives with them, he was obliged to give reluctant consent. So the sons-in-laws and their wives, with a proper escort, started for Carrion; but the Cid took the precaution to send his nephew, disguised, in their wake, to see what might befall.

All went well with the travelers for some days, and the nephew, Ordoño by name, saw nothing suspicious or out of the way. At last, however, as he was passing through a dense wood, his attention was attracted by cries of pain, and upon hurrying up he found the Cid's daughters in evil plight, indeed. They told of the frightful and brutal indignity that had been put upon them: how the Infantes, sending the escorting knights on ahead, took themselves into the wood, stripped them of their garments and dragged them about by the hair, beating them with stirrup-leathers and tearing their flesh with spurs. Cries for mercy only resulted in a doubling of the blows. Finally, the Infantes rode away, leaving the ladies for dead. "Lie there, daughters of the Cid of Bivar," was their parting salutation, "for ye were not worthy to be our wives. We shall see how your father will avenge you, for now we are avenged of the dishonor he did us in Valencia with the lion."

Ordoño took charge of the unfortunate ladies, and in a neighboring village procured them raiment, food and shelter; and leaving them in the care of people friendly to the Cid, he set out in haste for Valencia, bearing letters which the ladies had written with their own blood, knowing well that their father, without such proof, would deem it impossible

that anybody could have so dishonored him and his flesh. On the way Ordoño met with messengers from the Cid to Alfonso, to whom he related the lamentable experiences of Elvira and Sol, and they, continuing their journey, carried the news to the King of Castilla, who was not slow to recognize that he had a measure of responsibility in the matter, in that he had urged the alliance between the Infantes of Carrion and the daughters of the Cid. And as

been put upon him through his daughters. Although the Campeador's sorrow and wrath were all but boundless, he, nevertheless, found some comfort and encouragement in messages that shortly reached him from Alfonso, in which the King promised to see that justice was done. The court at which the accused were to appear was to be held in Toledo, and thither in due time the Cid repaired, taking with him quite an army of fighting men, well knowing



THE SITE OF THE HOUSE OF THE CID, BURGOS.

he had thus been the unwitting means of bringing their misfortunes upon the ladies, he immediately took it upon himself, without waiting to hear from the Cid direct, to right their wrongs, and sent peremptory orders to the Infantes to come to court and answer for their conduct.

Meanwhile, Ordoño had reached Valencia and acquainted the Cid with the circumstances of the insult that had

that unless he made a good showing his enemies would surely cause him serious trouble. Arrived at Toledo, the King made much of the Campeador, which, naturally, created considerable jealousy, and during the course of the trial there was much bickering among the various factions represented. The Cid presented his case to the arbiters chosen by the King, who rendered judgment entirely favorable to him: the

Infantes of Carrion were obliged to relinquish the famous swords,* Colada and Tizona, which the Cid had presented to them on the occasion of the betrothal; they were also obliged to return to him the horses and mules, the cups and platters of gold, the wrought silver and rich stuffs, and other wealth which he had bestowed upon them.

Following these favorable verdicts came the Campeador's demand for vengeance for the personal dishonor done him. He arose in the court and uttered a formal challenge: "To you, Diego Gonzalez and Fernando Gonzalez [the Infantes of Carrion], I say, that you are traitors and did foul treachery in leaving your wives, as you did, for dead, sore stricken in the oak-woods, alone and without company, as though they had been bad or common women. For this reason I call you traitors. And I will appoint your equals to fight with you and make good my words, and they shall slay you or drive you forth from the lists and make you confess it in your throats."

When the Cid had ceased speaking, hot words passed between his followers and the supporters of the Infantes of Carrion, and, despite the presence of the King, blows were struck and a riot threatened. Order was finally restored, however. The Infantes having practically no defense, the King ordered that they and their uncle, Count Suero Gonzalez, fight with the knights delegated by the Cid. The time and place and the Cid's champions having been decided upon, the Campeador took himself off to Valencia, satisfied that his honor was in safe keeping; and to the minute of departure, Alfonso took every opportunity to show in what

great favor he had come to hold him who was born in happy hour.

Owing to an illness which befell the King, the triple combat did not take place for six weeks, but at last, he being recovered, everything was made ready for the trial which was to represent the judgment of God. The lists were laid out in the valley of Carrion.

"The heralds and the King are foremost in the place,

They clear away the people from the middle space;

They measure out the lists, the barriers they fix,

They point them out in order and explain to all the six:

'If you are forced beyond the line where they are fixed and traced,

You shall be held as conquered and beaten and disgraced.'

Six lances' length on either side an open space is laid;

They share the field between them, the sunshine and the shade.

Their office is performed, and from the middle space

The heralds are withdrawn and leave them face to face.

Here stood the warriors of the Cid, that noble champion;

Opposite, on the other side, the lords of Carrion.

Earnestly their minds are fixed each upon his foe;

Face to face they take their place; anon the trumpets blow;

They stir their horses with the spur, they lay their lances low,

They bend their shields before their breasts, their face to saddle-bow.

Earnestly their minds are fixed each upon his foe.

The heavens are o'ercast above, the earth trembles below;

The people stand in silence, gazing on the show."*

In the contest the Infante Diego was the first of the combatants to be worsted; after a bout with the lances,

* In that day the sword was held to be a knight's most valuable possession, and was regarded with a great deal of superstitious reverence.

* From J. Hookham Frere's translation of the "Poema del Cid."

his opponent sorely wounded him with the sword Tizona, and, seeing the terrible and well-known blade about to descend upon him again in what would without doubt have proved a death-stroke, he confessed his cause bad and himself vanquished before it fell. Yet this did not save him his life, for he was already wounded to death. Fernando, the other Infante, fought somewhat better than his brother, though after the lances broke and the combatants took to swords, he, too, was vanquished by a terrible blow of the famous Colada, which clove clean through his cap of steel and the mail that covered his neck, sinking deep into his shoulder. The third defender of the Carrion cause, the uncle of the Infantes, was a tougher and altogether better knight, yet he, too, was vanquished; his opponent ran him through with a lance, so that the pennant showed beyond the shoulder.

Into the lists then came King Alfonso, and he asked the umpires if the knights of the Cid had aught else to do to fulfill their right. "Sir," answered the umpires, "the men of the Cid have conquered in the lists, and they have fulfilled their right." Then the King made solemn declaration that the Infantes of Carrion and their uncle, Suero Gonzalez, had been proven traitors, and ordered their arms and horses taken from them. "And after the sentence was given, that family never again raised its head or was of any account in Castilla."

Before taking final leave of this legend, it might be stated that these fabulous daughters of the Cid, Elvira and Sol, were married a second time. When the court was being held at Toledo, messengers from the Kings of Navarra and Aragon arrived, requesting that the abandoned ladies be given in marriage

to their respective sons; and Alfonso, glad of an opportunity to make amends, gave his approval and gained the consent of the Cid to so honorable a match.

Returning to history once more, we find that in the year 1094, Sancho, the Christian King of Aragon, died, and was succeeded by his son, Pedro, who early proposed an alliance with the Prince of Valencia. Such an offer was rather welcome to the Cid, whose peace of mind was somewhat disturbed by the nearness (at Játiva) of an Almoravide army. The alliance being effected, the united armies marched to the south



MOORISH WALL AND GATE, BURGOS.

and met the hostile Saracens, nearly thirty thousand strong; but the Muslims ran away, seemingly not daring to attack, though they closed in on the rear of the allies and followed them to Beiren, which is on the coast near Gandia. It then developed that the Christians were in a trap—caught between the Almoravide army on one side and on the other a powerful fleet, which opportunely made its appearance off the coast. A desperate battle ensued, in which, for half a day, fortune turned her back upon the Cid and his men; but eventually they triumphed completely, and

thousands of the Saracens were slain outright or drowned in an endeavor to reach the ships. Then, after accompanying King Don Pedro north, helping him to reduce to submission a rebellious vassal near Lérida, the Campeador returned to Valencia. His ambition was too great, however, to permit him to remain long in a state of comparative idleness, and he soon set about to bring the important castle of Murviedro under his dominion—a campaign which proved to be the last successful warlike effort of his life.

The Moorish possessor of the castle, fearing the Cid's encroachments and believing that his own forces were not sufficient to hold out against the Christian, called to his aid a portion of the Almoravide army, which came and occupied the town of Murviedro.* On the approach of the conqueror of Valencia, however, the Almoravide allies abandoned their position and fled north to Almenara, where the Cid followed, shut them up, and compelled them to surrender after a siege of three weeks. Murviedro was then at his mercy, and he immediately securely invested it. Despite the absolute hopelessness of their position, the Moors refused to surrender at once; instead, they induced the besieger to grant an armistice of thirty days, during which they applied to every possible source, both Christian and Muslim, for assistance, but in vain, for no one cared or dared to so openly invite the hostility of the triumphant freebooter.

The term of thirty days passed, but the defenders of Murviedro, unheeding of what had happened aforesaid in

Valencia to those who sought to impose upon the generous nature of the Cid, refused to fulfill the terms on which the armistice had been granted, and wrote to him, asking that, inasmuch as their messengers had not yet returned (which he knew was a false statement), the truce be extended. The Cid answered, "In order that all men may know that I fear none of your Kings, I grant you a further truce of twelve days. But when the twelve days are passed, I declare to you solemnly that if you do not straightway deliver up to me the castle, I will burn alive or torture and slay any of you whom I may be able to capture."

The extra twelve days were gone, and again the Moors had the temerity to ask for more time, begging the Cid to wait until Pentecost. Instead of rejecting their proposal without more ado, he, with one of those magnificent outbursts of generosity so characteristic of the Spaniard and so endearing to the Spanish people, gave them not only to Pentecost, but to the feast of St. John. "In the meantime," said he to the besieged, "take your wives and sons and daughters, and go in peace with your possessions whithersoever you will. Thus quit the fortress and abandon it to me, and, if it be God's will, I will enter the castle on the nativity of Saint John the Baptist."

The feast of this saint in the year 1098 fell on the 24th day of June, and on it the Cid took possession of the town and the castle. Most of the inhabitants of the place had taken the conqueror at his word and had made their escape to other parts with their goods and treasures; but a few had the ill-judgment to remain and conceal their wealth, evidently in the belief that in showing them clemency the Campeador had forgiven their baseness,

* Murviedro (Muri Veteres), meaning "old walls," is on the site of the ancient city of Saguntum. This in 219 B. C. withstood for nine months a siege by an army of 150,000 men under the Carthaginian General, Hannibal; then, rather than surrender to that proud soldier, who refused honorable terms, the entire population deliberately committed suicide.

and on these his wrath fell. They were stripped of all their visible property, and finally found lodgment in the slave-market at Valencia.

The Cid's wonderful career was now rapidly drawing to a close. He was getting on in years, and his health was beginning to show alarming signs of collapse. Soon it became impossible for him to take the field with his men, and he then began preparing for the end, which he realized could not be far off, devoting himself to good works and religious duties and establishing firmly (as he believed) the Christian faith in Valencia. There is a beautiful legend, found in the chronicles and reiterated in many of the ballads, which relates how the Cid had a vision one night as he lay upon his bed planning how to circumvent a great Moorish force which was preparing to come up against Valencia:

"And as he thought on this, behold! when midnight came, there entered the palace a great light and a marvelously sweet perfume. And as he wondered what it might be there appeared to him a man white as snow, very old, with white curling hair, bearing keys in his hands. Before the Cid could say aught, he asked, 'Sleepest thou, Rodrigo, or what doest thou?' And the Cid replied, 'What man art thou that inquirest of me?' And he said, 'I am Saint Peter, prince of the apostles, and am come to thee with an urgent message; and it concerns not, as thou thinkest, King Bucar. It is that thou must quit this world and go hence to the life that has no end; and this shall be thirty days from this day. But God wills to do thee favor and that thy people rout and conquer King Bucar, and after thy death thou shalt win this battle for the honor of thy body, and this shall be by the help of the apostle Santiago, whom God will send to the affray. And do thou strive to make amends to God for thy sins, for in so doing thou shalt be safe. All this does Jesus Christ grant thee for the love of me and for the honor thou didst ever pay me in my church at the monastery of San Pedro de Cardena."

This message greatly comforted the Campeador, and at dawn he summoned to the Alcázar all his chief men, his friends and kinsmen, his loyal and trusty vassals, and when they were all come together, he spoke:

"I would that you should know the state of my body; for be assured that I am come upon the end of my life, and that thirty days hence shall be my end and my last will. During the last seven* nights I have seen visions; I see my father, Diego Laynez, and my son, Diego Rodriguez, and each time they say to me, 'Long hast thou tarried here; let us be gone to the eternal life.' . . . This night there appeared to me Saint Peter—I was awake and not asleep—and he told me that when thirty days were fulfilled I must pass away from this world. Rest assured that I shall tell you how you shall conquer King Bucar in the field, and how you shall gain great fame and honor; and how you shall do henceforth I shall tell you before I leave you."

Immediately after the Cid fell ill. He gave orders that the gates of the city should be closed, and with his retainers he then betook himself to church, where he again spoke, saying:

"Well do all know, as many of you as are here, that, however honorable and powerful he may be, not one of all the men of this world can escape death. To that I am now very nigh. Since you know very well how in this world my body was never conquered nor put to shame, I beg you not to allow that it should thus suffer at the end; for all a man's good fortune lies in his latter end. And as to the manner in which this shall come to pass and be fulfilled, and what you have to do, I leave it all in the hand of the bishop."

Then in the presence of everyone the Campeador made confession of his sins, the bishop assigned him his penance and absolved him. The Cid then arose, bade all present farewell, weeping sorely the while, and proceeding thence to the

*The number seven is so frequently met with in the chronicles and ballads that there seems little doubt of some mystical significance being attached to it. Recall the seven days' battle of 711, the seven years' siege of Zamora, and numerous other instances.

Alcázar took to his bed, from which he never again arose, growing weaker and weaker, until but seven days of life remained to him. And during those last seven days the Cid took no food, but from a golden cup he drank each day a potion of balsam and myrrh and rose-water, his body and face becoming more fresh-looking as the end approached. On the last day but one, he called his trusty men about him, and gave them directions as to what they should do when he was dead:

"Ye know that King Bucar will come hither shortly to besiege this city, and he is bringing in his company thirty-six kings and a great host of Moors. Wherefore, as soon as I be dead ye must wash well my body with rosewater and balsam many times, for, praised be the name of God, it is clean washed within to receive His Body to-morrow, which will be my last day. When my body is washed anoint it with balsam and myrrh.

And thou, my sister, Jimena Gomez, and thy companions, take heed that ye do not cry aloud or wail for me so that the Moors get knowledge of my death.

And when King Bucar is come, bid all the folk of Valencia come forth on the walls and sound trumpets and drums and show the greatest glee they may. And when ye would go to Castilla, let all the people have secret warning, that they may get ready to take with them all their property in such sort that the Moors know it not; for ye may not remain in this city after my death, for roundabout it lies the chief power of the Moors in Spain. To Gil Diaz do I cheerfully give this command: that thou bid saddle my horse Babieca and arm him well. And thou shalt prepare my body and deck it with care, and place me on my horse and arrange me and bind me in such manner that I fall not from him, and ye shall place in my hand my sword Tizona; and let the bishop be by my side; and do thou, Gil Diaz, lead my horse, and thou, Pero Bermudez, bear my banner as thou wast ever wont to bear it. And thou, Alvar Fañez, my cousin, shalt assemble the companies and draw up thy hosts as thou wast wont to do. Then go ye forth and do battle with King Bucar. For be assured and doubt

it not that ye shall win this battle, and God has granted it unto me."

After the end had come, the Cid's body was embalmed and anointed, as he had directed, and three days after his death King Bucar arrived with his ships and began to assault the city of Valencia. The Christians within the walls followed the advice their dead master had given, and for eleven days made no offensive move. On the twelfth day, everything having been prepared as had been ordered, all of the men of the Cid Ruydiez armed and got them to horse, the beasts of burden were laden, and at midnight the Cid was placed upon his faithful old battle-horse, Babieca, fastened in the saddle, and bound in place with cords until the whole body was so upright he looked alive; and they clothed him as in life, giving him a shield and placing in his hand his favorite sword, Tizona, which he held threateningly aloft. And when all was in readiness they sallied forth from Valencia, Pero Bermudez leading with the banner of the Cid, while the Cid's body and a hundred picked knights brought up the rear.

The Moors were taken completely by surprise, and marvelled at seeing so many Christians; they were sure there were at least seventy thousand knights, and at their head rode a tall knight* on a white charger, bearing in his left hand a white banner and in the other a sword of fire, who made great slaughter among the fleeing Saracens. Indeed, the Moors hardly attempted any defence, seeking safety in precipitate flight, while the Cid's companies hewed and slashed away among them, killing many thousands, and twenty thousand were drowned in attempting to swim off to the ships. Then, when the

* *Santiago*.

Christians had plundered the deserted camp of the Moors, the procession formed once more and took the road to Castilla, where the hero's body was to find sepulture.

Such was in legend the death of the Cid. In reality it was quite different, though not exactly commonplace. Despite the Cid's ill-health, and the fact that he was not able to lead his army in person any longer, he by no means relinquished his ambitious dreams of further conquest. The Almoravides were collected in force near Játiva, and an expedition was sent out from Valencia against them. Near Alcira the Christians were set upon by an overwhelming number of the foe, and were so utterly beaten that but few were left alive to return and tell the tale. In his weakened physical condition the turn of fortune against his arms was more than the Cid could bear; and "when the runaways reached him he died of rage."

The fact of the Cid's death (July, 1099) was soon made known in the ranks of the victorious Almoravides, and it brought them up to the walls of Valencia more than ever determined to wrest it from Christian control. The Cid's heroic widow, Jimena, with the aid of the faithful men trained under the master-warrior's eye, was able to hold the city for nearly two years; then the Almoravides, who had been hovering around it like hungry vultures, were heavily reinforced, and for seven months besieged it. Jimena sent to her kinsman Alfonso for help, and he, notwithstanding his many years, marched south with an army and raised the siege. He saw, however, that it would be no less than impossible for him to permanently hold Valencia, busied as he then was in looking after his own

harassed frontiers, so, taking with him the whole Christian population of the place, the Cid's widow and the Cid's body, he returned to Toledo, leaving naught behind him but a burned and ruined city.

From Toledo the Cid's remains were conveyed in melancholy procession still further north and laid to rest in the monastery of San Pedro de Cardena, which is hard by Burgos. The body remained in the tomb where Jimena laid it to rest until 1272, when Alfonso the Learned, of Castilla, caused a sepulchre to be wrought out of two huge stones, and within this the remains were then placed. Around the sepulchre was cut the following Latin inscription:

"*Belliger, invictus, famosus Marte triumphis,
Clauditur hoc tumulo magnus Didaci Rodericus.*"

[This tomb encloses the great Rodrigo Diaz; Martial, unconquered, in war famous he was.]

The remains were disturbed and removed several times during the succeeding centuries. Finally, in 1842, they were deposited in the town hall of Burgos, and have since remained there on public view. Near at hand, in the cloister of the cathedral, is to be seen also what is alleged to be the coffer of the Cid—the same perhaps which he filled with sand and pledged to the Jews what time King Alfonso sent him into exile.

It is to be hoped that the new King of Spain, Alfonso XIII, with a proper regard for the blood that runs in his veins, will see to it that the dust of his mighty ancestor is fittingly bestowed. Ancestor? Yes. The Cid had two real daughters, Doña Cristina and Doña Maria (as distinct from his two fabulous daughters, Elvira and Sol), and both married nobly. Doña Cristina became

the wife of Ramiro, Infante of Navarra, and the son of this marriage, García Ramirez, succeeded Ramiro the Monk on the throne, and in turn was succeeded by two Sanchos, son and grandson. A sister of the latter married Sancho III, of Castilla, thereby bringing the blood of the great Rodrigo Diaz into the family which in after years gave to Spain Isabella the Catholic, from whom the reigning King of Spain is descended.

This, then, was the Cid; and one is quite ready to agree with the verdict of Don Quijote (who is usually to be depended upon in judgment of like matters), when he says, "En lo que hubo Cid, ni hay duda, ni menos Bernardo del Carpio; pero de que hicieron las hazañas que dicen, creo que hay muy grande." Which is to say, that no doubt exists of there

having lived such a person as the Cid, but that there is a great deal of uncertainty about his having performed all the deeds attributed to him.

The Campeador's history constitutes a considerable and an important part of the history of Spain. How much more important it might have been had King Alfonso valued his vassal at his proper worth in the early years of that monarch's reign, it is difficult to estimate; but it does not seem so very unreasonable to believe that had both of those Spaniards striven in perfect harmony and for one and the same end, the invasion of the Almoravides would not have been successful, and Spain, instead of waiting until the momentous year of 1492 to hear the last sigh of the Moor, would have been completely recovered to Christianity in the eleventh century.

THE END.

OBITER VISA.

BY EUGÉNIE UHLRICH.

HOLLY and pine are for Christmas, lilies are for Easter, but to Pentecost belongs the hardy, indestructible, pungently pervading of odor, yet delicate, carnation. The German village maiden, who has a lucky hand with flowers, goes forth proudly to gather her Pentecost cluster. One she puts in her hair, for the one God; three on her bosom, for the Holy Trinity. If she has a lover, or is engaged, she chooses deep red; if her lover has broken troth with her, she takes white carnations, but if she has never had a lover she

chooses, as emblematic of both possibilities, that which is neither white nor red, but the blending of the two—pink.

In the meantime her father and mother sit contemplatively silent on the bench in front of the house, and her brothers, big and little, are gathering brushwood and tarring hoops. Presently, when the last glow of the sun pales in the west, fires will flash from every hilltop and fiery points will fly upward from them, like swarms of shooting stars going against the darkening sky instead of from it. The boys are throwing their tarred hoops, now wreaths

of fire, into the air. They are celebrating the end of spring and the beginning of summer, even as it has been done on these hills since the days when Thor was the god of thunder. Soon the fires die out and the singing crowd comes homeward. The old couple in front of the house scrutinize the sky knowingly. The stars are gone, and the clouds are rolling up black and heavy. The man smiles as he goes inside. The Pentecost rain is a good omen; it brings blessings to the crops. The girl lingers under the trees. She is waiting for her brothers. Her pink carnations are wilting a little. Then the brothers come home and with them some of the boys from the neighboring farms. One of them holds her hand shyly, when the others are not looking, and, before she goes to bed, she tries the effect of a red carnation against her hair.

The next day the sun rises clear and bright upon a fresh and fragrant earth, shining from the rain of the night, welcoming, as it were, the day when the fire of the Holy Ghost came upon men and gave them power to be firm, and true and brave, and wise of tongue, against evil for all times.

* * *

Some one, who signed himself Journalist, had an article in a late *Dolphin*, on Catholic literature and periodicals, in which he advanced the thought that Catholics need not support a publication called Catholic unless it is *honest and capable*. I saw, too, recently in a literary criticism in a German Catholic publication the statement that there is no German writer of to-day who can be ranked as great. It struck me as a bold statement and, pairing it with the remark of the *Dolphin* corre-

spondent, it seemed a change of position from attacking the public, which will not read in sufficient and discriminating numbers, to the publisher and author who expect the public to read mediocrity. The German writer said that nothing but the best ought to be good enough for Catholics, and he kept strictly to the question of literary values; but the *Dolphin* writer brought in also the matter of compensation of the writers and of the price of Catholic books and publications.

It is true, to be sure, that the pay, when we look at the great work that has been done in the world in any direction, has generally been in an inverse ratio to the results. Nevertheless, there is but very little absolute greatness in the history of any nation. The more common man, who might be pre-eminent and great in his day, if not for all time, face to face with the problem of turning ability into sustenance, will instinctively turn to the field that offers the best reward. Moral considerations may restrain him in certain directions, but it is quite possible to be entirely moral and to do something else than to write for a living, or even to write for a living and sell the product to the highest bidder, irrespective of religious leanings. The worst to which this latter course might lead is a silence where a man might like to speak out, or ambiguity where a loyal directness might endanger his position and salary. He might, too, find himself unable to get, or to accept, employment on a publication of violently colored opinions, or of notably lax morals. But this sense of responsibility for his work is no drawback from an artistic point of view, irritating as it might be occasionally to the financial side. The great and enduring writers of every age have

been of high ethical purpose according to the light of their day.

Subtracting the energy and talent, which are thus diverted into neutral lines, it leaves the Catholic field dominated largely by writers who are not dependent upon the work of their pens and whose manuscript can therefore be made correspondingly attractive as to price to the publishers. We have ladies of more or less leisure and of nicely cultivated tastes, members of religious orders and the clergy, and some literary men at our colleges. Naturally the scene of expression is limited in a creative direction when we come to the department of literature which seems the main food of the multitude in this day—the novel and the story. We have religious expositions, admirable criticism, occasional essays and scientific articles, very good poetry, and delicate tales for the young. But into the heaving, pulsing, struggling life of business, of politics, of labor, of society, of misery, and of poverty, scarcely a gleam is thrown. The authors cannot be expected to enter this side of life by the gift of a genius so great that it portrays creatively the things of life it does not see, nor touch. Even the few master minds, who are the heritage of all the world, have seemed to need the passing through suffering and common experiences to make their work ring true through the centuries. The phases of our Catholic and American life not portrayed recall the Chinese proverb "They who talk do not know, and they who know do not talk."

The point of the whole matter, however, is that if we are to have a virile, balanced literature, we must draw out and hold those who see and feel life on the plane of the daily world, as well as those who merely view it from

an exclusive point. Exclusiveness, even for high purposes, limits the outlook, though it may increase intensity and with it usefulness and beauty in any certain direction. Exclusiveness, however, which is so for merely social reasons is a negative element. Always a barren limitation in the creative field, in a democratic country it is fatal. We must go outside of the convent and the college and their graduates—we must go, also, beyond, and farther into life than the aspect of poverty, as seen through charity from above. We must go into the moving world between the two extremes, where are settings as varied as life itself, which have all had, or ought to have, a certain amount of Catholic impress. The Catholic families which have come humbly and simply from Ireland, or Germany, and have tilled the soil and built our roads and our cities, have, in the second generation, touched every range of achievement and experience from high to low in ways and by means different emotionally and intellectually from the springs that have moved the descendants of the *Mayflower*. They are the red blood of our country, which has kept up the birth statistics and with them the pre-eminence of our civilization. Their pioneer toil and work have swung the balance of power in favor of our land. Their conquest of this continent is an epic, instinct with all the powerful emotions that go to the welding of diverse peoples into a race, and yet our American writers skim over the surface and miss the profound depths of the situation.

Something of what might be done was shown in "Tom Grogan," by F. Hopkinson Smith. There was something of it, too, in a modest sketch by Udo Brachvogel of New York, which

appeared in Benziger's German periodical, *Alte und Neue Welt*. This was the story of a pioneer German couple on an Ohio farm, who had lost all their children but one son. He marries an American, or rather the Americanized belle of the town near-by, and the old people are "too Dutch" for her. Then comes the tragedy of the gradual separation of the son from his people and the ancient traditions that are their very life.

Catherine E. Conway sometimes seems to catch the spirit in a distant, Boston way; Mary Catherine Crowley is mining a valuable material of a native kind though of a past day; Father John Talbot Smith comes close to nature in his Saranac people, but we have no American "New Curate" in print as yet. Maurice Francis Egan strikes a ringing note on occasion. We are beginning to see the edge of the day when the dramatis personæ of our fiction will not be modeled altogether on the limited ideals of the young person, laudable as it is to please her or him.

Somewhere, the man who may write the great American novel of which we have heard so much, and which cannot be written from a Christian point of view at all and shut us out, may be growing up to his work. He may not be dreaming of one hundred thousandth editions. Nevertheless, while he is doing his work, he must eat three meals a day, and wear some clothes, and perhaps help others to the same conventional comforts. Moreover, he will not grow into his work overnight. It will be long and hard.

And this brings us back to the question of money for the writer and money for the publication. The very fact of its limitations, of audience and pur-

pose, prevents the Catholic publication from being relatively cheap. If we want it, we must pay for it. The only question worth discussing is, how can we make the most of our money? How can we make it reach so that there shall be a margin left that will tempt both author and publisher to do the best that can be done? I have often wondered how it would be if some practical business genius could do for Catholic papers and periodicals what McClure initiated in a general way. The main center of the plan was that editors could be made to give up clipping and pirating if they could be furnished with better original matter at a small sum. As for the writers, one article for three times as much money, published in three times as many places, was certainly better than the old way of three articles in one place. Consolidations and trusts in every direction have advanced far since McClure began the literary syndicate, but our literary output is still incoherent. Separate, little, weedy growths interfere here and there with the light and air that should belong to better things.

Some of the lesser papers and magazines could simply be improved by the trust process of absorption. The recent comparison by a young millionaire of his father's trust with the process that brings the American beauty rose to its full perfection, may be inconceivably cruel when dealing with the industrial aspect of life, but in the less tangible field of thought and taste there is no warrant for existence except that of having something to say that needs to be said, and saying it well. Those who cannot rise to that standard should do something else. Art is always a process of elimination.

A man may know very much, but it is only when he knows what he does not know that he is not an obstruction to the rest of the world in some way.

The Ob- At present there is on
structiveness the whole country the vis-
of Intelligence? itation of a terrible disease brought upon us by the people who do not know their own limitations. It is useless to point out to such persons that when a measure has proved its value, for over a hundred years, against one of the most loathsome diseases of humanity, private opinion has no longer a moral right to judgment. The strange part about it all is that the ones who cling hardest to their obstructive ideas are the so-called intelligent ones, the professional people of various kinds. It is the lawyers, the writers, the teachers and so on, who are most apt to deem themselves outside of the laws that make the ordinary human body sick or well. An argument is like water on a duck's back to them, and yet here is a bit of evidence from darkest Egypt that seems too plain to be missed even by the most obstinate anti-vaccinationist. Vaccination in Egypt is compulsory. There is no conscience clause, as in England, to defeat its purposes. At Port Said there are 35,000 natives and 12,500 Europeans. The Europeans, of course, have the best there is in the way of comfort, cleanliness, and sanitation, and yet six times as many Europeans die from smallpox as natives. "It is possible," writes Lord Cromer in the report issued by the British Government, "to enforce vaccination among the native population, but among the Europeans, though by the laws of the country vaccination is compulsory, it is impossible to enforce it."

We have parallel cases in our coun-

try. Before our occupation of Porto Rico the annual deaths from smallpox averaged 621. Now the annual death rate does not exceed two. During our occupation of Cuba we have been able to make Havana a sanitary city, and reduce the mortality from yellow fever practically one-half. In our own city of New York we are having, after a period of carelessness in vaccination, an average of about sixty cases a week of smallpox, and the rate is not diminishing as the weather grows warmer. All over the country there has been an enormous increase in cases. In Porto Rico and Havana it was possible to enforce regulations. In the United States it is not.

An old farmer said to me one day, "When my horse needs shoeing I take him to a blacksmith, when my house needs repairing I get a carpenter, and when I am sick I go to a doctor. If he doesn't know what to do, how should I?" Wise man, in a generation which makes patent-medicine men rich on one hand and rushes into Christian Science and Dowieism on the other. We do not need unscientific and foolish private opinions on therapeutic measures; but we do want a fine, clear, intelligent public opinion, which will demand and support measures for the prevention of disease, the promotion of cleanliness, sanitation, and public hygiene, the rigid inspection of foods and drugs, and put a limit, by sane laws, upon the power to tamper with human lives, with or without the consent of the deluded sufferers. No matter how high the standard is raised in the medical profession, there will always be enough doctors who will not know too much. Nature sufficiently protects most of us against such contingencies in any direction. And never can it be anything

but deplorable when men noted outside of medicine, as was recently witnessed, in the cases of a well-known Senator and a world-famous humorist, pervert the public mind by championing a set of quackish pretenders, who send out circulars like this from their "colleges":

"We are offering our full Mail Course in Osteopathy, bound in five parts, Examination Papers, Diploma and Degree, D. O., to you upon payment of \$10.00 only, instead of \$25.00. We do not wish you to miss this chance of getting right to work at this *best of all professions* merely because you cannot afford the full fee. To compensate ourselves, however, for this reduction in price, we must withdraw the offer of the Anatomical Chart

and books on Physiology and Anatomy, which we offer to our \$25.00 students. However, as these latter works are not essential to your success as an Osteopath [*sic*], you will probably be much better pleased with this \$10.00 offer. . . . I am consulting your interests in advising you to join this Spring Class at once, remitting full or part payment for the same. We do not find that any of our students are unable to pass our examinations, because our instruction is so plain."

A complete medical education for \$10.00 and three weeks' work! One would not need to be either a noted humorist or a professional politician to see the subtleties of a circular like that.

A LOST DOCUMENT AND ITS AUTHOR.

BY ELEANOR C. DONNELLY.

IN a recent number of a Dublin review has appeared an article entitled "Bacon's Alter Ego," by that learned and ardent Baconian, Rev. William A. Sutton of the Society of Jesus. It is a curious and most interesting sketch of the career of Sir Tobie Matthew, eldest son of Dr. Tobias Matthew, Dean of Christ Church, Oxford (under Elizabeth), and afterwards successively Bishop of Durham and Archbishop of York.

Sir Tobie, for the space of thirty years, was so close and confidential a friend of Francis, Lord Bacon, as to merit from him the name of "my other self." To earnest students of Elizabethan history and literature, Matthew is well known, not only as the devoted correspondent of Bacon, but as a prominent courtier and diplomatist in that age when, in the words of the great essayist,

"the rising unto place" was "laborious" and "the standing slippery." It may be a surprise to some, however, to learn that this son and heir of a Protestant Archbishop, this intimate friend of the Protestant Lord Chancellor of England, was a convert to the Catholic Church, nay, more, a Roman Catholic priest!

From facts collated by Father Sutton, it would appear that Sir Tobie was matriculated at Oxford in 1589, and became "a noted orator and disputant." In 1595, on November 17, he acted a leading part in a "device" composed by Bacon for the Earl of Essex, to commemorate the anniversary of Elizabeth's accession to the throne, and performed it before the Queen. Tobie entered Parliament in October, 1601, representing Newport, Cornwall. In the next Parliament, March, 1604, he sat for St. Alban's, *vice* Lord Bacon-

who chose to serve for Ipswich. His conversion to Catholicity, two years later, cut short his splendid chances of preferment and success as a great and influential statesman.

The vital change of religion came about in this wise. In the year of grace, 1605, when twenty-eight years old, Matthew wrung from his archiepiscopal father a reluctant permission to travel abroad, provided he did not visit Italy or Spain. This restriction arose from fear of the young courtier's conversion to the old faith, to which he had already shown decided leanings. He went first to France; thence, in spite of paternal objections, to Florence. At the latter place, in the designs of Providence, he met a friend, the eldest son of the Earl of Suffolk, who, although a Protestant, was destined to influence him strongly in favor of Catholicity. This gentleman, fresh from Naples, gave our hero such a moving account of the liquefaction of the blood of St. Januarius, which he had just witnessed, that Sir Tobie made his way to the city of the miracle; and there, later on, in the same year, he was (as he believed) miraculously preserved from death whilst riding near a bridge. These events led the young man to have recourse to Rev. Father Parsons, the Jesuit, with whom he held many conferences. He was finally received into the Roman Catholic Church at the close of March, 1606, by another Jesuit, Father Lelio Ptolomæi.

After six months, Matthew returned to England, where the Archbishop of Canterbury tried to force him to recant by committing him to prison. Lord Bacon stood his faithful friend and patron through all his trials. He protected and royally entertained him at his seat in the face of the bitter

opposition and often fatal risk which favoritism to Catholics, or "suspects," in that age entailed. The correspondence between him and his *alter ego* was so constant and voluminous that it has furnished a valuable index to the private career of the illustrious Lord Chancellor of England. In these letters are a number of mysterious allusions to some literary secret of Bacon, which have long added fuel to the discussion of the authorship of the Shakespeare plays.

As nothing would induce Sir Tobie to renounce his faith or take the prescribed oath of allegiance, he was ordered in 1607 to quit the kingdom. For ten years he remained abroad, residing chiefly in France and Spain. King James I, through the powerful influence of his favorite, George Villiers, permitted Matthew to return in 1617 to his native land, to look after some private affairs. *Three years previous, he had been ordained a priest by his Eminence, Cardinal Bellarmine.* He never became (as was surmised) a Jesuit, although he remained to the end a devoted friend and benefactor of the Society.

Matthew was permitted to live permanently in England in 1621, through the influence of Lord Bristol, English Ambassador at the Court of Spain. "We are told," says Father Sutton, "that, in June, 1622, he sustained the Catholic cause in a disputation before the King, at the instance of Buckingham's mother. ('Diary of Walter Yonge,' Camden Soc., p. 60.) In the following year, he was dispatched by the King (whose confidence and favor he now enjoyed) to Madrid, to advise the Prince and Buckingham relative to the Spanish match. In recognition of his services at the Spanish court, he was knighted by the King on October 20, 1623."

Sir Tobie remained at court after James's death in 1625, and for many years under Charles I. He was recognized as the friend and protector of the Catholics. The Queen, a devout Catholic, held him in high esteem. The French Ambassador of that day wrote of him: "The cleverest of the Catholic seminarists is Tobie Matthew, a man of parts, active, an excellent linguist. . . . He is a man *sans intérêt particulier, qui ne travaille que pour l'honneur et pour sa passion qui est le soulagement et l'avancement des Catholiques.*" ("Dictionary of National Biography.") This remarkable man, who had no interests of his own to serve, but only those of religion, accompanied Strafford to Ireland as his Secretary, in 1639. He stirred up great indignation among the bigots of Dublin "by riding to *publique Masse houses* from Dublin Castle." He, it was alleged (as Sir John Gilbert states in his "History of the City of Dublin"), negotiated the engaging of the Catholics of Ireland in the war against Scotland.

Returning from the Emerald Isle to the land of his forefathers, Tobie Matthew resided in England until 1640, when, soon after the convocation of the Long Parliament, he was obliged to leave the kingdom, never more to return. His remaining years were spent at the Jesuit House of Tertians at Ghent, where he died on October 13, 1655, at the ripe age of seventy-seven years. He was buried in the vault beneath the church connected with this house, the inscription on his coffin (*vide* Father Sutton) being "*Hic jacet D. Tobias Matthaei.*"

What especially concerns Americans in this history, and what has prompted the present writer to direct attention to it, is this fact, narrated in Father Sutton's valuable paper: "The way he

[Sir Tobie] became a Catholic is told by himself in a very curious MS., now unfortunately lost, but of which a description and imperfect compendium is given in an appendix to W. H. Smith's 'Bacon and Shakspeare.' This MS. consisted of about 250 pages, and, according to Smith, had been in the possession of a highly respectable Roman Catholic family in Cork, being, it is supposed, a sort of heirloom in the family. It passed into the hands of Rev. Dr. Neligan, who allowed Mr. Smith to make the extracts from it given in his appendix. Dr. Neligan was himself a convert, and had been rector of a parish in County Cork. Though advanced in years, he studied some theology in Rome in the years 1854-55, and went to New York soon after, where he was ordained priest by Archbishop Hughes. He did not survive many years. In all probability, Tobie Matthew's MS. still exists among Dr. Neligan's papers. It would be well worth tracing, and, if discovered, it ought to be printed, for, judging from Smith's extracts from it, it would tell some very curious and instructive facts about divines, statesmen, and courtiers of the period."

So far Father Sutton, S. J., in his "Bacon's Alter Ego." Now, does any one know what has become of the papers of the late Rev. Dr. Neligan? It is said that this clergyman went to some one of our Southern States many years ago, and probably it was there he died. *Dignus vindice nodus*—the question of the disposition of Neligan's effects, of the existence among them of the lost document of Tobie Matthew, ancient priest and placeman of England's brightest age, is respectfully referred by the present writer to the research committees of our American Catholic historical societies.

SOME CURIOUS EDITIONS OF THE BIBLE.

BY GEORGINA P. CURTIS.

AT the present day, when the Bible is in our possession, *perfect* in every part, we can have but a slight idea of some of the curious copies of the Sacred Scriptures that have existed, in which either peculiar words were chosen by the translator or gross mistakes were made by the printer.

One of the earliest of these was printed in 1560, and is known as the Breeches Bible. In the third chapter of Genesis the seventh verse read: "Then the eies of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together, and made themselves breeches." In 1611 this was changed to aprons. The word breeches had long previously been used in Caxton's "Golden Legend" and in the Wycliffite Bible.

The Bug Bible, as it is called, was published in 1561. At that time the word bug was employed as we now use the word bogey, meaning anything to cause terror. Psalm xci, verses 5 and 6, read: "So that thou shalt not nede to be afraid for any bugges by nighte, nor for the arrow that flyeth by day." The Authorized Version has: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day." Coverdale's Bible (1535) and Tavernier's (1539) also used the word bugge. In the same year, 1561, was printed the Place-maker's Bible, so called from its containing "Blessed are the place-makers, for they shall be called the children of God."—Matt., v, 9. This, no doubt, was an error of the printer.

Two of the most curious mistakes of the kind were made, respectively, in

the Treachle Bible, printed in 1568, and the Rosin Bible, printed at Douay in 1609. In each the error occurs in the 22d verse of the 8th chapter of Jeremias. One version reads: "Is there no treachle at Gilead?" The other says: "Is there no rosin in Gilead?" In the present versions the word is balm. It would be hard to say exactly in what sense treachle was allied to balm in the mind of the translator.

The title of Wicked Bible was given to an edition published in London in 1631 by one Robert Barker and his partner, Martin Lucas. In this version the word "not" was left out of one of the Commandments, and the printers had to pay three thousand pounds, an enormous amount at that time, for the mistake. A similar mishap befell a German printer in the eighteenth century. In 1653 errors of the same kind occurred in the Pearl Bible, as it was named. Two texts read as follows: "Neither yield ye your members as instruments of righteousness unto sin."—Romans, vi, 13. "Know ye not that the unrighteous shall inherit the kingdom of God."—I Corinthians, vi, 9.

It is to be regretted that such mistakes crept in, for in each case the irreligious people of the day made merry over the blunder, and used it as a plea for sin. The least that can be said is that the people who fell back on these errors would have been wicked any way.

In an Oxford edition of the Authorized Version, published in 1717, the parable of the vineyard (Luke, xx) is called the parable of the vinegar. This error has so little point that its

occurrence is strange. In 1801 was published the Murderers' Bible, so called from the fact that in the 16th verse of the Epistle of Jude, the word *mur-mur-ers* was changed to *murderers*.

The Bible Society was printing a number of copies of the Sacred Scriptures in 1805 at Cambridge, and the proof-reader could not decide whether a comma should or should not be removed in the 29th verse of the 4th chapter of Galatians. The verse read: "He that was born after the flesh persecuted him that was born after the spiiit, even so it is now." Therefore he asked advice of one of the professors engaged in the work. The latter wrote in pencil on the margin of the proof "to remain," and in some way this was inserted in the text, so the passage read: "He that was born after the flesh persecuted him that was born after the spirit to remain even so it is now." Unfortunately this error was published in editions of 1805, 1806, and 1819. Thus these became known as the To-Remain Bible.

The Discharge Bible, printed in 1806, makes I Timothy, v, 21, read: "I discharge thee before God, and Jesus Christ," instead of "I charge thee," etc. In 1810 appeared the Ears to Ear Bible. By what was, no doubt, a typographical error, Matthew, xiii, 43, was made to read: "He that hath ears to ear let him hear."

The most extraordinary of all Bibles was one printed in the eighteenth century, the work of the Rev. Edward Harwood, a minister of the Church of England. This clergyman, who was gifted with great elegance and fastidiousness of taste, without a leavening of good judgment or common sense, regretted that the men of his day so seldom perused the Sacred Book. He

conceived the idea that a translation of the New Testament in which he could, as he said, "clothe the genuine ideas and doctrines of the apostles with that propriety and perspicuity in which they themselves . . . would have exhibited them had they now lived and written our language," would be acceptable to the public taste. He thought that "the bald and barbarous language of the old common version had from long usage acquired a venerable sacredness," but that nevertheless to "diffuse over the sacred page the eloquence of modern English" might attract "men of cultivated and improved minds" to read it more. Accordingly, he set to work to clothe the New Testament with the necessary elegance of style.

The warning of the Laodicean Church reads in Dr. Harwood's translation: "Since, therefore, you are now in a state of lukewarmness, a disagreeable medium between the two extremes, I will in no long time eject you from my heart with fastidious contempt." The daughter of Herodias is spoken of as "a young lady who danced with inimitable grace and elegance." Nicodemus is styled "this gentleman," and Damaris, St. Paul's Athenian convert, is mentioned as "a lady of distinction." The father of the Prodigal Son is called "a gentleman of splendid family," and our Lord, when raising the daughter of Jairus from the dead, is made to say: "Young lady; rise." At the Transfiguration on the Mount, St. Peter addresses Christ in these words: "Oh, Sir! what a delectable residence we might fix here."; St. Paul's sublime promise, "We shall not all die, but we shall all be changed," is made, "We shall not all pay the common debt of nature, but we shall by a soft transition be changed from mortality to immortality." It did not su

Dr. Harwood to have St. Paul leave his cloak at Troas, and apparently have so little baggage. So the word is changed to portmanteau.

Perhaps what jars on us most, if one part can do so more than another, is to find the familiar and beautiful "Magnificat" and "Nunc Dimittis" completely changed, and rendered almost ridiculous. The Blessed Virgin's hymn begins:

"My soul with reverence adores my Creator, and all my faculties with transport join in celebrating the goodness of God, my Saviour, who hath in so signal a manner condescended to regard my poor and humble station. Transcendent goodness! Every future age will now conjoin in celebrating my happiness."

The "Nunc Dimittis" is made to read:

"O God! Thy promise to me is amply fulfilled. I now quit the post of human life with satisfaction and joy, since Thou hast indulged mine eyes with so divine a spectacle as the great Messiah."

Whether the Beau Brummels of London found this edition of the New Testament more acceptable than the older versions, we do not know. We can only be thankful for the use of the simple and dignified translations that have come down to us, instead of the Harwood Testament, which, to quote the author, "left the most exacting velleity without ground for quiritation."

AN ESSAY IN PROPHECY.*

A REVIEW BY JAS. J. WALSH, PH.D., M.D.

MR. WELLS'S novels have attracted very wide attention and for good reasons. There is a wealth of imagination about his glimpses into a more or less impossible future in those novels that is at least satisfying to work-a-day people, and all the more so, as his views are not entirely in accord with their own expectations as to the future. In his present book he abandons the field of fiction and makes an experiment in serious prophecy. It may be said at once that the experiment is extremely interesting and suggestive. There are passages in the book that have the insight of inventive genius; there are others in which the

writer, carried away by certain too material considerations, misses the mark entirely. His prophetic soul is much more closely in communion with the possibilities of material progress than with those of social and ethical advance though more than half his work treats great ethical and social questions.

The first chapter treats locomotion in the twentieth century, and is easily the best in the book. Mr. Wells says:

"If people would only strip from their eyes the most blinding of all influences, acquiescence in the familiar, they will see clearly enough that this vast and elaborate railway system of ours, by which the whole world is linked together, is really only a vast system of trains of horse wagons and coaches,

* "Anticipations of the Reaction of Mechanical and Scientific Progress upon Human Life and Thought," by H. G. Wells, author of "When the Sleeper Wakes," "The War of the Worlds," "The Invisible Man." Harper & Brothers, New York and London, 1902.

drawn along rails by pumping engines upon wheels. Few people saw in the locomotive originally anything but a cheap substitute for horseflesh, or found anything incongruous in letting the dimensions of a horse determine the dimensions of an engine. It mattered nothing that from the first the passenger was ridiculously cramped, hampered, and crowded in the [railway] carriage. He had always been cramped in a coach, and so by mere inertia, the horse-cart gauge, the four foot eight and half inch gauge, *nemine contradicente*, established itself in the world, and now, everywhere, the train is dwarfed to a scale that limits alike its comfort, power, and speed. Before every engine, as it were, there trots the ghost of a superseded horse."

Mr. Wells is sure that this state of affairs is not likely to last long in spite of the fact that so much capital is invested in the existent type of railways. The improvement will come only through competition. He thinks that this competition will come in the shape of motor cars much more comfortable than the present railroad cars. It seems probable that he is speaking of the rather uncomfortable cars in England or, as the English would call them, "carriages," and not of our Pullman coaches. It is a little difficult to imagine that for many years to come, any system of motor cars can be built to surpass the Pullman. Perhaps in the not very distant future the standard railroad gauge will be widened considerably, though it is doubtful that quite as many advantages would be derived therefrom as might be supposed. Needless to say the change would involve an enormous expense for railroads as we know them at the present time.

Our author's second chapter is on the probable expansion of great cities. He considers that those of the future are to grow proportionately even faster than those of our own generation. He points out that cities have always

been of such a size that the inhabitants farthest from the center of any of them could reach that center in about an hour's time. When people traveled on foot the outskirts of the city were not more than three to four miles distant from its chief part. On the advent of horse cars the city's diameter was extended to ten miles. With the present trolley system, the suburbs may easily be ten miles out. Now that electric traffic on elevated roads and underground railroads is to be the order of the day a large city may easily spread so as to have a radius of thirty miles, for any suburbanite may reach its heart by something less than an hour's travel. All this is more than experimental prophecy; it is actually in process of realization.

Mr. Wells does not believe in the extension of newspapers quite in the way in which some enthusiastic newspaper men believe the extension will take place. There are those who have declared that the number of extras issued will increase until, finally, daily papers will give place to hourly papers, each with the last news of the last sixty minutes. Mr. Wells thinks that news is not properly the business of the newspaper, and that agencies which will wire all the stuff one cares to have so violently fresh, into a phonographic recorder placed in some convenient room, will be the newsmongers of the future. "There the things may remain beside the barometer, to hear or to ignore as one sees fit." He considers, too, that the newspaper owner of the very near future will take account of the fact that there is now machinery for folding and fastening a daily paper into a form that will not inevitably get into the butter or lead to bitterness in a crowded car. Such papers will be much

more of the size of our present comic weeklies and so be less unwieldy than are "the present mainsails of our public life."

All this shows the cleverness of the book and the prophetic spirit of its author very well. It is rather surprising, however, to find in a note to the chapter on "The Faith, Morals, and Public Policy of the New Republic," the striking quotation which has already, I believe, been cited in the columns of MOSHER'S. Mr. Wells says in his very pointed and picturesque way:

"We are only in the very beginning of a great Roman Catholic revival. The diversified countryside of the coming time will show many a splendid cathedral, many an elaborate monastic palace, towering amid the abounding colleges and technical schools. Along the moving platforms of the urban center and athwart the shining advertisements that will adorn them, will go the ceremonial procession all glorious with banners and censer-bearers and the meek, blue-shaven priests and barefooted, rope-girdled holy men."

In spite of this anticipated spread of Roman Catholicity Mr. Wells gives a picture of the morals of the times to be that is extremely out of sympathy with all that the Catholic Church has

always stood for. Divorce and the great questions of life and death are, to his mind, to be settled mainly on the principles of expediency. With regard to death, particularly, it will be no crime for the helpless sufferer, hopeless of relief, to end his career, nor for society to get rid of cripples early in life and the incorrigible criminals of adult years. There are certainly no tendencies in our present-day life, and especially none in any way associated with the spiritualizing tendency which is leading people to the Catholic Church, that would bring us to think possible any such state of affairs as is thus pictured. Mr. Wells has brilliant genius where material questions are under discussion, but his sense of the ethical side of things is quite unpleasantly deficient. There have always been those who felt that the tendencies in their contemporary society were such as to justify them in saying, "After us the deluge." There are wonderfully reactionary compensations, however, in the great soul of mankind that bring it back inevitably to the observance of pure ethical principles, even though its material environment seems to be causing it to drift entirely away from that observance.

THE PRACTICAL APPLICATION OF ETHICAL TEACHING.

ADAPTED FOR THIS DEPARTMENT FROM A COURSE OF LECTURES DELIVERED
AT THE CATHOLIC SUMMER SCHOOL, SESSION OF 1901.

BY THE REV. THOMAS I. GASSON, S. J.

V—THE WHITE SHEPHERD AND HIS FLOCK.

FEW among the many illustrious churchmen who, during the centuries, have shepherded the flock of Christ, have equaled the present Pontiff in stimulating active interest in questions affecting the lives and well-being of the people at large. In making this statement, it is not my intention to exalt one Pope at the expense of others; it is not my intention to depreciate, in the slightest degree, the enormous benefits conferred upon the world by St. Clement, by St. Leo the Great, by St. Gregory the Great, by Paul IV, and by others equally famous in the bright annals of ecclesiastical history. A cursory glance either at the letters of St. Gregory the Great upon the sacredness of individual freedom or at the decrees of Popes Pius II and Paul III against slavery will furnish some of the proof which will convince any reflecting person that the Supreme Pontiffs have always led in any movement which tended to help the lower classes and to make the conditions of existence less burdensome for them. But a close comparison of the characteristics of the leading Popes will, I think, bear out the assertion that Leo XIII will ever be known as the Pope of Social Questions. From the beginning of his Pontificate until the present year, he has addressed letter after letter to the universal Church, dealing accurately with the numberless phases of modern social difficulties,

and proposing, with consummate wisdom, wide-reaching and practical remedies. It is truly a touching spectacle to gaze upon this sturdy soldier of Christ, white with the years of almost a century, bent with the burdens of the most exalted office in the world, as he surveys, with penetrating eye, the misfortunes of the downtrodden and oppressed, and advances, with skillfully-marshaled battalions, to their rescue.

By many outside the Church the sterling character and the unselfish plans of the Pontiff have met with open recognition and generous praise; by others his keen discernment and practical wisdom have been viewed with alarm. In a lecture upon Leo XIII, delivered at Harvard some time ago, Professor Toy declared that the present Pontiff was a constant menace to the welfare of Protestantism. "The non-Catholic world," said this learned lecturer, "has little to fear from Popes who concentrate their energies upon such harmless doctrines as Transubstantiation and the Immaculate Conception, for these are mere matters of temperament; but when a Pope ventures into the burning questions of daily life and actually legislates upon these much-mooted problems, then it is high time to guard carefully the citadel of Protestantism." Professor Toy gave evidence throughout this lecture of intense dread of Leo XIII, due to the

fact that the toiling masses are looking for a spiritual leader, competent to solve their difficulties and able to remedy their misfortunes. If they find such a champion in Leo XIII, then, the Professor imagines, the citadels of Protestantism will be evacuated by the laboring classes and there will be desertions by wholesale to the army of St. Peter. What wonder that, as a conscientious sentry, Mr. Toy sounds the note of alarm and summons all non-Catholics to the defense of the Protestant ramparts.

If I had the time, I should like to analyze in detail the various encyclicals of the reigning Pontiff, and, by showing their practical bearing upon life, to point out how the fear betrayed in the utterances referred to is not entirely groundless. But as both time and space are lacking, I must content myself with a brief study of the famous encyclical upon Christian Democracy.

Now what is Christian Democracy? It is the plan of campaign, outlined by Leo XIII, for banishing from society, as far as can be done, those evils which cripple modern labor and crush the modern toiler. It is a campaign which, both in principle and in practice, is *Christian*, because its tenets and its methods are drawn directly from the teachings of the Gospel; it is *democratic*, because it works through the people and for the people. It favors neither the monarchical nor the republican form of government, because its mission can be accomplished as effectively under the shadow of the throne as in the broad sunlight of the halls of popular assemblies. The tenets of Christian Democracy may be reduced to the following heads:

I—The foundation of all civic prosperity and happiness is justice. To

every one what is due him. Hence the claims of all the agencies of industrial life, and consequently both of capital and of labor, must be respected. The rights of the miner are as sacred as the rights of the millionaire; the rights of the prince are as true as those of the peasant. Reverence for right, respect for lawful ownership, the cheerful surrender to every one, whatever be his station, of those objects which can justly be claimed, are the foundations of social peace.

II—The very existence of society necessarily implies variety of skill, of occupation, and of standing. Hence there must be different ministries and different workers. However, these differences, these varieties, are not hostile, but friendly; not antagonistic, but harmonious, blending together into that beautiful Christian family which St. Paul so eloquently portrays, and in which equality of sentiment reigns supreme, because all have the same sublime destiny, and all share alike the same supernatural means needed to reach this exalted end.

III—Reverence for authority is the badge of the Christian Democrat. He seeks not to throw down, but to build up; not to destroy, but to strengthen. The constructive aims of society can be accomplished only by unswerving loyalty to all those who, either by vote, by appointment, or by natural position, are placed in the sacred office of authority.

IV—Without morality there can be no true prosperity. The most abundant supply of the conveniences and of the luxuries of life will not make a people eminent in the line of national morality.

V—Justice needs the help of Christian charity in order to perfect its

beneficent work. The man who falls in sickness by the wayside has no claim in law upon the chance passer-by, but he has a claim for assistance in virtue of Christian charity, in virtue of that generosity of heart which breaks down the barriers of space and of time, and realizes that a brother's sorrow is one's own sorrow, and a brother's needs a lien upon one's own possession.

I might draw many other principles from this celebrated document; but those mentioned contain the germ of all. It is, however, so remarkable an encyclical that it deserves the careful study of all thoughtful men.

We should bear in mind that the democracy spoken of by the Holy Father is something entirely different from the democracy of the socialists. By democracy Leo XIII understands that form of government in which the people, through elected representatives, have a voice. Thus constitutional monarchies fall under the list of democratic polities. Democracy, in the Pontiff's sense, is not mob-rule; it is not the rule of a lawless horde, without chiefs, without leaders, without settled principles of government; it is, first and foremost, the rule of order, the rule of wisdom and of prudence, but a rule which presupposes political maturity in the citizens. One can plainly see that where men are in a state of political infancy, there the relations between people and ruler must be akin to those between a father and his child, or to those between a guardian and his ward. But, where the citizens have reached political manhood, where there is national self-control and national self-reliance, there we have a suitable field for the democracy so much extolled by St. Peter's successor. That he regards this rule as

one fraught with blessings to the people at large is evident, not only from this general letter, but also from his many allocutions to the various pilgrim bands of workingmen who, from time to time, have visited the Holy City. The people, guided by religion, and marching under the Cross, the tried and trusted emblem of justice and of protection, will mold a nation's life into its true and proper form. Then and then only will the Angel of Peace hover over the camps of the millions of bread-winners.

In some places the suggestions of the Apostolic See have been taken up with deep enthusiasm, and strong organizations of Christian Democrats have been formed, who have pledged themselves to the following programme:

a—The full recognition by the State of the sanctity of marriage and of family life;

b—The practical acceptance of the truth that there can be no morality without religion;

c—Due reverence for child-life;

d—The Christian idea of the dignity of labor;

e—The rescue of agriculture from its present depressed conditions;

f—Juster methods of taxation;

g—The possibility of small holdings;

h—The establishment of governmental loan institutions;

i—All employees to be given opportunities for the performance of their religious duties on Sunday;

j—Where there is a monopoly of houses or of building land, authority should intervene to abate either the monopoly or monopoly prices;

k—Christian sanitary regulations and the punishment of all owners of overcrowded dwellings, in which it is impossible to observe Christian decency;

l—Responsibility of employers and

owners for the decency of the dwellings of those who work in their employment or live on their property;

m—Fair return for the expenditure of human energy;

n—The absolute safeguarding of individual rights.

If the soldiers of the Cross will only rally around their Chief and adopt the tactics which he proposes, then, indeed, may we look for the new order sung by poets and eulogized by orators. Across the darkened sky of modern

industrial warfare gleams the standard of the Cross, the refuge of the oppressed, the hope of the downtrodden, the symbol of peace. Let us consecrate our energies to win the bloodless victory to which we are summoned by the World's White Shepherd.

"Brave Leo! thy western battalions,
Massed in this land of the free,
Hail thee with loyal devotion,
And over the deep-ridged sea,
The song of their soldierly service
Is borne by the winds unto thee!"

BIBLE STUDIES—XII.

SHORT SKETCHES OF THE APOSTLES—ST. JAMES THE LESS IN CHRISTIAN ART.

BY THE REV. JOHN F. MULLANY, LL. D.

ST. JAMES MINOR is the ninth apostle. He was a near relative of Christ, being the son of Mary the wife of Cleophas, who was the sister of the Blessed Virgin; hence he is styled the Lord's brother. He was the first Christian bishop of Jerusalem, and is venerated for his self-denial, his piety, his wisdom, and his charity. These characteristics shine forth in the beautiful epistle which bears his name. Having excited, by the earnestness of his teachings, the fury of the scribes and Pharisees they flung him down from a terrace of the Temple, and one of the infuriated mob below beat out his brains with a fuller's club.

In devotional pictures, St. James is represented leaning on a club—the instrument of his martyrdom. According to tradition, he so nearly resembled our Blessed Lord in person—in features

and deportment—that it was difficult to distinguish them apart. The Blessed Virgin herself, says tradition, might almost have mistaken one for the other. The close resemblance rendered necessary the kissing of our Lord by the traitor Judas in order to point out his victim to the soldiers. This characteristic likeness distinguishes the apostle when he does not bear his club or staff. He appears in all scriptural scenes with this attribute.

The event of St. James's martyrdom is generally rendered in a literal manner. The scene is a court of the Temple with terraces and balconies; he is falling or has fallen to the ground, and one of the rabble lifts up a club to smite him. The chapel of B. Luca Belludi at Padua contains a series of beautiful frescoes from the life of the saint. They represent (1) the council held at

Jerusalem, in which he was chosen the first bishop of the infant Christian Church; (2) our Savior after His resurrection appearing to the saint, who had vowed not to eat till he had seen Christ (see St. Jerome in *Lives of the Apostles*, chap. XVI); (3) the saint thrown from the terrace of the Temple; (4) his martyrdom; (5) the miracle wrought by him to liberate a prisoner; (6) the saint miraculously supplying the wants of a poor pilgrim.

In art St. James Minor has often been confounded with St. James Major.

LIFE AND LABORS OF SAINT JAMES THE LESS.

This apostle was named James the Less, either on account of his having been called later to the apostleship than his namesake, or from the lowness of his stature, or because of his youth. He is also known as James the Just, a title given him on account of his eminent sanctity.

James and his brother Jude were called to the apostleship in the second year of Christ's preaching, soon after the Pasch, in the year 31. He was favored with an extraordinary apparition of his divine Master after His resurrection. Clement of Alexandria says that Christ being risen from the dead communicated the gift of science to St. James the Just, John, and Peter; and that they imparted it to other apostles. We are told by St. Jerome and Epiphanius, that our Lord at His ascension, recommended His Church at Jerusalem to St. James, in consequence whereof the apostles before their dispersion constituted him first bishop of that city. It was probably for a mark of his episcopal authority, and as an ensign of his dignity, that he wore on his head a lamina or plate of

gold, as is recounted by St. Epiphanius. Polverates in Eusebius says St. John wore a similar plate; others relate the like of St. Mark. This was probably done in imitation of the Jewish high priest.

St. James in governing that Church was exposed to perpetual dangers, and had to undergo the most violent persecutions from the fury of the people although his singular virtue procured for him the respect and veneration of the wiser Jews. As to his sanctity Eusebius and St. Jerome give from Hegesippus the following account concerning him: "He was always a virgin and a Nazarite, or one consecrated to God. In consequence of this he never shaved, never cut his hair, never drank wine or strong liquor; neither did he ever use the bath [possibly because the bath was then used by many in a luxurious way], or wear sandals, or any other clothing than one single linen garment. By his frequent prostrations in prayer, the skin on his knees and of his forehead was hardened like a camel's hoof." St. Epiphanius says that in a great drought, St. James by his prayers instantly obtained rain. His eminent holiness made even the Jews style him the just man; and Origen observes, that Josephus gives him the title. The same reverence for his person procured for him the privilege of entering at pleasure into the sanctum or holy place, a part of the Temple where none but the Jewish priests were allowed by law to enter. St. Jerome adds, that some of the Jews out of respect strove to touch the hem of his garment.

In the year 51 St. James assisted at the council of the apostles, held at Jerusalem, to legislate about the observance of circumcision and other legal

ceremonies of the law of Moses. Here, after having confirmed what St. Peter taught, he outlined the creed which the apostles drew up on that occasion. Being bishop of a church that was then constituted chiefly of converts from Judaism, he tolerated the use of their legal ceremonies.

The apostle is the author of a canonical epistle, which he wrote in Greek. It is placed at the head of those called Catholic or Universal, because addressed not to any one particular church, but to the whole body of converted Jews, dispersed throughout the world as then known. It was written some time after those of St. Paul to the Galatians in the year 55, and to the Romans in the year 58. The author's object in this epistle is to refute false teachers, who, misrepresenting certain expressions in St. Paul's writings, pretended that faith alone was sufficient to justification, without good works; whereas, without these, St. James declares, our faith is dead. He adds excellent precepts on how to lead a holy life, and exhorts the faithful not to neglect the sacrament of extreme unction in time of dangerous sickness.

The Oriental liturgy which bears the name of St. James is mentioned by Proclus, patriarch of Constantinople, and by the council in Trullo, and is of venerable antiquity. St. Basil, indeed, testifies that the words of the sacred invocation in the consecration of the bread and the wine were not committed to writing, but learned and preserved by tradition down to the fourth century; this was done upon a motive of respect and veneration. The other parts of the liturgy were written. The learning of St. James in sacred matters is highly extolled by St. Clement of Alexandria, and St. Jerome.

The Jews, exasperated at the failure of their malicious designs against St. Paul by his appeal to Cæsar, resolved to revenge themselves on St. James. Wherefore Ananias the high priest, son of the Annas mentioned in the Gospels, having assembled the Sanhedrim, or great council, of the Jews at Jerusalem, summoned St. James and others to appear before it.

Josephus, the Jewish historian, says that St. James was accused of violating the laws and was delivered over to the people to be stoned to death, and Hegesippus adds that they carried him up to the battlements of the Temple, and asked him to make a public renunciation of his faith in Jesus Christ, in order to undeceive the people who had embraced Christianity. But St. James made use of this opportunity to declare his belief in our Savior, and in the most solemn and public manner he cried out loudly from the battlements, in the hearing of the great multitude then assembled in the city on account of the Passover, that Jesus, Son of man, was seated at the right hand of the Sovereign Majesty, and would come in the clouds of heaven on the last day, to judge the world. The scribes and Pharisees, enraged by his testimony in behalf of Jesus, cried out "The just man also hath erred." And going up to the battlements, they threw him headlong down to the ground, saying, "He must be stoned." St. James, though very much bruised by the fall, had strength enough to raise himself upon his knees, and in this posture, raising up his eyes to heaven, he begged God to pardon his murderers, seeing that they knew not what they did. The rabble below received him with a shower of stones; and at last a fuller gave him a blow on the head with a

club used in dressing cloth after which he presently expired. This happened on the festival of the Pasch, the 10th of April, in the year of Christ 62. He was buried near the Temple, on the spot where he had been martyred, and a small column was erected over his grave. Such was the reputation of his sanctity, that the Jews attributed to his death the destruction of Jerusalem, as we read in St. Jerome, Origen, and Eusebius, who assure us that Josephus himself declared it in the genuine editions of his history. The episcopal throne of the martyr was to be seen at Jerusalem in the fourth century.

The apostles and primitive Christians, to judge from external appearances and from their sufferings, would seem the most forlorn and unhappy of mankind; nevertheless they are said in Holy Scripture to have eaten their bread with gladness and singleness of heart.—Acts, ii, 46. And the Holy Ghost gives us an admirable description of the apostles: as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.—II Cor., vi, 10. So widely different are the judgments of the world and those of God!

THE COURSE OF PHILOSOPHY AT CLIFF HAVEN—II.

BY THE REV. JAMES T. FOX, D.D.,

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ALTHOUGH there prevails, at present, a certain measure of healthy reaction against that violent disparagement of Metaphysics, which was rampant in the middle of the last century, yet, even now, the half-hearted recognition extended to the "Queen of the Sciences" is too often rather a gracious toleration than a tribute to intrinsic worth. The amazing progress of the physical sciences, with their immense practical fruits, has fostered the growth of the positivism which proclaims that only by the way of experiment can we gain any knowledge worthy of the name. The commercial and utilitarian spirit tends to value a study according to the worth of its product estimated in cash. The charge laid by Hobbes against the scholastics is urged against

the entire tribe of metaphysicians. They are accused of "prying into matters that infinitely surpass the comprehension of shortsighted mortals." The father of modern skepticism recommended that all books which reason about anything but mathematical, physical, and historical facts ought to be burned as worthless; and the spirit of Hume is abroad in the modern agnostic. This twofold charge—barrenness of practical results, and attempting the impossible—is pressed by Macaulay, with his usual brilliancy and unusual shallowness, in his essay on Lord Bacon. The glorious fruits offered to mankind by the inductive physical sciences he contrasts with the futile labors of former philosophers. "Bacon," he writes, "had no inclination to employ

himself in labors resembling those of the damned in Tartarus, to spin forever round the same pivot, to gape forever after the same delusive clusters, to pour water forever into the same bottomless buckets, to pace forever to and fro on the same wearisome path after the same recoiling stone." Bacon's glory is that, instead of losing his time thus, he directed the human mind into the paths of scientific inquiry through which have been reached such inestimable blessings for mankind. He "fixed his eye on a mark which was placed on the earth, and within bow-shot, and he hit it in the white."

Without considering, for the moment, whether or not Metaphysics is a useful study, let us recall an indisputable fact. Since the dawn of the first systematized human thought the subject of Metaphysics has always exercised an irresistible fascination for the human mind. The earliest records of the ancient civilizations are largely composed of such speculation produced by the most advanced thinkers of those distant times. The philosophy of Greece is the chief element of her priceless legacy to all subsequent ages. Even semi-barbarous peoples, as soon as they, or a portion of them, advanced far enough to have leisure from the struggle for the needs of life, began to turn their thoughts to the fundamental questions relating to the mysteries of existence. Moreover, the intelligent child, when his reason begins to explore the neighborhood around him, starts questions about the origins of things and the nature of the world, which are but the problems of Metaphysics in their crudest form. As long as man is in this world, a traveler between two eternities, so long will he feel an imperious prompting of his

intellectual nature to attempt a solution of the riddle of life, its origin, its nature, its meaning, and its goal. As long as he is capable of acquiring knowledge concerning himself and the universe which is the scene of his activities, so long will he be inevitably driven to inquire how that knowledge is born in him; how, and how far, that inner experience, which we call thought and perception, can make him aware of a universe which lies without him. After scientific investigation stores one's mind with truths concerning the unimaginably great and the unimaginably little, the intellect, still unsatisfied and exacting, will start to put to itself the question: What is truth? Nor will it imitate jesting Pilate, by turning away without waiting for an answer. No amount of clever metaphors about Sisyphus and his rock, the sieves of the Danaidæ, and the lake of Tantalus, will ever make obsolete this congenital tendency of our reason. The impossibility of repressing Metaphysics is nowhere more obvious than in the writings of the thinkers and schools loudest in their denunciations of the science. In their very attempts to prove that there is no such thing as metaphysical knowledge they offer us metaphysical arguments. Very defective specimens, indeed, of Metaphysics, but Metaphysics these arguments are. The human soul lives not by bread alone, nor even by bread and butter. It has cravings which are not expressed in the demand, "Panem et circenses," nor in the Anglo-Saxon equivalent, "beer and skittles," even though beer and skittles be interpreted to cover champagne and steam yachts, with all the accompaniments proper thereto. In its sphere, too, the intellect refuses to be condemned exclusively

to the utility mill. It persists in passing beyond the daylight of physical phenomena to pursue knowledge as far as possible in the twilight which surrounds the mystery of Being.

Instead of supplanting or rendering obsolete Metaphysics, the advance of the physical sciences has but emphasized the demand which the mind makes for a science more fundamental than they. A first-rate scientist has written: "The scientific spirit is, above all, an inquiring spirit. It can never rest satisfied with what has become known, but must ever press on, in all directions, into fields of truth yet unexplored, and even seek to ascend into regions commonly deemed inaccessible to human research. But the results of these praiseworthy endeavors, however successful they may be, cannot by themselves fully satisfy the scientific mind. It is not only the phenomena surrounding us which demands exploration. Reason cannot be satisfied until it has probed, to the utmost of its power, the depths of science itself, and either ascertained what is and must be its ultimate foundations or assured itself that such fundamental knowledge is beyond the scope and power of human endeavor." Every science begins with certain principles or postulates and facts which it takes for granted, as a groundwork beneath which it will not go. If these sciences are securely based on reason, there must be room for a more general science having for its object an investigation into their grounds—a science dealing with the validity of first principles. Again, the various particular sciences concern themselves with various classes of material substances, their activities, forces, functions, their action and reaction upon one another, and the sequences

which these activities follow. The progress of science consists in reducing these observed facts to more and more universal formulæ. Its march is a continuous success in reducing the complex to the more simple, and disintegrating the concrete into the primary and elemental. Where experimental research comes to a halt speculative reason takes up the problem to pursue its ultimate solution into regions far beyond the range of sensible phenomena. Hence from the sciences of various kinds of being we pass to form a science of Being itself; after dealing with substances of various kinds, we are led to ask what is Substance itself? The study of the activities of matter, in its protean forms, the action and interaction of bodies, their mutual relations in space, the sequences in time which mark these relations, pushes us on to inquire what we can know concerning the fundamental nature of all these various modifications of Being. In other words, we are brought face to face with the science of Ontology, as the keystone of the experimental sciences.

We cannot, then, eliminate Metaphysics, and especially Ontology, from the scheme of knowledge. It is with us whether we will or not. The only alternative left to us is either to recognize its individuality and accord it the rightful importance, or to refuse it any special recognition and mix it up with other subjects, to the confusion of exact thought and the inextricable muddling of the basic principles of all scientific knowledge. As Professor Bowne puts it, "Whoever will reflect upon the current arguments of what is pleased to call itself the new philosophy will see that they all imply a definite metaphysical conception of the system of things, and that they lose their grip

without it. Most beliefs, in short, are but implications of a system of Metaphysics, consciously or unconsciously held; and they run back to that system for their justification. The great debates of the times are essentially metaphysical. The debaters seldom suspect it; yet both sides are busy with the nature of Being, and with the antitheses of freedom and necessity, of matter and spirit, of the finite and the infinite. When anyone fancies, in good faith, that Metaphysics or metaphysical assumptions can be escaped, one is strongly tempted to vault forthwith into the seat of the scornful."

II.

When investigating the problem which the nature of Being, and the implications which our conception of it carries, logical procedure requires us to attempt some scheme or classification of many leading divisions of Being, which, sweeping through all the various kinds of things making up the cosmos, as parallels of latitude run through countries and continents, classify at once the world of reality and the world of ideas into their fundamental sections. The greatest of Greek philosophers, who was also one of the greatest thinkers of mankind, if not the very greatest, with his matchless genius for analysis and synthesis attempted this classification, and gave to the genera into which he divided all Being the name of the Categories. For more than two thousand years the Categories of Aristotle have stood a monument of philosophical thinking which has never been surpassed. Many subsequent thinkers have attempted to improve upon his work; but their suggestions have not secured the approbation of time. Others, starting from essentially different points

of view, have paid him the tribute of imitation. He has met with obloquy as well as honor. But it is safe to say that the stretch of time by which he antedates his revilers is not greater than that by which, if the world lasts, his philosophy will outlive their systems.

To fix the share which the study of this particular question contributes to the total of utility found in the study of Metaphysics would exceed the limits of this paper. Suffice it to say that it is one of the most far-reaching questions in Ontology, and shares, therefore, in the dignity and importance of that very important branch of Metaphysics. What the utility of this science is we have in part pointed out, when showing how it is involved in all the other sciences. We need not dwell on the supreme moment of a correct metaphysical system to morals and religion; for, as Professor Bowne has said, most of our beliefs depend on some metaphysical system held either consciously or unconsciously. Our certainty of God's existence, of His nature, the relations of the Creator to creation, including ourselves, our duties to Him, and all other basic moral and religious truths, as far as natural reason reveals them to us, involve metaphysical positions. Errors in metaphysical speculation project themselves, with an ever-widening divergence from truth, through the realm of ethics and theology.

A false depreciation of Metaphysics and false views of education have contributed to discredit that science as an element of mental training. "The term *useful*," says Sir William Hamilton, "has been exclusively bestowed, in ordinary language, on these branches of instruction which, without reference to his general cultivation as a man and a gentleman, qualify an individual to

earn his livelihood by a specific knowledge or dexterity in some lucrative calling or profession; and it is easy to see how, after the word has been thus appropriated to what, following the Germans, we may call the *bread-and-butter* sciences, those which more proximately and obtrusively contribute to the intellectual and moral dignity of man, should, as not having been styled the useful, come, in popular opinion, to be regarded as the useless branches of instruction." Macaulay's arraignment of Metaphysics is that if tried by the bread-and-butter standard, it is found wanting. It has not contributed as much direct result to the physical comfort of the race as has the discovery of a scientific system of town-sewage, or an improved method of curing pork. A training, however good, in metaphysical speculation will not go very far toward equipping one to successfully pursue a career of speculation in Wall street. But if culture, if the perfection of our intellectual faculties, exact habits of thought, and severely accurate use of language have any value, then Metaphysics must be accorded a high place in any plan of liberal education. The study of the physical sciences is, no doubt, a powerful instrument of mental training. But their utility has its limitations, and an exclusive devotion to them has its drawbacks. The twofold evil to be apprehended from such an exclusive cultivation is pointed out by the same eminent educator whom we have just quoted: "In the first place, it diverts from all notice of the phenomena of moral liberty, which are revealed to us in the recesses of the human mind alone; and it disqualifies from appreciating the import of these

phenomena, even if presented, by leaving uncultivated the higher power of psychological reflection, in the exclusive exercise of the faculties employed in the easier and more amusing observation of the external world. In the second place, by exhibiting merely the phenomena of matter and extension, it habituates us to the contemplation of an order in which everything is determined by the laws of a blind or mechanical necessity. Now what is the inevitable tendency of this one-sided and exclusive study? That the student becomes a materialist, if he speculate at all." Another distinguished writer, Father Harper, S. J., observes: "Physical induction can never be logically perfect. When, therefore, the mind has been long accustomed to these imperfect forms of thought, it is liable to become loose in its logic, from being wholly unaccustomed to the groundwork of the physical sciences dealing with the nature of substances, force, motion, change, and the various combinations of elements." The physicist, as Professor Bowne remarks, "feels no call to analyze and define these notions. He takes them for granted, and applies them without suspicion. Common sense and natural science are hardly willing to allow that any question can be raised concerning the meaning or the validity of these notions. But the history of thought shows that they need both criticism and rectification." Finally we may briefly state a fact which space does not permit to be explained at length. From the Categories we get an insight into the philosophy of language and grammatical classification and construction which is to be gained from no other source.

A STORY OF THE CHAMPLAIN SUMMER SCHOOL.

BY AN OLD-TIMER.

A DISTINGUISHED rector of New York City, wishing to build a cottage at Cliff Haven, asked a distinguished prelate of Philadelphia, who had met with great success in a cottage-building project, to advise him as to the best plan to adopt for the purpose. "Put yourself in a hole," said the Philadelphian, "and get your friends to pull you out." The advice was adopted, and the beautiful and spacious New York cottage appeared at Cliff Haven shortly after. The many friends of the New York rector were happy to pull him out of the hole, and his experience pleased him so much that he has been giving the same advice to others, and it is working well. This story impressed me very much. It proved the faith and courage, as well as the wisdom, of the founders and promoters of the Champlain Summer School.

Feeling that the readers of MOSHER'S MAGAZINE would be interested in some reminiscences of the School, I called on an "Old-Timer" recently and interviewed him, with the object of getting some salient points in the history and development of this now world-known institution. The story, I believe, will be best told in his own words:

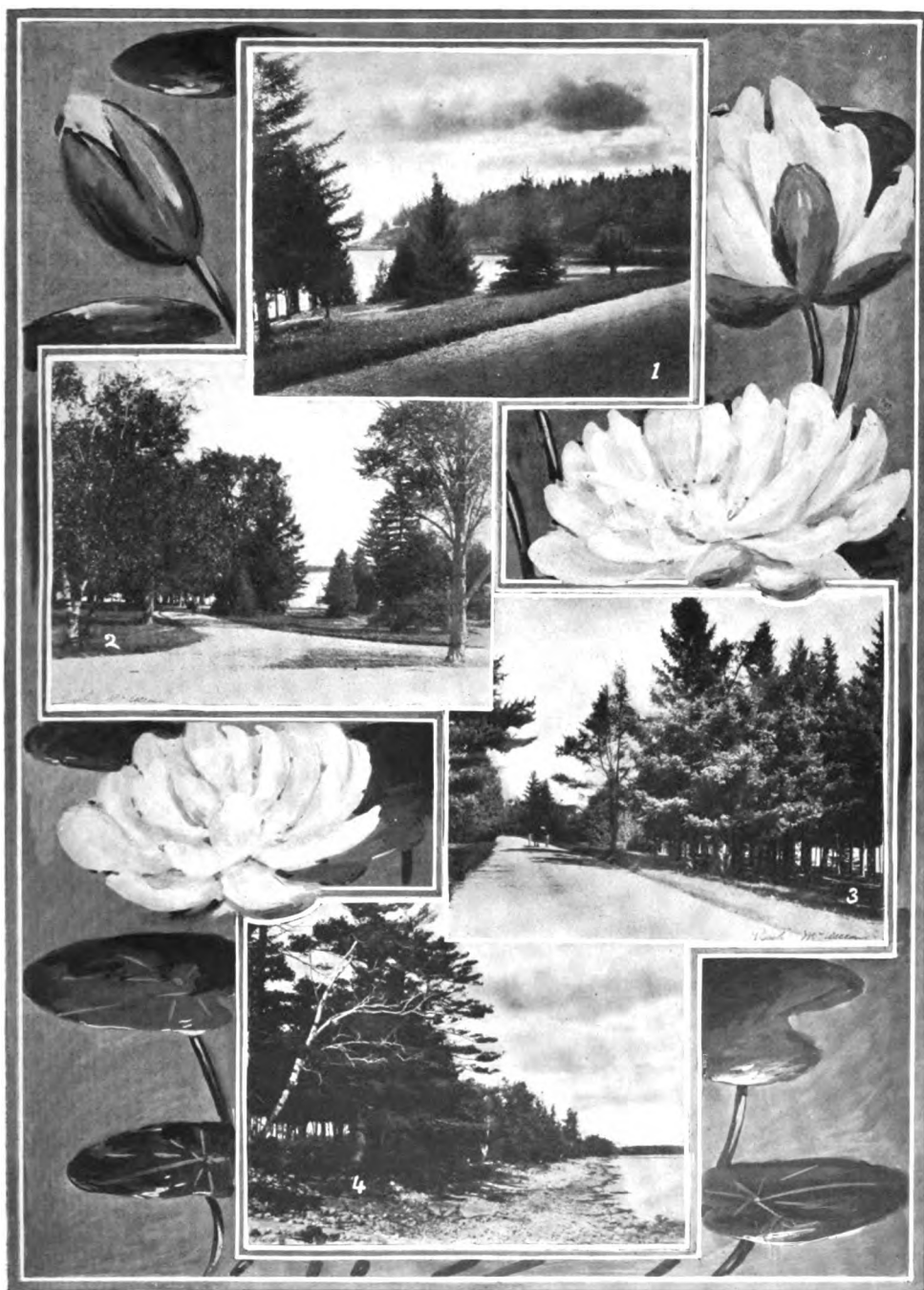
After the first session at New London in 1892, which demonstrated that the enterprise would be a success, a great many propositions were received from persons who desired the School to be located at one place or another. Some of these were persons disinterested; others were speculators. Many sites were investigated by an advisory committee and special committees of the

Board of Trustees, and finally that one offered at Cliff Haven, on Lake Champlain, by the Delaware & Hudson Canal Company, was considered the most desirable. The questions of the acceptance of this site, and the place for the holding of the second session, brought about the first crisis in the life of the School, which was safely passed, however, by the action of the Executive Committee in accepting the Champlain site, with the approval of the Board of Trustees.

Cliff Haven was at that time owned by a man named Thomas Armstrong, who had many eccentricities of character, and with whom the Delaware & Hudson Company found some difficulty in dealing, because of the conditions imposed by him. Mr. Armstrong would agree to sell the property only on condition that it should be transferred to the Summer School and used for educational purposes. The Company paid, in round numbers, \$31,000 for the site.

When the Company proceeded to transfer the property to the Summer School Trustees, it met with vigorous opposition on the part of some of its own directors, who protested that it could not legally give away the property. A special act of the Legislature of New York was necessary in order to convey the gift. The authorities of the School had sufficient influence to have such an act passed, and the deed of Cliff Haven to the Catholic Summer School of America was finally executed.

On February 9th, 1893, the School was formally chartered by the Regents of the University of the State of New



1. VIEW SHOWING "POINT O' PINES." 2. VIEW OF THE APPROACH TO THE STEAMBOAT LANDING. 3. SECTION OF LAKE SHORE DRIVE. 4. BIT OF SCENERY AS NATURE SHAPED IT RIGHT AT THE COTTAGE DOORS.—Photos by Miss Katherine E. McClellan.

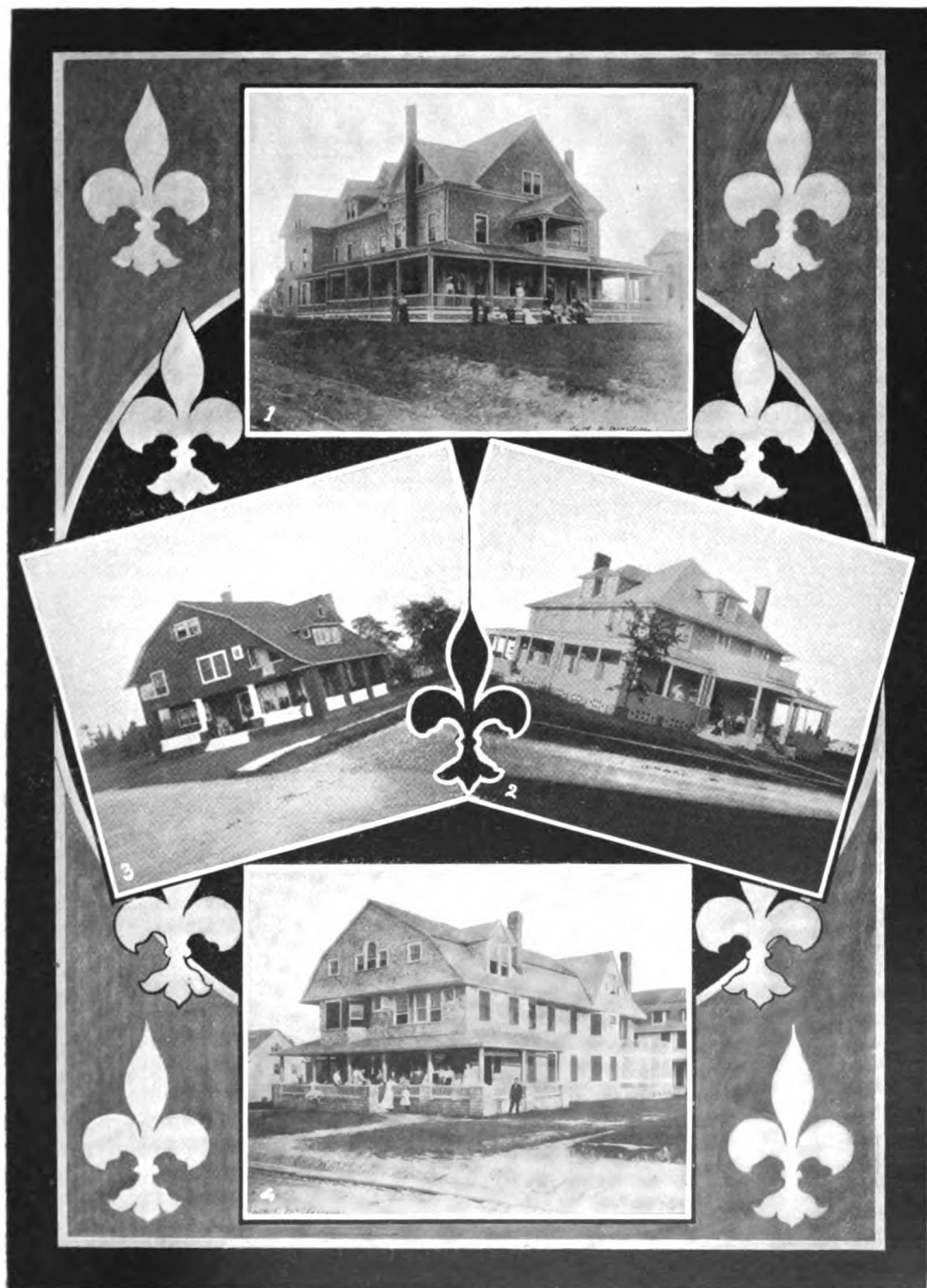
York, with power to conduct it on the lines of university extension.

The deed of land conveyed to the School by the Delaware & Hudson Company contained three important conditions: First, that the property should be maintained for the purposes specified in the charter, namely, educational; second, that the School should expend \$30,000 in improvements within three years; and third, that the School should not operate the quarries on the land for commercial purposes. The second condition was easily fulfilled within the three years. The third condition was of no consequence, because it allowed the School the use of the quarries for its own immediate needs, and the Trustees had no desire to operate them commercially, because such work would deface the property, and, in fact, it was to safeguard the Bluff adjoining the Hotel Champlain from defacement that this condition was inserted by the Company. The first condition, that the property be used for educational purposes, was released by the Company some years ago, so that now the Summer School's title to the land is absolute.

When the Summer School acquired Cliff Haven it was a farm of 450 acres, a large part of which was under cultivation. (Recently the School bought nearly twenty acres more on the lake front.) A full complement of farm buildings and equipment was included in the gift. The old homestead is not particularly striking in its appearance. It is of red brick, two stories, and rambling in structure. It is distinguished for having been the residence of a former Governor of Vermont. The School has improved it a great deal, making it a modern dwelling without destroying its quaintness.

Readers of MOSHER'S MAGAZINE well know the public events of the School from the first session held in Plattsburgh in 1893, to the first session held at Cliff Haven in 1896. During the session of 1895, the Trustees met at Plattsburgh. That meeting was the second crisis in the life of the School, and may be said to have practically determined the permanency of the institution at Cliff Haven. It was quite evident for many reasons that the School could not continue to hold its sessions in Plattsburgh any longer. Only unswerving faith and zeal on the part of the adherents of the institution induced them to continue their allegiance and their attendance in that town. Unless assurance could be given that the School would occupy its own grounds, it was feared that its friends would lose hope and confidence. A motion to abandon Plattsburgh and hold the sessions somewhere else in 1896, was voted down, and the guarantee of Right Rev. Monsignor Loughlin, of Philadelphia, to have a Philadelphia cottage erected at Cliff Haven for the session of 1896, practically gave the institution a new existence.

The story is told in the prospectus and other places of how the Auditorium, Dining Hall, and several small cottages were erected during the spring of 1896, and how the sewerage system was started, and the water-mains were extended from the village of Plattsburgh by the town authorities, and all the improvements of modern civilization in a country place provided. It has been told, also, how Miss Katherine E. Conway and the John Boyle O'Reilly Reading Circle organized a movement for the erection of the John Boyle O'Reilly Reading Circle Cottage; how the Rochester Cottage was built, through the



1. ALBANY COTTAGE. 2. THE MARQUETTE. 3. VALCOUR COTTAGE. 4. THE ALGONQUIN.

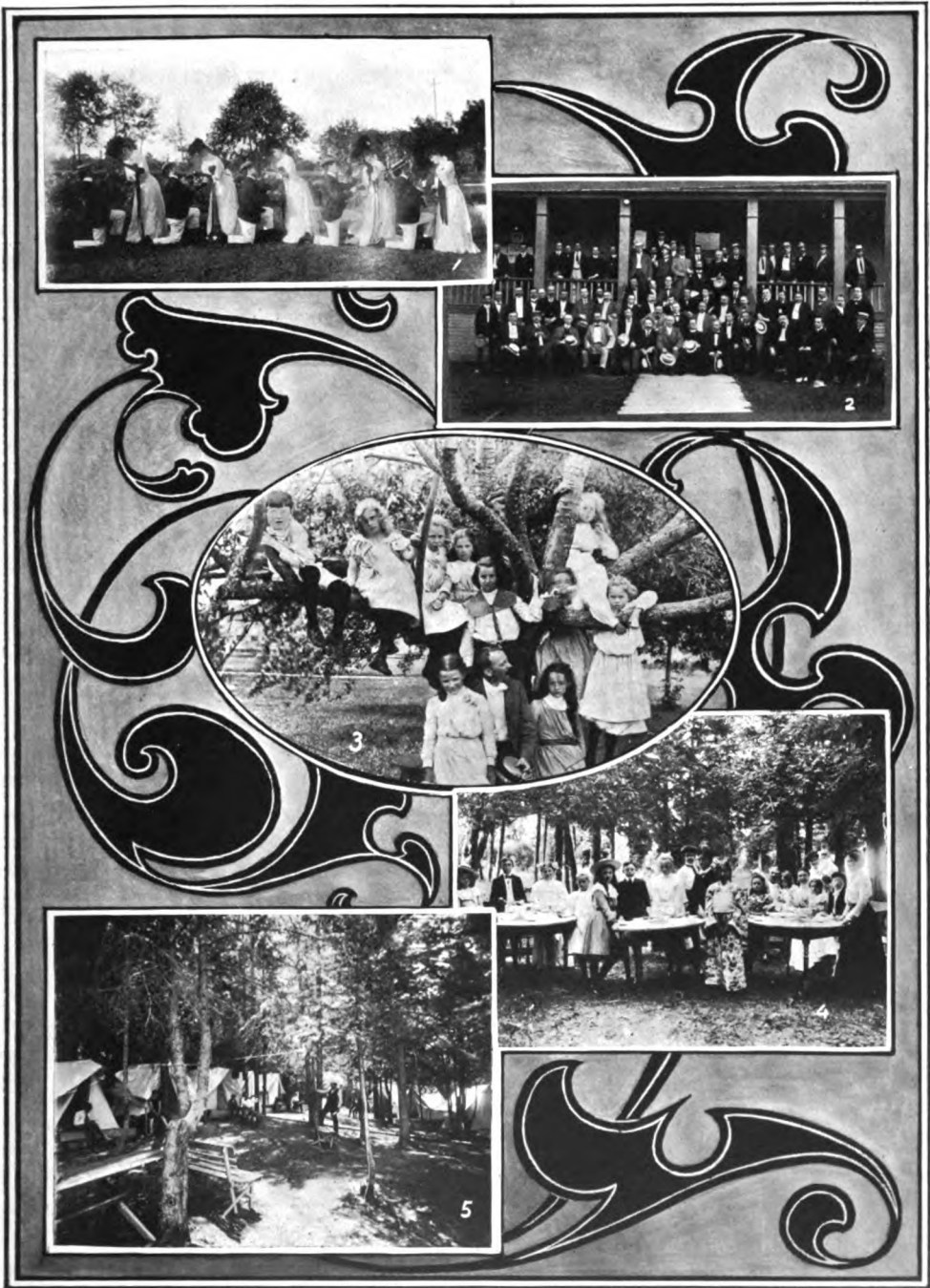
efforts of the late lamented Father Kiernan; how, with tact and skill, Father Donlan brought about the realization of the Brooklyn Cottage, and, by the way, we must not forget to mention the very important initial steps taken in projecting this by Mr. William H. Moffitt. The latest notable achievement in the erection of a city cottage was accomplished by the efforts of the Rev. John T. Driscoll, who, by tireless energy and personal magnetism, got the Albany Cottage erected.

While the efforts of those who interested themselves in the building of the city cottages are commendable, yet greater praise is due those individuals who, whether by motives of interest in the School itself, or through wise speculative foresight, took the chance of investing large sums in building such structures at Cliff Haven. Among the first of those individual investors were Rev. Gabriel A. Healy, of New York, who built the Healy Cottage at a cost of nearly \$10,000, and Mrs. N. Curtis Lenihen, of New York, who erected the Curtis Pine Villa at an expense of more than \$10,000. Then came the cottage built by the late Prof. Dundon; the Marquette, by Mrs. K. A. Twomey; the Algonquin, by Mrs. J. J. Delaney; the Valcour, by the Rev. John D. Roach and the O'Connell and Burke families. The latest private cottage to appear is that of Mrs. Anna C. Jones, the Cardome.

The work of improvement and development has continued unceasingly since the spring of 1896, and to-day the School and its allied interests represent an investment of more than \$300,000. As nearly two-thirds of this amount was necessarily spent by the School, something of the financial history of the movement will be interesting.

When it was determined to hold the first session at New London, an appeal was made for contributions and several hundred dollars was raised. The receipts, however, were nearly sufficient to pay the expenses of that session. When the property at Cliff Haven was accepted, a financial plan was devised, based on the sale of building sites. The late Colonel George Waring, of New York, was engaged to make plans for the grounds and for a system of sewerage. A number of lots were sold almost immediately during the session of 1893. In 1894, an auxiliary corporation was formed, known as the Catholic Summer School Building and Improvement Company, and through this corporation the School issued bonds in the sum of \$100,000, in denominations of \$20, \$50, and \$500, known as 6 per cent. fifteen-year gold bonds. At the same time there were instituted Honorary Life and Associated Memberships, the fee for the first being \$100 and for the second \$25. More than a year was spent in the effort to dispose of the bonds; then this plan was abandoned, all outstanding bonds were redeemed with interest, and the Building and Improvement Company was dissolved. The beautiful building now occupied by the Champlain Club was erected by the auxiliary corporation in 1894, and first occupied during the session of 1895. It illustrates the ambitious scheme of magnificence that was planned by that company.

The School has had no difficulty in getting sufficient money on loan on the gilt-edge security of its property. The Honorary Membership plan has been continued, and with remarkable success, about 500 members now being enrolled. The earning power of the School was in the beginning very small,



1. FLORODORA OUTRIVALLED. 2. KNIGHTS OF COLUMBUS CONVENTION GROUP. 3. A CHILDREN'S PARADISE. 4. A CHILDREN'S PARTY. 5. COLLEGE CAMP

being insufficient to meet operating expenses. For the past two years, however, the earnings from its several departments in the ordinary business channels have been a little more than sufficient to make the institution self-sustaining in its operating requirements. Large sums, however, must be spent annually for permanent improvements and equipments, and this money must be raised by means of the sale of lots, fees for Honorary Life Memberships, and such extraordinary events as gigantic euchre and kermess parties given in New York City.

It has been said that the School would have met with greater and more rapid success had it been established at some place on the coast or within a short distance of New York, Philadelphia, or Boston. This is a debatable question, with the argument in favor of Cliff Haven. The reason most frequently given by those who have not visited Cliff Haven for not going to this Mecca of the intellectual and cultured American Catholic, is that it is too far away. As one of our distinguished (?) New York public men expressed it, "The Summer School is too far from the Bowery." This is more than literally true. Had the School been located within easy access from New York, and without the Bowery atmosphere, it would still be too far away for many. There are others who would have the mountain go to Mohammed. We were amused when some worthy gentlemen, who protested that the institution was too far from New York, and whom we met in the heart of the Adirondacks, said, "Why don't you bring your Summer School here?" It took those good people four hours longer to get to their destination in the mountains than it would have taken them to reach Cliff

Haven, and the climate and attractions of the latter place are fully equal to those of any Adirondack resort. We have heard others say there are no men at the Summer School. The register of any year will show that 40 per cent. of the attendants are men.

The fear has been expressed that the Trustees of the School would allow the social summer-resort feature to dominate the institution, and that the educational department would be merely nominal, in other words, that the School would be the tail to the social kite. All such fears are groundless, and personal observation and statistics from the institution's records will prove it. The policy of the Trustees is conclusively expressed in the prospectus and syllabus published annually prior to the opening of each session, and the results as published after each session, in the official organ of the School, MOSHER'S MAGAZINE. It was never the purpose of the Trustees to found an institution for technical-school work only, but rather for the purpose of providing the Catholics of the United States with the means of meeting during the summer months in a place where, amid the delights of natural beauty, the pleasures of social intercourse, and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength, to enlarge the scope of their education, and to get correct views upon the many important questions incident to Catholic life in our country. The social and educational departments of the Summer School have each received from the Trustees, attention commensurate with its importance.

The prospectus enumerates the many advantages of Cliff Haven as a sum-



1. CHAPLAIN CHIDWICK, U. S. N., AND FATHER MURPHY. 2. THE BATHING HOUR. 3. RINGING THE BELL FOR LECTURES. 4. THE FLOWER GIRL. 5. MR. CUDDY. 6. SUMMER-SCHOOL GIRLS.—Photos by Mr. S. H. Horgan.

mer resort, and the syllabus enlarges upon the educational work carried on in conjunction with the social life. The simple list of the courses under the Department of Instruction at the institution will be sufficient to show the high character and quality of the work:

DEPARTMENT OF INSTRUCTION.
SUMMARY OF COURSES.

I—SCHOOL OF HISTORY AND GENERAL CULTURE: Twenty-five distinguished lecturers. See the syllabus.

II—SCHOOL OF ENGLISH LITERATURE: Rev. Hugh T. Henry, Litt. D., Condé B. Pallen, LL.D.

III—SCHOOL OF PHILOSOPHY: Rev. F. P. Siegfried, Rev. Michael O'Brien, S. J., Rev. James T. Fox, D.D.

IV—SCHOOL OF PEDAGOGY: John Dwyer, Ph. D., Director; Joseph S. Taylor, Ph.D., W. T. O'Callaghan (A.B., Harvard).

V—SCHOOL OF MUSIC: Madame Julia Rudge.

VI—SCHOOL OF LANGUAGES: Marc F. Vallette, LL.D.

VII—SCHOOL OF DRAWING, PAINTING, MODELING, AND SKETCHING: Miss M. T. Meagher.

VIII—SCHOOL OF PHYSICAL CULTURE: Miss Loretta Hawthorne Hayes.

IX—SCHOOL OF SLOYD: Miss Katherine M. Heck.

The program of two or three days during the last session will show the scope and diversity of the life and attractions at the Summer School:

THURSDAY, AUGUST 15.

6 to 9 A. M. Masses in the Chapel.

9:30 A. M. Special Study Class—Logic.

10:30 A. M. Lecture.

11:45 A. M. Special Study Class—Theme-Writing.

4 to 5 P. M. Reception at the Valcour Cottage by the officers and directors of the Alumnae Auxiliary Association to his Grace, the Most Rev. Archbishop Corrigan.

8:15 P. M. Lecture.

After the evening lecture, Camp-fire at the College Camp.

FRIDAY, AUGUST 16.

6 to 9 A. M. Masses in the Chapel.

9:30 A. M. Special Study Class—Logic.

10:30 A. M. Lecture.

11:45 A. M. Special Study Class—Theme-Writing.

3:00 P. M. Croquet and Tennis Tournament.

5:30 P. M. Special Class—Shakespeare.

8:15 P. M. Lecture.

After the evening lecture, Musicale at the Boston Cottage.

SATURDAY, AUGUST 17.

6 to 9 A. M. Masses at Chapel.

During the morning, Walking Tour.

Afternoon, Fancy-dress Parade given by College Campers, also, swimming, boating, golf, etc.

Evening, Vaudeville Entertainment given by College Campers.

No lectures are given on Saturday, the day being devoted to recreation.

Three events of striking interest and importance in the life of the School were the establishment of the Champlain Club, the College Camp, and the Alumnae Auxiliary Association. The Club organization was practically started in the assembly room of the Administration Building, now known as the Club Building. It has been a

helpful auxiliary to the School, and the work of its founders and promoters is fully appreciated by the Trustees, who have given them generous and cordial coöperation.

The College Camp was originated and has been always controlled and directed by the Rev. John Talbot Smith. It is the property of the School, of course, but its inspiration and its success are due to Father Smith. The Camp has grown from a group of a few tents occupying a small point on the lake front, to an assemblage of nearly one hundred campers occupying a space equal to a city block, and governed by a system unique and effective in its discipline.

The Alumnæ Auxiliary Association has proved itself to be one of the most practical and useful adjuncts of the School. It was organized August 24, 1897, and its object is to further the educational work of the institution by the endowment of courses in literature, history, and art. Its purpose has been well carried out. Ever since organization the Alumnæ Auxiliary has maintained the special courses in literature. Only women are eligible to membership. Its roll embraces large numbers throughout all the Eastern States.

The Library at the Summer School deserves special mention. This indispensable part of the School is of recent growth (founded in 1898), but being operated with great care and discrimination its several thousand volumes meet all the requirements of those in attendance.

As a place for family life Cliff Haven is unexcelled. With its spacious, well-kept grounds, its pure water, good markets, freedom from insect pests, healthfulness of climate and beauty

of natural scenery, its facilities for boating, bathing, golf, tennis, and every other healthful outdoor recreation, it is no wonder that young people delight to spend their vacation at Cliff Haven, and that mothers find it a paradise for children. The camp provides an ideal life for youth. Indeed the whole social and intellectual atmosphere is invigorating and inspiring.

The plan of dining at the Summer School is peculiar, and much of the cordiality and good fellowship existing there is due to it. All residents take their meals at the Central Dining Hall or the Champlain Club. The former will seat 500 persons; the latter about 100. This commingling at meal-time begets a home feeling and promotes close acquaintanceship among the vast throng.

Cliff Haven is becoming easier of access from all points. As an illustration of this, we may mention that the time from New York City was nine hours; it is now but eight hours. Boston is nearer to the place than New York, and the rate of fare is lower. Cliff Haven has now its own railway and steamboat stations, and a trolley line runs through its grounds to and from the city of Plattsburgh.

Nothing adequate has been said of the men, and the women, too, who have built up the Summer School. To give them their due would require another article. The School itself reflects the character of those who made it. They are too modest and unassuming to wish to be talked about, and they feel that, after all, the success of the movement depends more on the providence of God, than on their efforts. Too much credit cannot be awarded to those who gave devoted allegiance to the School in the early years of its

life. They were pioneers in the true sense of the word. In an institution crude and undeveloped, and with limited means, many inconveniences had to be suffered, and they were accepted uncomplainingly.

Many of the old-timers feel that there are no days like the earlier days of the Summer School, and that the same spirit does not permeate the place. This is a mistake. The good fellowship, friendship, and cordiality characterize the School to-day as much as ever. But our assembly is beyond the narrow circle, and embraces now a multitude instead of a few. It is impossible to meet and know everybody as intimately as in the old days, yet the same spirit of welcome is there, and possesses all. Of course a great many visit the Summer School now for the same purpose that would take them to any resort, and they expect complete and modern equipment and all conveniences without any discomforts. All those desiderata will be found at Cliff Haven. It is the acts of sacrifice, however, that draw people together into closer bonds of union and sympathy, and it was self-sacrificing acts that linked the chains of friendship so firmly among the first members of the School.

Cliff Haven to-day is very much like a town community with a population of 1,000 souls, but it is a much greater task to govern our assemblage than to govern a town. In that, self-interest among the inhabitants prompts them to look out for themselves, and provide their own entertainment and comfort, while the residents of Cliff Haven during the School session expect to have their entertainment and comfort provided for them. The place is thoroughly democratic in its life and

government. Rules are not required. The people are governed without being conscious of any restraining force.

Such an institution as the Summer School must have a strong, elevating influence not only on Catholic but also on national life. The thousands who visit it annually come from all sections of the country, and carry back with them our institution's spirit, which is diffused among hundreds of communities. The very fact of the Summer School's existence has a strong moral and uplifting effect. The most eminent men in civil and ecclesiastical life have been its guests and are its patrons. It counts among its distinguished visitors the late lamented President McKinley, also President Roosevelt and other eminent public men. Among the ecclesiastics who have honored the School with their presence are Cardinals Gibbons, Satolli, and Martinelli; Archbishops Ryan, Corrigan, Fabre, and Bruchesi, and many bishops and other dignitaries of the Church. Her teaching sisterhoods have also been represented. They go to Cliff Haven because they will receive there the instruction most helpful to them in their work as teachers, and because they will find there a thoroughly Catholic atmosphere, and almost as much seclusion as in their own community houses.

The Catholic atmosphere of Cliff Haven is one of its most striking features. It takes possession of one unconsciously, and awakens all the nobler feelings in the soul. The cause for this is easily found in the Chapel of Our Lady of the Lake. This is an unpretentious building, and one would scarcely know that it is a chapel but for the simple cross above the roof. Here, often as many as thirty masses a day are offered up. Surely it is no wonder that

God's benison is on the place. Miss Ella Loraine Dorsey beautifully expresses the influence of the chapel at Cliff Haven as follows:

"And the chapel, the core, the center, the

all of Cliff Haven's best inspiration—that with its altars and its stately succession of masses is the loving proof that science and religion are the twin servitors of God: the one interpreting clearly His laws to the brain; the other, His truth to the soul."

SPECIAL PEDAGOGICAL COURSES.

The Catholic Summer School of America takes pleasure in calling the attention of teachers to its special Department of Pedagogy.

This department will be under the personal direction of Superintendent John Dwyer, Ph. D., New York University. It is sufficient warrant of the high professional standard of the school to say that it is altogether under the management and direction of Dr. Dwyer.

Two courses will be given at this summer's session at Cliff Haven. One will be on Principles and Methods of Teaching, by Joseph S. Taylor, Ph. D., Principal of Public School 19, Manhattan Borough, New York. 30 hours.

This course will be particularly adapted to the needs of those who seek licenses or promotion in New York City. Teachers desiring to take the course should provide themselves with the following books: Roark's Method in Education (American Book Company); Reports of the Committee of Ten and the Committee of Fifteen (Secretary N. E. A., Winona, Minn.); White's The Art of Teaching (American Book Company); De Garmo's Herbart and the Herbartians (Scribner).

The other course will be on Educational Psychology, by W. T. O'Callahan (A. B., Harvard), Principal of Public School 58, New York City. 30 hours.

This course will be strictly professional and will consist of thirty (30) lessons or lectures in the science of psychology as applied to the art of teaching. The most important subjects in psychology for the teacher and the foundation principles in education will be considered both in theory and as applied in practice. The aim of the course will be to give to teachers a scientific basis for their school-room work and a broad comprehension of the nature of education from a psychological point of view.

Dr. Taylor and Mr. O'Callahan are too well known to the teachers of New York City for any praise of their ability to be needed in this prospectus. The fact that they are to be the instructors will make clear that the courses will be of the best.

To be able to combine a stay on the shore of magnificent Lake Champlain, with the benefits of such excellent professional training, is a chance too favorable to be lost.

These courses will begin on Monday, July 14th, 1902, and will continue for six weeks. All books of reference will be found in the Library of the Summer School, and will be reserved for the use of those who are taking the courses.

There will be no fee for these courses, the right to take them being included in the fee of the Summer School, \$1.50 a week.

THE COLUMBIAN CATHOLIC SUMMER SCHOOL, ST. PAUL, MINN.

THE outlook for the coming session of the Columbian Catholic Summer School is very bright. The people of St. Paul are thoroughly interested, and large local committees have been appointed to look after the proper advertising of the School, the distribution of tickets, and the entertainment of visitors. All the committees are working actively to make this a most successful session. The attendance promises to be unusually large. The West will be well represented. Numerous parties have been organized in the South,

and it is said a surprisingly large number of people are expected from the Eastern States.

The opening reception of the School will be held on Tuesday evening, July 8, at the Capitol in St. Paul. Addresses of welcome will be given by Archbishop Ireland, Governor VanSant, and Mayor Smith. Father Danehy, the President of the School, will reply. So far as known, there will be no change in the list of lecturers published in the May number of MOSHER'S MAGAZINE. All have signified their intention to be present.

BOOK REVIEWS.

THE Louisiana Purchase from the French point of view is what Dr. James K. Hosmer really presents for consideration in his new book, *THE HISTORY OF THE LOUISIANA PURCHASE*,—a book written avowedly for the people and with an eye to satisfying the curiosity which the coming World's Fair in St. Louis will, perhaps, arouse concerning the transaction.

The author recounts rapidly—some-what too rapidly, I think, and with too much space given to irrelevant matters—the early history of the great tract of land known as Louisiana at the beginning of the nineteenth century; the history of the purchase negotiations between the United States and France is followed with considerably more detail. Dr. Hosmer is of the opinion that, although the acquisition of that tract was the most memorable achievement of Thomas Jefferson's Presiden-

tial career, it was, nevertheless, nothing but a piece of Napoleonic statesmanship—Jefferson, Livingston, and the rest of the American negotiators playing a secondary part. To use the author's own words, "Napoleon tossed into the arms of the unexpectant and greatly astounded Jefferson the possession [Louisiana] which France could not keep, believing it to be the best disposition which could be made of it, looking to the interests of France." This is the aspect of the case, with its picturesque and even dramatic details, to which Dr. Hosmer devotes himself with particularity.

The book is very readable, and will doubtless have a certain vogue. Illustrations are plentifully scattered through the pages, but the reproduction of David's portrait of Napoleon (painted from life just after the transfer of Louisiana to this country, and now

hanging in the Minneapolis Public Library) is deserving of special commendation. (D. Appleton & Co., New York.)

FRANK T. BULLEN'S new volume of short stories and essays, which he entitles *DEEP-SEA PLUNDERINGS*, is for the most part just what one would expect from the title and the author—of the sea, salty. I say "for the most part," because near the end of the book I alighted on a story called "The Great Christmas of Gozo," which opens with this two-line paragraph: "On the eve of the nativity of our Blessed Lord, A. D. 1551, there was profound peace in Gozo." The nearest that story comes to being a deep-sea plundering is that the scene is laid on the island of Malta, and there are galleys and things accessory; and it is the poorest tale in the volume. When Mr. Bullen writes of salt-water ships and sailors he is thoroughly delightful, and it is to be hoped that he will not too often allow himself to be tempted into the devious paths of historical fiction, even though his lingering in them is not protracted.

I have often wondered in reading Mr. Bullen's book whether all the things he tells about himself are quite true. If they are he must have more lives than a whole litter of cats, or else there is a marvelously careful providence watching over him and reserving him for some great end beyond our ken. Take the story which is called "You Sing," for instance: Mr. Bullen starts from the London docks as cabin-boy on a German ship and goes out to the China coast. Near Formosa the bark picks up an abandoned Chinese pirate-junk, loaded down with priceless loot and only one little derelict Chinese boy, *You Sing*, aboard. The treasure-trove seemed to have an ill-effect upon the

crew, and there was brewed among them a bloody mutiny, the upshot of which was that the skipper and his wife, the officers and all the men, did each other to death, and young Bullen, the skipper's little daughter, and the Chinese lad remained alone in possession of the ship, unscathed. Now, certainly, this was a serious situation for three very young people to be left in, but it was really only the beginning of their trouble; a terrible typhoon next struck the helpless ship, which weathered it, however, but only to be boarded by a trio of murderous Chinese pirates. Little *You Sing* by stealth killed the invaders, but received a mortal wound in so doing. This left only the cabin-boy and the skipper's daughter alive, and they were providentially picked up and landed at Hong Kong.

Now that adventure is only a sample of what befalls the first person singular in all Mr. Bullen's stories, and how he has managed to live so long is the wonder. However, let us not question how, but be thankful that he has lived to give to us the best tales of the deep, deep sea that have appeared in a generation. (D. Appleton & Co., New York. \$1.50.)

THE CLAYBORNES, a novel of the Civil War, by William Sage, makes entertaining reading. When, in the beginning of the story, the author introduces us to the *Claybornes* of Virginia, and sends the elder son to fight in the Northern army against his own blood, father and son, because he is a graduate of West Point, believes in the principle of union, and honorably sticks to his oath of allegiance, it is, of course, a foregone conclusion that the brothers, "Yank" and "Reb" respectively, are going to meet face to face some day on the field of battle and engage in mortal

combat; they do, before the story closes, and an exciting time they have of it. So, too, one is sure of meeting certain other situations which belong essentially to this kind of story; but when they develop one finds them not at all unpalatable or uninteresting, for Mr. Sage endows them with a certain individuality which makes them seem new.

As to the writing itself, that is another matter; the author, taking it for granted he is not an army man, nor yet a very close student of nature, when he writes another book should consider his English more carefully, and then have the story revised by some technical person. With the indulgence of the reader, I am going to quote a single page—the first of Chapter VI—italicizing certain words on which Mr. Sage possibly would have done well to pause and ponder:

"Thus a week passed, and Gordon Clayborne, having ample time on his hands, amused himself *as best* he could, which was *little enough*, by riding about the city and out into the surrounding country. One Sunday afternoon he rode out a little way from the city. He guided his horse with the *reins* in his *left hand* [evidently something very unusual for a rider], for the right arm was still imprisoned in *its* sling.

"The day was warm, and Gordon sought the grateful shade of some woods that *grew invitingly* by the roadside. He allowed his horse, with the *rein* on his neck, to walk at random *under* the pleasant shade, while the rider bared his head to the soft breezes, and drank in the sweet odor from the *pine* woods. [This is at Memphis, on the Mississippi River.] It was one of those moments when the most hardened soldier, the most bloodthirsty fighter, could not fail to have his passions soothed by the soft influences of his surroundings. Gordon Clayborne, being neither hardened nor bloodthirsty, but a fine young fellow who had, if the truth be known, quite a tender heart beating *under his coat*, was in a meditative mood colored by some sadness." [If Gordon was not bloodthirsty

or hardened, wherein does the author's reflection apply?]

All of the 400 pages, I am glad to testify, are not so bad as the foregoing; if they were, there would be scant entertainment to be derived from the novel. No, *THE CLAYBORNES*, judged by the standard of what the reading public expects and indorses, is a good novel, and much more worthy of a reading than the average. (Houghton, Mifflin & Co., Boston.)

A SCHOLARLY and painstaking piece of work is Charles L. Kingsford's *HENRY V*, a new volume in the already long "Heroes of the Nations" series, and a book which the admirers of the ever-popular "Prince Hal" will likely hail with joy. Although the present work had its genesis in an article contributed by the author to the "Dictionary of National Biography," it is, nevertheless, a good deal more than a mere expansion of that sketch, Mr. Kingsford having made a fresh study of his subject for it; and throughout the pages of the book proof is evident that for his information he has gone direct to sources—contemporaneous or nearly contemporaneous documents and chronicles. The period of mediæval history in which Henry V figured is abundantly rich in material; but this is apt to make the historian's task more, rather than less, difficult, for he must reject as well as select, and genuine scholarship is the only thing that is likely to avail. In his bibliographical preface, the author takes up, one after another, his sources, both English and French, giving a brief critical opinion on the value of each as concerning the life of his hero.

Necessarily a considerable part of the volume is given over to a recital of

political matters of the day, in which Henry's interest was casual; but the author has not, fortunately, become so engrossed in that part of his occupation as to slight the personal Henry, who for two centuries remained the darling of the English people. Mr. Kingsford's conception of the character of Henry V may be gathered from his concluding chapter—which, by the way, is fairly indexical of the whole book:

"To his contemporaries he was the flower of Christian chivalry, the most virtuous of all princes of his time. He stands in history as the true type of the mediæval hero-king: stately in bearing and prudent in speech, valiant in arms and provident in counsel, a lover of religion and a great justicer. No ruler ever had a higher conception of his rights or was more stern in their enforcement. . . . In his personal conduct Henry was chaste and temperate, so austere in his self-restraint as to be almost ascetic. . . . Some have accused Henry of cruelty, both as a religious persecutor at home and as a conqueror in France. So far as regards the charge of religious persecution, we need not question that the opinions of Badby and Olcastle were to Henry terrible. That heresy might be punished justly with death was a theory which he accepted in common with other orthodox princes of his time. . . . His wars and his alliances, the restoration of peace to England and of unity to the Church, were all dependent one on another. They all led up to that splendid dream of a greater unity when Christendom should be at peace with itself, and when at last through a new Crusade the ideal which had inspired the noblest spirits of the Middle Ages should find its practical realization. . . . If Henry was the champion of a lost cause, nothing can rob him of the fame due to those who have spent their lives in the quest of a great ideal."

Besides his scholarship, Mr. Kingsford has the gift of easy narration, and his work almost "reads itself." HENRY V is altogether one of the best of the generally excellent series of biographies to which it belongs.

The index, too, is much fuller and better constructed than those of former volumes of the series. (G. P. Putnam's Sons, New York. \$1.35 net.)

THE artistic crafts are to be treated in a new series of handbooks. The editor, W. R. Lethaby, says in his preface that it is the intention to "provide a series of text-books of workshop practice, from the points of view of experts who have critically examined the methods current in the shops, and putting aside vain survivals, are prepared to say what is good workmanship, and to set up a standard of quality in the crafts which are more specially associated with design," treating "design itself as an essential part of good workmanship."

The initial volume in the series is *BOOKBINDING AND THE CARE OF BOOKS*, by Douglas Cockerell, sometime apprentice of the famous binder, T. J. Cobden-Sanderson. It is at once apparent that the book, though realizing most of the editor's expressed intentions, is not meant to be a self-instructor in the craft, but rather to supplement workshop practice. The author's treatment of his subject is, it seems to me, very thorough. Not only will the book be found of value in the shop, but the librarian can here put his hand upon innumerable valuable hints and suggestions for the preservation from age, handling, and insects, of the volumes under his care, and for the best methods of rebinding and mending injured books. The volume is well printed, and the illustrations are first-class, but the binding (especially when the subject of which the work treats is considered) is not as substantial as it should be. (D. Appleton & Co., New York. \$1.20.)

WALTER PHILLIPS TERRY.

BOOKS RECEIVED.

- JOHN LANE, New York.
 The Cardinal's Snuff-Box, by Henry Harland.
 The Catholic, by an Anonymous Writer.
 LONGMANS, GREEN & CO., New York.
 Lamarck, His Life and Work, by A. S. Packard.
 ELDER & SHEPARD, San Francisco, Cal.
 The Rubáiyát of Omar Khayyám, Jr., by Wallace Irwin.
 MERRILL & BAKER, New York.
 A Lay Thesis on Bible Wines, by Edward R. Emerson.
 LITTLE, BROWN & Co., Boston, Mass.
 In the Country God Forgot, by Francis Charles.
 The Heroine of the Strait, by Mary Catherine Crowley.
 Currita, Countess of Alborinoz, by Luis Coloma (translated from the Spanish).
 G. P. PUTNAM'S SONS & Co., New York.
 Monsieur Martin, by Wymond Carey.
 D. APPLETON & Co., New York.
 Herald of Empire, by A. C. Laut.
 History of Louisiana Purchase, by James K. Hosmer.
 HOUGHTON, MIFFLIN & Co., Boston, Mass.
 Education and the Larger Life, by C. H. Henderson.
 SILVER, BURDETT & Co., New York.
 First Steps in the History of England, by Arthur May Mowry, A.M.
 FORBES & Co., Boston, Mass.
 Buell Hampton, by Willis George Emerson.
 B. HERDER. St. Louis, Mo.
 A Devout Commentary on the Epistle to the Ephesians, by A. Bertrand Wilberforce, O. P.
 The Dangers of Spiritualism.
 Timothy: or Letters to a Young Theologian, by Dr. Franz Hettinger, translated by Rev. Victor Stepka.
 Life of Bartolomé de Las Casas, by Rev. L. A. Dutton.
 The Lives of the Popes in the Early Middle Ages, by Rev. Horace K. Mann.
 The Danger of Youth, by Rev. Fr. Jordans, S. J.
 Mary, Our Mother, by Rev. Fr. Palladino, S. J.
- THE AUTHOR, St. Joseph's Hospital, Yonkers.
 Universal History, by Rev. Reuben Parsons.
 THE CATHOLIC BOOK EXCHANGE, New York.
 Life of Christ, by Rev. Walter Elliott, C. S. P.
 KILNER & Co., Philadelphia, Pa.
 Foreign Masonry, by Moncrieff O'Connor
 THE ABBEY PRESS, New York.
 The Church of St. Bunco, by Gordon Clark.
 BRENTANO'S, New York.
 The Confessions of a Young Man, by George Moore.
 BENZIGER BROTHERS, New York.
 Officium Parvum, or Little Office of the Blessed Virgin.
 A Daily Thought, by Rev. Fr. Dignam, S. J.
 Communion Day, by Rev. Matthew Russell, S. J.
 Little Manual of St. Anthony, by Rev. F. X. Lasance.
 Corpus Christi, by Father Faber.
 The Christmas of the Eucharist.
 The Divine Plan of the Church, by Rev. John MacLaughlin.
 Practical Explanation and Application of Bible History, by Rev. John D. Nash, D.D.
 Mariæ Corona, by Rev. P. A. Sheehan, D.D.
 A Catholic Guide to Westminster Abbey, by Rev. Eric William Leslie, S. J.
 The Treasure of the Church, or the Sacraments of Daily Life, by Very Rev. J. B. Bagshawe, D.D.
 Spiritual Pepper and Salt, by Dr. Stang.
 The Little Flower of Jesus, translated from the French *Histoire d'une Ame*, by Sister Thérèse.
 St. Anthony of Padua, by Abbé Albert Lepitre.
 The Sacristan's Manual, by Rev. J. D. Dale.
 The Berkleys, by Emma Howard Wight.
 A Few First Principles of Religious Life, by Rev. Fr. Buckler, O. P.
 St. Dominic and the Rosary, by Rev. Fr. Lescher, O. P.
 THE "AVE MARIA," Notre Dame, Ind.
 A New Catechism, by Bishop Bellord.
 CATHEDRAL LIBRARY ASSOCIATION, New York.
 The Ideal Teacher, by Laberthonnière.

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CURRENT COMMENT.

THE most important question now engaging the attention of the Catholics of the United States, both as Catholics and as citizens, is that between the friars in the Philippines and the Government of this country.

The Administration proposes that the four orders in the Philippines, namely, the Augustinians, the Franciscans, the Dominicans, and the Recoletos, be removed from the islands, and that their property be arbitrarily sold to the Government of the United States. The friars object to this proposition, and their claims to retention of their property and homes are backed by constitutional and treaty rights and justice. The Administration wants to dismiss the friars on the ground that their presence retards the domination of "American influences" in the islands. William H. Taft, Civil Governor of the Philippines, was sent by this Government to treat with the Vatican at Rome for the settlement of this momentous question. To the present, negotiations have been unsuccessful, the Church not being able in fairness to accept the proposals made to her.

A large majority of the Catholics of this country look with grave apprehension on the Administration's policy in this friar question, and with cause. Those who doubt the President's good intentions to treat the question fairly must be few. But this is not a question to be settled with good intentions. There is a principle involved, which applies not only to the religious and

political questions in the Philippines, but in all parts of the United States territory. If the Government may banish objectionable persons and take possession of their property by process of eminent domain or otherwise, in one part of its territory, why not in another part? Why have not the friars in the Philippines the same right to the Government's protection as have their brethren in this country? The Administration objects to the friars in the Philippines, ergo the friars must go, which is no more logical than to say that the United States forces are objectionable to the Filipinos, consequently those forces should get out. An organization in this country, known as the A. P. A. (American Protective Association), would deprive Catholics of the rights of citizenship, and there are also some of our own creed who are not friendly towards religious orders, yet the expulsion of Catholics or of any religious order would not, or could not, now be made an issue of expediency by any Administration.

All Catholics in this country wish an amicable settlement in this matter, but they want a just settlement, and they will coöperate with the Administration's policy to this end as citizens and patriots, rather than as partisans, political or religious.

The adjustment of this question is now in the hands of representatives of the Church and of the Government, and as we have confidence in them, we shall undoubtedly be satisfied with

their decision in the matter. But viewing the demands of the Administration dispassionately, we believe it will yet be admitted by all fair-minded men that these demands ought not to have been made; that this Government could have settled the friar question in another manner, with safety to its own interests, and with more consideration and justice to the interests of the proscribed religious orders. The friars had not been proved enemies of the United States, nor had they been even charged as such. On the contrary, they would be as loyal to the United States as any Filipino, and a stronger force in the material upbuilding of the natives. Because the friars were loyal to Spain and established authority—because they were not revolutionists—they incurred the hatred of some of the revolutionary party, who now demand in revenge the expulsion of those men and the spoliation of their property. Had the friars been in open rebellion against this Government, they would now, under the terms of peace, be entitled to full rights as American citizens; but there has been a great change in the policy and spirit of the United States since reconstruction days, when even a carpet-bag government was established and protected against the protests of the Southern people.

We believe President Roosevelt has confidence in the Vatican's ability to cope successfully with the friars and the Filipinos, and in a manner satisfactory to all the interests concerned; and we believe the President will carry out his own convictions in regard to this question of the friars with his characteristic honesty of purpose and fair-mindedness.

So that our readers may know the demands of the United States Govern-

ment, we publish herewith the letter of Secretary of War Root to Commissioner Taft, containing explicit and formal instructions to the latter concerning his negotiations with the Vatican. We also quote the clause in the Treaty of Paris under the provisions of which it was thought that the rights of the friars were absolutely secure.

For an able and comprehensive résumé of the question, we would refer our readers to the August number of *The Messenger*.

"WASHINGTON, May 9, 1902.—William H. Taft, Civil Governor of the Philippines—Sir: It is now apparent that Congress will not have acted upon the Philippine commission's recommendations regarding **The Government's** the purchase of the friars' **Fundamental** lands before the time of your **Propositions.** departure for Manila, which cannot be longer delayed. You cannot, therefore, as we had hoped, now receive definite instructions and proceed to take such steps in the execution of specific orders from Congress as should properly be taken before you return to Manila. The committees of both houses have, however, reported favorably upon the commission's recommendations, and it appears probable that Congress will confirm their action.

"In view, therefore, of the critical situation of this subject in the Philippines, and of the apparent impossibility of disposing of the matter there by negotiation with the friars themselves, the President does not feel at liberty to lose the opportunity for effective action afforded by your presence in the West. He wishes you to take the subject up tentatively with the ecclesiastical superiors who must ultimately determine the friars' course of conduct, and endeavor to reach at least a basis of negotiation along lines which will be satisfactory to them and to the Philippine government, accompanied by a full understanding on both sides of the facts and of the views and purposes of the parties to the negotiations, so that when Congress shall have acted, the business may proceed to a conclusion without delay.

"You are accordingly authorized in the course of your journey to Manila to visit Rome, and there ascertain what Church

authorities have the power to negotiate for and determine upon a sale of the lands of the religious orders in the Philippine islands, and if you find, as we are informed, that the officers of the Church of Rome have such power and authority you will endeavor to attain the results above indicated. Any negotiations which you may enter upon are always subject to granting of power by Congress to follow the negotiations by binding action. In any conferences and negotiations you will bear in mind the following propositions, which are deemed to be fundamental, and which should be fully and frankly stated to the other side in the negotiations:

"1—One of the controlling principles of our Government is the complete separation of church and state, with the entire freedom of each from any control or interference by the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion.

"2—It is necessary to deal now with the results of establishing a government controlled by this principle in the Philippine Islands, which have for centuries been governed under an entirely different system, with church and state closely united and having functions of the one exercised by agents of the other, where the church has long controlled and acted virtually as the agent of the state in the field of public instruction and public charities, and has from time to time acquired large properties held by it or by its subordinate corporations or officers for these public uses. A novel situation has been created under which the adjustment of means to ends appropriate to the former system entirely fails to produce the intended result under the former system, and the separation of church and state requires to be followed by a readjustment and rearrangement in the interests both of church and of state, and for the attainment of the great ends of civil government, of education, of charity, and of religion.

"3—By reason of this separation the religious orders can no longer perform in behalf of the state the duties in relation to public instruction and public charities formerly resting upon them; and the power which they formerly exercised through their relations to the civil government now being withdrawn,

they find themselves the objects of such hostility on the part of their tenantry against them as landlords, and on the part of the people of the parishes against them as representatives of the former government, that they are no longer capable of serving any useful purpose for the church. No rents can be collected from the populous communities occupying their lands, unless it be by the intervention of the civil government with armed force. Speaking generally, for several years past, the friars, formerly installed over the parishes, have been unable to remain at their posts, and are collected in Manila with the vain hope of returning. They will not be voluntarily accepted again by the people, and cannot be restored to their possessions except by forcible intervention on the part of the civil government, which the principles of our government forbid.

"It is manifest under these conditions, it is for the interest of the church as well as of the state, that the landed proprietorship of the religious orders in the Philippine Islands should cease, and that if the church wishes, as of course, it does, to continue its ministrations among the people of the islands, and to conduct in its own behalf a system of instruction, with which we have no desire to interfere, it should seek other agents therefor.

"4—It is the wish of our Government, in case Congress shall grant authority, that the titles of the religious orders to the large tracts of agricultural lands which they now hold shall be extinguished, but that full and fair compensation shall be made therefor.

"5—It is not, however, deemed to be for the interests of the people of the Philippine Islands that in thus transforming wholly unproductive tracts of land into money capable of productive investment, a fund should thereby be created to be used for the attempted restoration of the friars to the parishes from which they are now separated, with the consequent disturbance of law and order.

"6—The titles to the great amount of church lands and buildings in the islands, other than those of the religious orders and now apparently owned by the state, should be settled fairly.

"7—Provision should be made for ascertaining what rentals, if any, ought to be paid for convents and other church buildings which have been occupied by United States

troops during the insurrection, this being, of course, subject to further specific action by Congress.

"8—The rights and obligations remaining under the various specific trusts for education and charity, which are now in doubt and controversy, ought to be settled by agreement, if possible, rather than by the slow and frequently disastrous processes of litigation, so that the beneficent purposes of these foundations may not fail.

"9—Your errand will not be in any sense or degree diplomatic in its nature, but will be purely a business matter of negotiation by you as governor of the Philippines for the purchase of property from the owners thereof, and the settlement of lands in such a manner as to contribute to the best interests of the people of the islands.

"Any assistance which you may desire whatever on the part of officers of the civil government or of military officers; to enable you to perform the duties above described in a manner satisfactory to yourself, will be afforded, but the business is left entirely in your hands, subject to such action as may be taken pursuant to law upon your report.

"Very respectfully, ELIHU ROOT,

"Secretary of War."

"And it is hereby declared that the relinquishment or cession, as the case may be, to which the preceding paragraph refers, cannot in any respect impair the property of rights which by law belong to the peaceful possession of property of all kinds, of provinces, municipalities, public or private establishments, ecclesiastical or civic bodies, or any other associations having legal capacity to acquire and possess property in the aforesaid territories renounced or ceded."

The Clause in the Treaty of Paris.

There is not a universal pean of approval for the Catholic Summer School at Cliff Haven, on Lake Champlain, N. Y. The one discordant note in the song of praise heard this summer comes from *The Catholic Columbian*, from which we quote:

Criticism on the Summer School.

"Six of the lecturers at the Catholic Summer School at Lake Champlain are to give

five lectures each on things in the Middle Ages. Why can't Catholic lecturers give us a rest on the Middle Ages and discuss living questions of the day? The Middle Ages have been dead a long time."—July 26.

"Courses of lectures on the best books of the year, the discoveries of the year, the inventions of the year, the musical achievements of the year, the architectural triumphs of the year, etc., would be more attractive and beneficial than lectures on ways of life in Europe in the tenth century."—August 2.

"The program of lectures at the Catholic Summer School at Lake Champlain is about as dull and heavy as it well could be.

"It is ridiculous to expect *unlearned folk* [Italicization is ours] to make a course of solid study once a year in the six weeks of a mid-summer vacation.

"The chief charm of Plattsburgh is the attraction of a family resort of refined Catholics. The lectures are really only a side show. The people are the thing. And they want recreation, not lessons in logic nor essays on the condition of labor in the Middle Ages.

"The lectures ought to be bright, clever, diverting as well as instructive, varied, and up-to-date. The amusement features ought to be multiplied. The social advantage should be fostered to the utmost. The best benefit conferred by the school is to draw nice Catholics together, to lift up their social aspirations among themselves, and to afford a pleasant place for the meeting of congenial company. It is as a Catholic resort and not as a Catholic school that Plattsburgh will achieve prosperity.

"The heavy lecture course is a farce. The Summer School will not graduate one scholar in a million years."—August 2.

We are surprised to know that the editor of *The Catholic Columbian* is, evidently, of that class of "up-to-date" editors who regard history as dead, and valueless for human needs, and who hold that a knowledge of the events of "the year" is sufficient for the average Catholic.

The Board of Studies of the Summer School provides an intellectual program suited to the requirements and demands

of the School's patrons. The members of that board are men possessed of the requisite ability for their task, because they have a knowledge of their duties made practical by eleven years' experience. Notwithstanding their peculiar fitness for the work they are humble men. As they possess a large stock of common sense, they are not receptive of would-be sage advice given with arrogant assurance by persons who never conducted a summer school, yet who know, of course, how one should be conducted.

The Trustees who manage the School have for a long time stood between the fires of those who want all school and those who want all play; but they have held to the principle that the Summer School was established to provide for the Catholics of this country a place where they might meet, and, amid the delights of natural beauty, the pleasures of social intercourse, and the accompaniment of legitimate, healthful recreation, learn to know one another better, to understand their strength, *to enlarge the scope of their education*, and to get correct views upon the many important questions incident to Catholic life in this country. The programs of the many sessions of the School, the increasing attendance each year, and the steady and substantial development of Cliff Haven property prove the consistency and good judgment of the Trustees.

The large audiences at the lectures prove that they are not "really only a side show," but are, on the contrary, the illuminating center that gives light and life and power to the whole institution.

The educational feature of the Summer School gives it balance, dignity, and stability. As a Catholic social re-

sort it could not live, nor would there be a sufficient reason for its existence. The founders of the institution would never have seriously considered the establishment of a summer resort for Catholics without a department of instruction that would offer to minds anxious for truth and knowledge the fruits of the ripest Catholic scholarship.

The patrons of the Summer School are "nice Catholics." They are cultured and have social place and dignity, and they go to the Summer School not only because they know they will meet congenial people there, but also for the reason that they will learn truths that can be imparted only by Catholic authority.

The remarks in our contemporary were written in ignorance of the Summer School, and by one who has evidently never been there nor read carefully the Prospectus or the Syllabus for any year. That writer, it would seem, has seen only the announcement of the course on the Middle Ages—and by the way, his judgment as to the utility of that would not be accepted by any educational tribunal.

As a contrast it is sufficient, we think, to quote another Catholic editor, the distinguished Dominican, Rev. J. L. O'Neil, in the current issue of *Dominicana*:

"The intense interest centered in these Ages of Faith [the Middle Ages] has been augmented by the persistent effort of libelous historians to render them in every aspect even darker than painted.

"Lecturers of special ability have been selected to present the leading features of that remarkable period of history, upon which our modern civilization is based. Lectures, developing each of the following subjects, will be delivered: The Political History of the Middle Ages, Ecclesiastical History of the Middle Ages, Spiritual Ideals of the Middle Ages, The Literary History of the

Middle Ages, Philosophy of the Middle Ages, and Social Aspects of the Middle Ages. These subjects include information for the enlightenment of all lovers of truth and champions of justice."

The Catholic Columbian writer sarcastically alludes to the heavy lectures, and gives his opinion on what he considers living questions. We shall mention a few of the subjects in the course at Cliff Haven this session, which he evidently did not notice; we shall make no special selection, but take them from the Syllabus, beginning the first week, and make a few running remarks:

Studies in the History of the United States. A subject that certainly can not be called dead nor even antiquated.

Illustrated lectures on Great Expositions. A subject so live that much of the world's attention has been centered on those displays almost constantly for many years.

Catholic Colonial History.

Mexico as Empire and Republic.

The Coinage of the World and the exhibition of rare coins.

The Study of the Classics. Here, we will agree with *The Catholic Columbian*, is a dead subject.

Gaelic Bards and Recent Catholic Poets.

A Symposium on School Legislation. This is a question that keeps Catholic and non-Catholic editors, and others, engaged in a pretty lively discussion.

A Comparative Study of French and Shakespearian Tragedy. Where is the person who would risk a question of his intelligence or sanity by declaring that the works of the immortal bard are dead? And should Corneille and Racine be forgotten?

Non-Catholic Difficulties. To dispel these all the forces of the Church are engaged.

The Newspaper—Its Place in the Community. Now here is a subject that our critic will surely admit is a live one—the subject, not *some* newspapers.

Illustrated lectures on American Art and Art in America. The patrons of the Summer School are really interested in the discussion of art and appreciate it.

Conference of Catholic Charities.

Twentieth-Century Sciences and Twentieth-Century Prospects in Biology. Now here are subjects that are not only up-to-date but in advance of the time.

Sunday-School Conferences, or how to keep alive old-fashioned knowledge of Christian doctrine.

Then there are whole weeks of song recitals; selected readings from Shakespeare and other authors; oratorios,—in short, more opportunities for entertainment and recreation than can be found at any other resort in this or any other country.

The editor of *The Catholic Columbian*, in justice to the Summer School and for the information of his readers, will undoubtedly tell the latter that the Middle Ages is far from being the only subject discussed at Cliff Haven, and that the School must be an ideal place for a summer vacation. He can do this with a clear conscience if he will read the tributes to the Summer School from the many eminent men who have been there, for then he will find that the weight of opinion is heavily against him, and he must conclude to agree with, for instance, the Rev. James A. Doonan, S.J., who says that the School "was established to do a work which no thoughtful Catholic can presume to depreciate, much less to decry, and, with God's benison, it must succeed."

LITERARY NOTES.

WE hear many complaints of present-day criticism. A literary journal of some note recently said: "It is absolutely true that, of all the great book-producing countries to-day, the science and the art of criticism are at the lowest ebb in America." This is a sad confession, and unfortunately too true. But the reason alleged seems to be inadequate. The reason, says that same journal, is "the cheapness and accessibility of books. What people may easily read they are not desirous of reading a great deal about. Probably the general reader of novels is more anxious merely to know what the story is than to become acquainted with anonymous criticism concerning it."

We fail to see that this sufficiently explains the condition. Criticism is not poor because people rather read a book than a criticism about it. This might explain a dearth of criticism, but surely gives no reason for its poor quality. However, even in the first regard the facts are against the position assumed. Criticism was never so abundant, critics so many, nor is it true that most people nowadays rather read the book than about it. So crowded is life with many affairs, so hurried are the days of men, that most people read criticisms about books rather than the books themselves. We have in consequence a number of journals devoted to reviews and criticisms almost exclusively. They flourish and prosper. Why then have the science and the art of criticism so patently declined?

First and foremost because the entire literary level has lowered. Standards are not the same, and ideals have been lost sight of. Authority, based on

sound taste founded in legitimate literary canons, has been thrust out of court. Neither authors nor critics reverence it any longer. So much for a sufficient general reason to account for the decline of literary criticism at the present time. But there is a special reason, which would account for it. Criticism is now largely log-rolling. Publishers for the most part control the journals wherein the reviewing of books is done. The commercial side is, therefore, foremost in criticism. The critic under the dictation of the publisher, who, when he is not the owner of the reviewing journal, is the advertising patron, criticises with a view to booming sales. The result is that nine-tenths of the criticism is insincere and dishonest. Criticism actuated by a commercial spirit is clearly of little value and inferior. This is the reason of the decline in criticism. The journal from which we have quoted evades the real issue, because it depends largely for its success upon the patronage of advertising publishers.



When we sift down the craze how are we to account for bibliomania? By this we mean, not that love which actuates people to collect books for the sake of their contents, but that **An Insane Fancy.** passion which urges some persons to collect them for extraneous reasons. The other day a copy of the first edition of Tennyson's "The Lover's Tale" was purchased by a bibliomaniac for \$3,000. It was rare and a first edition, but this did not give it a value so incalculably out of proportion. The purchaser can get no more out of it than he can get out of any other edition, which he might purchase for fifty cents. He may be a person who

has no appreciation of the poem's literary qualities at all. Clearly, these qualities had no relation to the purchase price. The motive was simply that this copy was rare and a first edition. The price of course is a huge inflation derived from an absurd estimate placed upon the book in the minds of persons whose notions are beyond the calculations of reason. To call these persons abnormal is not sufficient; there is something of insanity in them. Their acts are to be accounted for only by supposing them possessed by a veritable craze. They are not shut up in asylums, only because they are harmless.

We admit, of course, that a copy of a rare and first edition has an unusual value, by reason of its associations or as the marking point of an epoch in a master's work. But in the world of reason things should have their just proportion. A copy of the first edition of "The Lover's Tale" has indeed an unusual interest, but when that interest is inflated up to the outrageous pecuniary measure of \$3,000, we can explain it only on the ground that this is the bizarre fancy of insanity.



An interview with an author, the author of a novel, is an up-to-date advertising scheme, much resorted to in these days. That writer is about to bring out a new novel; he has written others, but he must be brought again before the public by way of preparation for the forthcoming masterpiece. First of all is a description of the author's home, "far from the madding crowd's ignoble strife," in a romantic and lonely situation. Then comes the interview, in which the author explains his method of writing, next descants upon things literary in general, and finally expati-

**Interviewing
the
Author.**

ates upon the universe as it is and ought to be. He is generally very positive that this age is the most wonderful of all time, its literature surpassing any the world has ever seen (you must understand that his books are a part of that literature). If an American, why America is the greatest of all countries and we the "masterful race," Anglo-Saxonism the dominant moral force throughout all the regions of the globe. So runs the interview, which of course has been carefully concocted and written up in the office of the newspaper that publishes it. Thus is started the boom for the forthcoming new novel. It doesn't matter, of course, that the previously published novels of the author interviewed are really but ephemeral commonplaces; by the writer of the interview he is hoisted into the ranks of the immortals.



The interview with an author at his home is not, however, the only modern method of indirect advertising. You will sometimes find in "literary" newspapers a column, wherein "readers" ventilate their opinions about books. It is a "regular feature" of such papers. You will notice that the letters from "readers" are at times devoted to the discussion of the merits or defects of certain recent books, especially novels. This week you will see a letter criticising a certain novel as immoral; the next week another "reader" writes defending the book in question; first "reader" replies, and may be a third and a fourth "reader" come into the fray; and the result is that the discussed novel receives a great deal of conspicuous advertising. The curiosity of others, who have not seen the book over which the controversy rages is aroused, and they forthwith purchase and read it.

**Another
Way of
Advertising.**

papers a column, wherein "readers" ventilate their opinions about books.

Now we do not mean to say that sometimes these letters are not genuine, but we have seen what we have described happen so frequently of late in certain quarters, that we are disposed to harbor the suspicion that the publishers are adroitly using the press to further the sales of the books discussed. It is so easily done and so effective.



Mr. H. S. Wells, in his "Anticipations," has set rolling the ball of speculation as to the future. There are now other Richmonds in the field. Amongst them are some **Speculating as to the Future.** speculating largely upon the future of literature.

Jules Verne, the writer of many speculative stories, comes to the front with the prediction that the time will come when the novel will be altogether supplanted by the newspaper: "As historic records, the world will file its newspapers. Newspaper writers have learned to color everyday events so well that to read them will give posterity a truer picture than the historic or descriptive novel could do." So, according to M. Verne, goes out the novel. "The real psychology of life," he adds, "is in its news, and more truth—truth with a big T—can be gathered from the police-court story, the railway accident, from the everyday doings of the crowd, and from the battles of the future than can be obtained if an attempt is made to clothe psychological moral in a garb of fiction."

So far M. Jules Verne. But Mr. Victor Murdock of Kansas has a different tale to tell. He says: "Within forty years the daily newspaper of the large city will be as impersonal as a Santa Fé passenger train. It will issue a series of editions, each devoted to one kind of news only: for instance, at 5 a. m. to the markets; at 5.30, to transportation and tariff information; at 6, to world-wide weather conditions; at 6.30, to real estate, and so on. A concession will be made to the ordinary man by the publication at 10 o'clock of a general news edition. In each large city there will be only one of these papers, and a single corporation will control the papers in all the cities."

So Mr. Murdock's speculation as to the future of newspapers and literature in relation to them differs from M. Jules Verne's. We may see from this how widely dissimilar are conclusions as to the future drawn from the same premises, viz.: present conditions. The vice of both predictions, it seems to us, and this is generally the vice of all speculation of this kind, is that the prophets leave out of their premises the most important element of all, namely, human nature. It is not safe to predict the future with human nature as an element necessarily in the calculation. This is always a variable unknown factor. It is safe to say, however, that the future will find the same old human nature to deal with, as we find to-day, as our progenitors found a thousand years ago.

OBITER VISA.

BY EUGÉNIE UHLRICH.

CARLYLE said something somewhere about showing him a man whose words paint a picture, and he would show you a man distinctive in every way. What a lot of commonplace people we must be, then! It is just as well, perhaps, and we do not notice it very much—as long as our neighbors keep the doors shut and the windows pretty well down. In the summer, however, when they do not do these things and we have to endure not only our own conversation and that of those who belong to us, but that also of our neighbors, whose only connection with us is the accidental nearness of presence and dwelling-place, words and voices grow to have an importance we had not dreamed of when it was chillier.

Sometimes a young person argues in a superior way that talk does not matter if but the written language be good. As a matter of fact the combination of talking like a parrot and writing like an angel is not impossible, as witness Goldsmith. Still it must be remembered that we are not all Goldsmiths. Moreover, if, as Emerson says, words are the fossil poetry of a language, they bear within themselves something too of the inherent message of poetry to charm the ear by sound as well as by sentiment.

There probably is a connection between the ordinary slovenliness of speech and the popular liking for slap-and-dash reading, especially of the historical order, in preference to forms of literature which argue a taste for sound and expression and a fine understanding of words.

Even on the stage, which should be a higher education in language and its ut-

terance, there is often a mumbling and unmusical or affected delivery that is an aggravated disappointment, considering that it comes from people who are supposed to make their living not by what they say, but how they say it. The end of the season revival in New York of "The Lady of Lyons" presented a sharp contrast of the possibilities of language. The hero rendered his lines with a fine, clear, and sympathetic enunciation that made even the artificial poetry and sentiment of a past fashion agreeable. But the lady, unfortunately, mouthed, gasped, threw herself about, and went through mumbling affectations of speech which were distressfully out of place in her part, though they seemed to pass very well in modern society plays in which she has made her successes. It may be that in the latter it is natural to see the gowns more regarded than the play—the raiment more than the body.

When it comes to sermons I am sometimes in a mood to sympathize with the Canadian gentleman, who said, in explaining his attendance at a certain church in Montreal, that when he "sat under a minister" of the "English" Church, he always felt sure at least of what was the latest Oxford English.

We may feel that we would not be able to forget the substance in the form, and may even feel a little pity for one who is, but it is hard to understand why we have not a right to expect the form as well as the substance. A simple, direct, and sincere language, which all can understand and yet none belittle by criticism, ought alone to be worthy of utterance before the altar.

Such language must be a habit.

Tomes of philology will not give it to a man. He would be more likely to get it and keep it, if he had grown up in some backwoods school where every Friday afternoon the boys and girls took turn at reciting "To be or not to be," "Marco Bozzaris," "Rienzi," "Thanatopsis," "Liberty Bell," "The Charge of the Light Brigade," "Bregenz," etc., provided there was a teacher who interested and kept them to such things and did not let them descend to sentimental commonplaces. The scholar may not have understood, but he got a right feeling; and, as reading and speaking, beyond bare needs, are matters of taste and inclination, a right feeling is better than reason and understanding.

Moreover, the scholar may have early contracted the dictionary habit. There are romances in the dictionary more entrancing than historical novels, with the advantage that they are true. Once we begin to study words, they shape themselves, they acquire individual expression, details cluster around them, and they clothe themselves in traditions, mysteriously, fold on fold, the warp of which is made of the intentions and the dreams of ages and races, and the woof, of their failures, their follies, their tragedies, and their glories. For instance, long ago on the blue hills of Greece, some shepherd while he watched his flocks, put together a mixture of herbs that was to be to him an ever-ready remedy against the bite of any wild, sneaking thing, beast or reptile. Others may have added their skill toward making innocuous the bite of the feared "therion"—the wild beast. So the concoction was called "theriakos," pertaining to the wild beast. Then, later, any remedy was a theriakos, and the word wandered down through the centuries, moulded by the tongues which fell heir

to it—theriac in Venice, triacle in Chaucer, who says

"Crist, which that is to every harm triacle." There is even, as noted in last month's issue of MOSHER'S MAGAZINE, a famous Treacle Bible which asks "Is there no treacle in Gilead?" And why should it not ask that? Treacle was then a remedy, a balm. Along about 1530, Michael Servetus, who was then of the medical faculty of the University of Paris, published a book advocating, contrary to the cast iron rules of the day, the giving of remedies in syrups, as this would not only make them more acceptable, but hold them in solution in a way otherwise unattainable. That was the day of violent opinions, and differences so bitter over Servetus' idea arose that there were riots on the streets between the opposing factions of students and professors. Laws had to be passed to regulate the peace, if not the opinions. But Servetus' theory gained ground in time, and, behold, treacle, from being the wild beast, the remedy, became the syrup in which the remedy was given, and at last remained but a syrup with the idea of sweetness merely so inherent that the very sound of the word cloy the tongue. In this one word is the history of medicine.

Two other words are a curiously comprehensive reflection of the changes on our own continent. When the first Frenchmen settled in the islands of the Caribbean seas, the cannibal Caribs were in the habit of roasting their fallen enemies in the open air on a framework of sticks set upon posts. This primitive gridiron they called by a name which sounded like barbacoa; the feast itself was called a bucan. When the first cowboys of the continent, the French cattle herders of Hispaniola, roasted their beeves, they followed the manner of the natives and

so they became boucaniers. Later the Spanish killed off the Frenchmen's herds and drove themselves out to join the English freebooters and privateers against the common enemy, Spain. The Frenchmen remained boucaniers, and thus they, who were at first harmless herders, have come down to us as buccaneers, which somehow always sounds more fierce than mere pirates. To this day when there is a great jollification, political or of some other kind, the custom, brought over to the South in the old plantation days, is revived, and there is a barbecue in which a fine bluegrass-fed steer is roasted in the open air. Most of the few Caribs left lived on the island of St. Vincent and the volcanic fury of La Soufrière has destroyed them—the only impress of a vanished race is left in two words of our own speaking language.

* * *

After the outbreak of La Soufrière supplies were sent to Kingston in abundance, but in the general distress the people of the interior of the island were nec-

The "Good German Father." essarily left in a large measure to their own contrivances to get at these supplies.

The guardian angel of these desolated people is described by Otto Grebtog, the correspondent of the New York *Staats-Zeitung* at the scene of the volcanic disturbances. The correspondent of the New York *Sun* had previously written, in May, saying that everywhere in the West Indies, from St. Lucia to Demerara, everybody knows "the good German Father." Grebtog, however, though he makes it plain that he is no Catholic, is a German, too, and his admiration is made eloquent by his undisguised pride in being of the same blood with such a man.

Grebtog and a number of other corres-

pondents were looking over the interior of the island, when their attention was attracted to a lively little man in the habit of a Catholic priest. Grebtog tells with especial pleasure that, whenever a sufferer approached the priest he spoke no word of trite consolation, but shook hands, jested a little and, if the person looked very needy, put his hand into his pocket and handed him some coins. The next minute, perhaps, the good Father was giving a child some fruit and patting its cheeks. Everybody seemed to know him, and he seemed to be everybody's friend. "And who is the priest?" the correspondents asked at last. "The good German Father," was all the answer they got wherever they turned.

The officers of the American vessel *Dixie* naturally heard of the clergyman and, one after another, they said to Mr. Grebtog: "Your countryman—that little priest—we—ell, he is a man!" And they invited "the little priest" to dine on the *Dixie*. Grebtog was there, too, and he says proudly no admiral could have been treated with more distinguished courtesy by the officers than was the priest. These Americans, he adds, know how to appreciate a true man. It is because they are men of the right stamp themselves.

So far Grebtog's enthusiasm. The facts he gathered were that the priest was Father Hubert Putz, of Kingston. He was the only German priest on St. Vincent, and the 2,000 souls of whom he had spiritual charge were scattered over miles of territory. He had a small cart and a horse, and traveled Sundays and workdays, so as to visit all his parishioners, say mass, preach to them, and administer the sacraments. Then came the great catastrophe, and every one who had suffered, whatever the color or tongue, became a child of the "good

German Father." In the first panic, when great stones were falling even in Kingston, few thought of anything but of saving their own lives. Not so the little priest. He stuffed his biretta with straw, took a boat, and went along the coast all alone, picking up human beings and carrying them back to safety. The next day he took his wagon, went out into the country, and brought in the wounded. Next he loaded up provisions and carried them back to the hungry. Then his horse drank water from a stream poisoned by volcanic dust and died. The priest could have bought a new horse for \$200, but he did not have the money. The banker at Kingston says that since the catastrophe, Father Putz has taken out all his savings and distributed them among the needy. There was no use in loaning him the money for a horse, because he would only give it away. One might take up a collection and buy a horse for him, however. Grebtog added that every man with human feeling must commend the work of the "good German Father," and that it must appeal especially to Catholics. For the benefit of the charitably disposed among his Catholic readers he gave the priest's address: "The Reverend Father Hubert Putz, Kingston, St. Vincent," and added "Dixi!"

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This is from a play by Eugène Brieux, "Les Bienfaiteurs," and it satirizes the ways of fashionable and professional charity, whose methods, it must be said, are not peculiar to France: Brieux's plays are of very different quality from what is served up to us ordinarily as French. In a German translation one of them (in English "The Red Robe") was presented at the Irving Place theatre in New York last winter, but they have not

yet been attempted in English, for the syndicate-trained mind likes its plays, good or bad, of the conventional types to which it is accustomed so long that it can take them without the troublesome need of thinking. The scene presents *Escaudin* calling on *Pauline Landrecy* at the office of one of the charities she has founded through the bounty of her brother, *Valentin Salviat*.

Pauline. We were talking, my brother and I,—this is M. Escaudin of whom I spoke to you,—we were talking of the difficulty there is in dispensing charity. I have been robbed, M. Escaudin, I have been robbed by pretended poor.

Escaudin. Ah, that's it! You, you want to mix charity and sentiment. You will always be deceived. Now I, you see, have been for ten years the head of a charitable committee; that toughens a man, that does. I scent a fraud two miles and a half away. The time is past when they could trick me.

Pau. How do you manage?

Esc. I don't know. It's a matter of instinct. You women let yourselves feel pity. In practicing charity you must use the same common sense and the same coolness as in business. I, who made my fortune in business—Look here, you have still some clients—I call them my clients,—you have still some clients in the waiting-room. Would you like to have me receive them in your presence? Then you will see.

Pau. Most willingly.

Esc. I must place myself there (*designating the table at the left*).

Pau. Why?

Esc. You must always have a desk,—a table between you and your client—that keeps you from contact with him and insures respect. (*Laughing*) Ha, ha, ha, that's one of my tricks. (*He establishes himself.*) Now you can let them come in. (*Enter Rosa Magloire.*) Come forward. Your name—Christian name—your address?

Rosa. Magloire, Rosa, 14 Menard Square.

Esc. (*After writing*) Married?

Rosa. Yes, sir.

Esc. What do you want?

Rosa. A little aid. I have a sick child.

Esc. Send him to the hospital. The hos-

**Modern
Charity.**

pitals aren't built for dogs, you know. What more?

Rosa. I am very unhappy.

Esc. Yes (*insinuatingly*). You have a very hard time bringing up your children.

Rosa. Yes, sir.

Esc. You work hard, and when your husband comes home drunk he beats you?

Rosa. Yes, sir.

Esc. Exactly. You can go, my good woman. We can't do anything for you. If we should give you aid, it would be the liquor-dealers who would get the benefit of it. We don't foster intemperance. When your husband stops getting drunk, you can come back. The next. (*Rosa goes out.*) (*Laughing*) Ha, ha, that didn't take long, eh? You saw how I sent her packing. Now for a look at this one. (*Enter Michel Moutier, neatly dressed.*)

Michel. Good-day, sir.

Esc. Come forward. Name—Christian name—address?

Mic. Moutier, Michel, 22 rue Basse.

Esc. What do you want?

Mic. Some aid.

Esc. You are a beginner, aren't you?

Mic. Sir?

Esc. You are not a professional, eh? This is the first time you have begged?

Mic. Almost.

Esc. (*To Pauline and Salviat*) You see I am not to be fooled. (*To Michel*) If you were a professional you would not come in with an overcoat on which you could get sixty cents from the pawnbroker, nor with a wedding ring on which you could easily raise a dollar. We cannot aid any except the genuinely poor. Extremely sorry, sir.

Mic. But, sir, that ring—

Esc. I beg your pardon; there are others waiting. Good-day, sir. The next. (*Michel goes out. Léon Chenu enters.*) Come forward. Name—Christian name—address?

Léon. Léon Chenu.

Esc. Address?

Léon. I han't one. They can write me at 4 Benoit Alley. My former landlord, who kept my furniture for the rent, is willing to pass on my letters.

Esc. You want aid?

Léon. No, sir, I want work.

Esc. (*Laughs*) Ha, ha. You want work! Very well, some shall be given you, my friend. Kindly take the trouble to go to this

address. Good-day. (*Léon goes out.*) The next.

Pau. There is no one else.

Esc. (*Laughs*) Ha, ha. That didn't take long, did it?

Salviat. (*Restraining himself*) My compliments. And what are you going to make that one do to whom you promised work?

Esc. Ah, that, that is one of my little tricks. It is assistance through work in my manner. I have sent him to my house with a special card which my man will recognize. There is a pump in my garden. The man who wants work will be invited to pump for an hour.

Sal. But what are you going to do with all that water?

Esc. Nothing. It will run off in the gutter. When the man has pumped an hour he will be given ten cents. Will you believe it, sir, there was one of them, in return—Do you know what he did? When he had pumped his hour and had pocketed his money, he took a bucket he found there, filled it, and flung it, hit or miss, into the kitchen, upon the range on which the dishes for the dinner were cooking, saying to the cook, "Take that; the water I have pumped shall at least be of that use." Yes, sir, there was one who insulted me.

Sal. (*From a distance*) Pauline.

Pau. (*Going to him*) What is it?

Sal. Will you politely tell that gentleman to clear out? If I listen to him another ten minutes, I won't answer for myself, or for him. (Act III, Sc. 6—10)

* * *

Every year when the sighed-for summer vacation closes one year of work and we turn to strike a balance between things done and things undone, Cecil Rhodes' last words, "So little done, so much to do," might be written down for most of us; or as Matthew Arnold said it, more beautifully, perhaps, but less tersely and no more hopefully—

"The world in which we live and move
Outlasts aversion, outlasts love,
Outlasts each effort, interest, hope,
Remorse, grief, joy; and, were the scope

Of these affections wider made,
 Man still would see, and see dismayed,
 Beyond his passion's widest range,
 Far regions of eternal change;
 Nay, and since death, which wipes out man,
 Finds him with many an unsolved plan,

With much unknown and much untried,
 Wonder not dead, and thirst not dried,
 Still gazing on the ever full
 Eternal mundane spectacle—
 This world in which we draw our breath,
 In some sense, Fausta, outlasts death."

THE MONK'S PRAYER.

BY ANNA T. SADLIER.

Herman Contractus, or the cripple, named,
 Master was he of much and varied lore,
 Arabic, Latin, Greek, and Hebrew knew;
 He lived and taught at Reichenau of yore.

Wondrous his skill in verse and history,
 His hymns,* these thrice three hundred years sung still,
 Philosophy, an open book, he read,
 Expounding Aristotle at his will.

Scanning the skies he bade his scholars note
 The mystic dark'nings of the moon and sun,
 Explained their causes and foretold their dates,
 And how the stars their endless courses run.

Herman a clock contrived, an organ, too,
 That filled with wonder all the learned folk,
 And simple, who abode near Reichenau;
 His name, with bated breath, the peasant spoke.

Students from far and near came hurrying then
 To Reichenau, that city of renown,
 For well they knew that 'neath the monkish cowl,
 Good Brother Herman wore the scholar's crown.

But Herman, seeking herbs in garden paths
 Or pacing restfully the cloister shade,
 Sent loving thoughts whither the monkish scribes
 Their vellum transcripts of the Scriptures made.

For far beyond all sciences of earth
 He loved the Sacred Books, each text and line;
 Pondered with rev'rent care th' illumined page,
 To note the meaning of each phrase divine.

For he, a cripple, had made fervent prayer
 Not that his limbs deformed should straighter grow,
 Nay, rather that they still remain so maimed,
 But he the Scriptures would more fully know.

O faithful prayer! O prayer of faith,
 Prayed in the abbey cloisters long ago:
 "O Lord! A cripple let me still remain,
 But grant me grace, thy saving truths to know!"

* He is said to have been the author of the "Alma Redemptoris Mater."

THE PARTING OF THE WAYS IN SCIENCE.

BY PROFESSOR THOMAS DWIGHT, HARVARD MEDICAL SCHOOL.

IT is, I believe, customary to open the meetings of the Association for the Advancement of Science with prayer. Certainly this was done at the Boston meeting in the summer of 1898, Bishop Lawrence officiating. Looking at the large assembly, decently if not devoutly attentive, I fell into musing on the reasons that had induced the committee to begin in this manner, and on what might be the state of mind of the scientific boasters of infidelity there present at being compelled to offer sacrifice against their wills. It must have been even more trying to their patience when the late Governor Wolcott dwelt on the movements of the heavenly bodies in obedience to preordained law, as this was the utterance of one speaking, not according to what might be called his professional duties, but spontaneously. It was both amusing and instructive to find later that this passage had been edited out of all the reports of the Governor's speech in the papers. Presumably it was not considered "truly scientific." But whatever may have been the feeling of some in that assembly, I have no doubt the great majority there would have refused to be classed as atheistic. Had the gathering been of those who had not dabbled in science, I should not have said the great, but the overwhelming majority. In fact, however numerous the diverging views, there is no doubt that the nation believes in God. The oath taken by the magistrate to fulfill the duties of his office, that administered to the witnesses in courts of law, the choice of the church as the place for marriages and funerals, all testify to this belief. Doubtless some discount is

to be made for sacrifices to Mammon under the guise of religion, but much remains. The country read with emotion how, after the victory off Santiago, the late Captain Phillip called on his officers and men each to thank God in his own way. Add to this the acknowledged allegiance to the laws of morality, the retention of such words as right, duty, and conscience. Since, then, the idea of God is accepted as of primary importance in civil, family, and personal life, even if not consistently lived up to, why in science alone is that idea taboo?

Many in that audience may have found themselves somewhat in the condition of the hypnotized victims of double consciousness, with the difference that they were aware of both states. They saw themselves and their neighbors leading respectable and useful lives, while they felt that science, whose votaries they were, had destroyed all that constitutes a reason for such conduct. Probably many of them groped blindly, and hoped vaguely, for a reconciliation of opposites that it seemed impossible to reconcile. It was otherwise up to and beyond the middle of the last century.

One of the greatest changes in anatomical science has been the elimination of all that suggests either a Creator or design. I can hardly give a better illustration of this change than by referring briefly to the archetype vertebrate skeleton, which was one of the greatest perplexities of my early life as a student and teacher of anatomy, at once puzzling, irritating, and attracting me. The idea of an archetype is as old as Plato, who held that whatever exists is a representation of ideas in the mind of the

Creator. In the early part of last century much thought was wasted by anatomists on that archetype vertebrate skeleton, in which all, or nearly all, the parts were supposed to be modifications of a vertebra. But, as is to be expected when men abandon the study of facts to take to theories, especially to such as are of a transcendental nature, they step from the firm ground of common sense and flounder in the wildest dreamland. The archetype skeleton became little short of a nightmare. Some of the more extravagant would, for instance, have the head not only a combination of vertebrae, but a recapitulation of the trunk and all its systems. Thus the nose represented the lungs and thorax, the mouth the intestine and abdomen, while the jaws became a pair of limbs. An easily accessible illustration of the wildest extravagance is Maclise's article, "Skeleton," in Todd's "Cyclopædia of Anatomy and Physiology." Naturally the idea of symmetry and the correspondence of parts played an important rôle in this comedy. I have heard a distinguished anatomist say to a class that he would stake anything short of his eternal salvation that the thumb corresponds to the little toe and the great toe to the little finger, and, further, that he should think his life well spent if he should succeed in establishing that. With the advance of evolution, ideas of this class melted "like thin clouds before a Biscay gale." We have to thank these transcendentalists for having made the idea of plan appear ridiculous. But in point of fact, though Herbert Spencer in his crushing review of Owen's archetype skeleton was a veritable bull in a china shop, it does not follow, because mystics drew up an absurd plan and gave it out as that of the Creator, that all idea of plan is in itself absurd.

Formerly efforts to show the fitness of creation as the work of an all-good and all-wise Creator were introduced in season and out of season. They were at times wearisome, if not grotesque. Since then the pendulum has swung to the other extreme. Absurdities of another kind have not been wanting. We have heard much of late about the warfare of science, but the metaphor has by no means been worked out. There is a seamy side even to a just war. There are jingoes in the council and camp-followers in the field. The position into which these have forced science in the last two generations has been one of revolt against religion, with all the worst features of revolt. One of these is the glorification of the vile, which before had been kept under. The demagogue has been abroad disguised as the schoolmaster. He could hardly have appeared in a more insidious form. As in politics the "truly loyal," so in science the "truly scientific," are those who accept without question the prevailing doctrine. The stigma of scientific disloyalty or incompetence has been ready for the recalcitrant. According to these new prophets the profession of faith of the "truly scientific" is something as follows: There is neither Creator nor design—the question is irrelevant at best. Matter and law suffice. Purpose, of course, is absurd. All is mechanical. There is no essential difference between living and non-living matter; consequently there is no soul, nor radical distinction between man and beast. Very recently this has been somewhat softened, but it has not been displaced.

Clearly if this be the case it imports us to know it. If there be no God, no purpose in the universe, nor right nor wrong, let us give up canting about virtue, honor,

honesty, and self-denial. Let us eat, drink and be merry, for to-morrow we die. Let us deny ourselves nothing. Should society in the end rise against us, there are fluids of which a few drops will put us beyond its tyranny, miscalled justice. There is nothing to fear in another world, and we shall have had the best of this one.

But the tirade, justified as it may at first seem, rests on a blunder. I said "Let us." Clearly if the premises be true which were claimed in support of this course, any choice of course is out of the question. If there be nothing but matter, why, then, according to the most fundamental laws of physics, given a certain condition, a certain result must inevitably follow. Any suggestion of free will is manifestly absurd. We cannot voluntarily turn to pleasure, for we have no power to turn of our free choice to anything. What must be shall be. Further, in the presupposed want of a God there can be no right nor wrong. Virtue and vice are absolutely meaningless words, false ideas of mysterious origin.

Why go on? We know that such a nightmare can by no possibility be true. If science has told us the contrary, we say, on the strength of our common sense alone, that science has lied. In fact, science has told us nothing of the kind.

In view of the bewildering multiplicity of religious denominations in the United States it is hard to say what beliefs are held in common, but I incline to think that the great mass of the population would subscribe to the following doctrines, especially as they are within the reach of reason, independent of revelation: There is a God; there is right and wrong, and a consequent responsibility on the part of man, a being with

an immortal soul. I think we may say that the people as a whole believe at least the foregoing, though with various degrees of confidence. Multitudes hold to more comprehensive creeds.

Has any scientific discovery in the last fifty years in any way shaken the grounds of those beliefs? Nothing of the kind has occurred. Materialism existed long before evolution. The arguments for it are precisely as strong as before, and no stronger. Plainly the idea of a Creator does not in the least imply that all things were created in their final condition. To most of us it is a grander conception that the material universe was started to develop according to law. That some cannot grasp this is quite irrelevant. The question stands, therefore, precisely where it has stood for centuries and will probably stand till the end.

Let us now see, all exaggeration apart, what evolution has actually established. In the first place the idea of an upward tendency throughout nature has become familiar. It is generally accepted that species, instead of being fixed, are involved in the current of this progress, so that new ones arise out of old. The rocks have borne testimony to the infancy, maturity, and decay of certain forms. Man's body, considered anatomically, has lost one by one the prerogatives which were once held to separate it from those of lower animals. We no longer read about the superior delicacy of the human tissues, whatever that may mean. Though the human nose has not been very nearly approached, it is but a sorry distinction to dwell on. The upright position, of all human bodily characteristics the most striking, is nevertheless, like the others, a difference of degree and not, in the slightest, one of kind. I once

wrote, "Had it pleased God to inform with an immortal soul the body of an eagle, there is no doubt that the aquiline philosophers would have found in the strong flight and unflinching gaze a quasi necessity for the choice," not knowing that almost the same idea had been expressed by a French anatomist some two hundred years before. A generation ago many pious persons held, as some do still, that it is almost irreverent to believe that there are useless structures in man's body. Few anatomists now doubt this, nor that there are many instances throughout nature.

This change in thought is great enough to be really remarkable. It is true that there are still many difficulties, which, admitted in private, are ignored in public. Hybrids, for instance, are just as sterile as they ever were, and artificial variations have the same tendency to revert to their original forms. Natural selection, though much quoted, is recognized as inadequate by the soundest thinkers. Weissmann's brilliant modification, after going up like a rocket, has come down like the stick. Whether acquired characteristics be transmissible or no, it has not been established that they are transmitted. Most naturalists are, therefore, in the position of advocating a theory very important details of which are wanting. For my part these difficulties are avoided by the theory which existed centuries before evolution in its present form was heard of, namely, that the power to vary under stress of circumstances for the good of the race lies in the vital principle of each organism, and that sudden changes may occur. Evidently both this theory and all that has been mentioned as established are consistent with the idea of a Creator. Let me add, by

way of making my own position perfectly clear, that, though every bodily difference between man and apes is one of degree, I hold that the real distinction, depending on man's immortal and rational soul, is one of kind, which no system of evolution can bridge over.

This is very different from the notion that the popular mind has received of evolution. In any newspaper one finds writers, of no pretension to science, prating of the gradual development of the human mental and moral faculties, as if this were a fact resting on as firm a basis as the doctrine of gravitation. If we hold that man has a soul and a conscience, but that his soul has developed from a lower form, we get at once into insuperable difficulties. Either the soul of an amoeba is rational in the true sense of the word, with moral ideas, and has an eternity before it, which is absurd, or these high ideas and attributes have to be acquired. How this could be done is a puzzle that the friends of ultra evolution can solve only by hypotheses disguised as laws. The attempts to prove the growth of the higher mental faculties from the lower has been a complete failure. It is clear that if this world is the be-all and the end-all, virtue is simply a handicap on its unfortunate possessor. Every upward step in morals marks the survival of the unfittest in a struggle for existence that ends here below. If the soul of man is immortal and that of the amoeba is not, there must be a great and impassable gap somewhere between the two. Was the soul of the still-missing link, once so accurately described by Haeckel, perhaps half-immortal? When the glib lecturer tells us that the smallest drop of living protoplasm contains the rudiment of all that is in man, he tells us what he certainly does not know, and

what moreover is inconsistent with common sense when applied to the nature of man's higher faculties. If, on the other hand, in accord with the more radical programme, there is no soul whatever, and all is mechanism, freedom of the will is a manifest absurdity. If this be an established truth it surely is a pitiable business to open a scientific meeting with prayer.

We are here at the parting of the ways. My contention is that these are questions at the very root of science, which it will not do to slur over, but which must be frankly and honestly met. Unfortunately, this is what the great body of students of science are not willing to do. Putting aside the smaller party, to whom religion is in itself offensive, and who in their attacks upon it respect neither truth nor decency, there are unfortunately many whose prejudices are so great that they will not discuss the question with fair minds. A typical case is that of Professor Weissmann, who confirms this charge against himself with the most complete cynicism. In a comparatively recent controversy on the adequacy of natural selection, which Herbert Spencer denied and which Weissmann maintained, the latter wrote apropos of some metamorphoses of insects: * "We must assume natural selection to be the principle of explanation of the metamorphoses, because all other apparent principles of explanation fail us, and it is inconceivable that there could be yet another capable of explaining the adaptations of organisms, *without assuming the help of a principle of design.*" The italics are his. He declares practically that the idea of design, and consequently of a Creator, is unscientific. He will have none of it, even if writing non-

sense be the alternative. That this is not misjudging him is shown by an apt illustration which he himself furnishes in the same paper: * "The explanation may be difficult, and through lack of data it may be impossible to put it beyond doubt, but the fact is not thereby contradicted, just as the view of modern physiologists that there is no peculiar vital force is not negated, though to this day we cannot explain even a single vital process by purely physical forces." Thus if the facts tell of a Creator and of a vital force we must turn from them to theories which the writer himself admits cannot be verified. This may be magnificent, but is it science?

During the last ten years or so there has been a very happy change for the better in science. Sober second thought is making itself felt. There is a more sincere search for truth for its own sake, let the consequences be what they may. Not only may the vital theory be defended without loss of scientific caste, but there are signs that before many years it may come into general acceptance. One is almost permitted to allude to design. Let us hope that the dogma of the descent of man, soul as well as body, from a lower form will not be forced upon us much longer, in spite of its want of proof, by those who rail most loudly against dogma in general. In short, the time has come when we may raise our heads against our oppressors, and protest that their demand that science shall be taught on the basis of atheism or even of agnosticism is in itself unscientific and the quintessence of dogmatism.

There is no occasion to discuss anew the proofs of the existence of God. They are sufficient both for the greatest

* *The Contemporary Review*, September, 1893, p. 328.

* The same, p. 337.

minds and for the mass of mankind. That a small minority of great intellects cannot or will not see them does not change the fact. But it is a perversion of all reason that this minority, with their noisy and shallow followers, should be allowed to give the tone to science. If we may reasonably admit

the great fact that God exists as a basis of public and private morality, then science also should rightly rest upon it. The burden of proof is clearly with those who would change the existing order. In the meantime it is but logical that science should be followed in the light of design.

THE "ÆNONE" OF TENNYSON AND THE IDYLS OF THEOCRITUS.

BY FRANCIS J. HEMELT.

IN the years 1826-1829, as Mr. Edmund C. Stedman informs us, a Cambridge reprint was made of the Kiessling edition of Theocritus, Bion, and Moschus. The future poet, Tennyson, was at that time a student of Trinity College, Cambridge, having matriculated in February, 1828. In 1829 he took the Chancellor's gold medal for English verse by his "Timbuctoo." This poem does not show any marked influence of Theocritus and his Sicilian contemporaries, nevertheless Mr. Stedman thinks* it quite probable that, at this early date, Tennyson began to familiarize himself with the works of those masters of idyllic poetry.

This opinion is, of course, merely conjectural; but I think, if we examine the poems of Tennyson and those of the Sicilian Trio comparatively, we shall find that the author of "The Idylls of the King" very early in his career came under the influence of those poets. The volume of poetry which Tennyson published in 1832—three years after the

completion of the Cambridge reprint of the Dorian poets—contains two poems that bear the closest resemblance to the idylls of Theocritus. These two are "Ænone" and "The Lotos-Eaters." In them Tennyson comes before us rather as the disciple of his Sicilian predecessors than as the accomplished master of their style. Hence we find the resemblance to Theocritus extending not only to the Dorian color and feeling, but to the choice of theme and the general structure as well.

As the vigorous personality of Tennyson more fully asserted itself, his imitation of Theocritus became free and more masterly. In "The English Idylls and Other Poems," published (1842) ten years after the volume which contained "Ænone" and "The Lotos-Eaters," there are several other poems after the Dorian models. But here the Theocritan method is applied to modern themes, in which the color, the atmosphere, and the interest are all English. Tennyson celebrates English landscape and country life, just as Theocritus has perpetuated the groves, the mountains,

* "Victorian Poets," revised edition, Riverside Press, Cambridge, 1897, chapter vi, page 209.

and the pastoral life in his island home. The most representative compositions of this class are "The Gardener's Daughter," "Edwin Morris, or the Lake," and "Walking to the Mail." Very often the inspiration, and sometimes the development and structure are caught from the Theocritan models. A very striking instance of this is the similarity that "Walking to the Mail" bears to "The Laborers, or Reapers," idyl X of Theocritus. In the latter, two swains converse at their work in the field; in the former John and James are sauntering along a country lane, talking together. In the beginning of both poems, without any descriptive introduction, there is light, rapid dialogue, which in "The Laborers, or Reapers" gives way to a song by either swain—the one a love ditty, the other a didactic strain on the art of reaping—and in "Walking to the Mail" to a story of his school-days by James. The persons in the idyls of the Dorian poets generally sing songs, alone or in alternate strains; Tennyson, with a true conception of the customs and feelings of the present day, makes his characters tell stories or converse on interesting topics.

"The Princess" represents another phase of the Theocritan influence on Tennyson. All the beauties of poetical insight into nature and of musical verse structure, which were first adopted from the Sicilian poets in "Ænone" and "The Lotos-Eaters," are happily employed in "The Princess;" but the dominant personality of Tennyson lifted itself above the mere form, which "The English Idylls" had still clung to, just as in those poems he had discarded classic themes for English subjects. The free way in which Tennyson has handled the epic subject of the story, and the break in the narrative so as to

intersperse those exquisite lyrics for which the author will always be famous, are a variation from the idyllic form which some of his earlier poems have in common with those of Theocritus. Where the real resemblance between "The Princess" and the idyls of Theocritus, Bion, and Moschus is to be found, is rather in the power which Tennyson displays of transferring to words the charm of a beautiful country scene, making us not only to see the blue sky, the green grass, or the placid lake, and hear the singing of the birds and the whispering of the wind in the trees, but also to feel the quiet pleasure we should experience were the scene actually presented to us. The following comparison of "Ænone" with some of the idyls of Theocritus, will, I think, show the Dorian possessed of this same power.

For poetic color, feeling, and inspiration the "Ænone" of Tennyson bears a close resemblance to "Thyrsis, or the Lay" and "The Serenader," idyls I and III of Theocritus; but for form and structure it is most like "The Sorceress," idyl II of that poet. In the last-named, Theocritus presents to us a maid of Syracuse who has grown suspicious and jealous of her lover, and tries to regain his love by charms and philters. This rite concluded, the maid narrates the rise and progress of her love, addressing herself to the Moon, whom she had implored in her incantations. Ænone of Tennyson's poem says in her lament:

"Hear me, for I will speak, and build up all
My sorrow with my song, as yonder walls
Rose slowly to a music slowly breathed,
A cloud that gathered shape: for it may be
That, while I speak of it, a little while
My heart may wander from its deeper woe."

The two refrains in the Syracusan idyl.*

* The citations from the Dorian poets are taken from the prose translations of these poets by the Rev. J. Banks, M. A., in Bohn's Classical Library.

"Wheel, draw thou that man to my house!"

during the performance of the rite of enchantment, and the other in the maid's song to the moon:

"Observe my love, whence it arose, O Lady Moon!"

occur whenever a new phase of the subject is treated, just as we have the recurrent strain in "Ænone:"

"Dear Mother Ida, hearken ere I die."

There are no instances of similarity of language or imagery in the two poems. Simætha, the maid in Theocritus' idyl, is a city-woman, and of the lower classes; for in her lament addressed to the Moon (l. 72-74) she said that she borrowed the tunic and cloak of Clearista, and commentators tell us that the poorer classes used to hire fine dresses for festivals. Hence the language and style of the poem, which is entirely put in the mouth of Simætha, are in keeping with her condition. On the other hand, in "Ænone" it is a nymph, "the daughter of a River God," who is bemoaning her faithless lover in

"a vale in Ida, lovelier
Than all the valleys of Ionian hills."

To do justice to the truly picturesque setting of "Ænone" Tennyson makes use of his power of word-painting, and rivals the bucolic sweetness of the Sicilian idyllists. In this respect the poem may be compared, as already said, to idyls I and III of Theocritus. The same wealth of color that "Ænone" is almost overcharged with, we find in these two poems of the older writer. "The lawns and meadow-ledges," hanging "rich in flowers," the "dark tall pines, that plumed the craggy ledge,"

"The long brook falling thro' the cloven
ravine
In cataract after cataract to the sea,"

"the shady bower" and "the fragment twined with vine,"—all these recall choice passages in Theocritus, and especially in the two idyls referred to.

The first of these—"Thyrsis, or the Lay"—is an elegy on the death of Daphnis, in which the poet in the person of Thyrsis celebrates the end of that hero of Sicilian shepherds. In this idyl is found again that refrain which has already been noted in the comparison made between "Ænone" and "The Sorceress." Fortunately Tennyson, too, did not neglect it after he had employed it so well in "Ænone;" we all know those matchless songs, scattered throughout "The Princess" and "The Idylls of the King," in which he has used it so effectively. As a prelude to the elegy Theocritus introduces Thyrsis and a goatherd in conversation, during which Thyrsis is importuned by his companion to sing the song of Daphnis. For this favor he is to receive a goat and a drinking cup which is most wonderfully carved and ornamented with various representations. In this part of the poem, especially, we find that charm of pastoral description and imagery which Tennyson knew so well how to make his own and apply to modern themes. There are passages of rare musical verse, which suggest such as have been noted in "Ænone," as when Thyrsis greets the goatherd with the words (lines 1-3):

"Sweet, O goatherd, is the murmuring of
yon pine, which tunelessly rustles by the foun-
tains, and sweet the strain which you play on
your pipe,"

and the goatherd answers him (lines 7, 8):

"Sweeter, good shepherd, is thy melody,
than yon falling water pours down from the
rock above."

Here are some instances of more direct analogy.

Thyrsis, the Shepherd:

(Lines 12-14) "Are you willing, I ask you by the Nymphs, are you willing, goatherd, to play upon your pipe, sitting here where the hillock slopes down, and the tamarisks are."

(Lines 21-23) "Let us sit under the elm, opposite the statue of Priapus and the fountain-nymphs, where the pastoral seat is, and the oaks."

Cenone:

"I waited underneath the dawning hills,
Aloft the mountain lawn was dewy-dark,
And dewy-dark aloft the mountain pine."

"Hath he not sworn his love a thousand times,
In this green valley, under this green hill,
Ev'n on this hand, and sitting on this stone?"

Thyrsis, the Shepherd:

(Lines 29-31) "Around whose [the cup's] lips ivy twines on high, ivy interspersed with marigold; and there also winds about it a vine rejoicing in yellow fruit."

Cenone:

"And a wind arose,
And overhead the wandering ivy and vine,
This way and that, in many a wild festoon
Ran riot, garlanding the gnarled boughs
With bunch and berry, and flower thro' and thro'."

What has been said of the similarity of "Cenone" and idyl I of Theocritus, applies with equal truth to the resemblance that Tennyson's poem bears to "The Serenader" of Theocritus. In this idyl a goatherd serenades the maiden, Amaryllis, before her cave, whither she has withdrawn to avoid his attentions. The goatherd endeavors by gifts, entreaties, rage, and threats of self-destruction to regain her love for him, but without success. As a last resort he seeks to attract the maiden's attention by singing a sweet melody, which recounts the successful love suits of Hippomenes, Adonis, and the men of old. Failing in this also, he gives away to despair.

There is this allusion to a cave in Tennyson's poem also. Cenone is bidden by Paris to go into

"the cave

Behind yon whispering tuft of oldest pine,"

where without being heard or observed, she may see her "Paris judge of gods." From this cave Cenone sees her faithless lover succumb to Aphrodite's promise of the "fairest and most loving wife in Greece." Recounting her grief, she says:

"And I was left alone within the bower;
And from that time to this I am alone,
And I shall be alone until I die."

Another similarity in the poems is the following:

The Serenader.

(Lines 18-20) "O dark-browed nymph, embrace me, your goatherd, so that I may kiss you; there is sweet delight even in empty kisses."

Cenone:

"Ah me, my mountain shepherd, that my arms
Were wound about thee, and my hot lips prest
Close, close to thine in that quick-falling dew
Of fruitful kisses."

There remains much to be said of the graceful homage Tennyson has paid to the muse of Theocritus. In the treatise already referred to ("Victorian Poets," chap. VI)—the reading of which suggested the present study—Mr. Stedman very well shows how the Alexandrian age, in which Theocritus lived, resembled the Victorian, and how temperamentally the poet of modern life and modern thought was attracted over the lapse of centuries to the sweet poet of Sicily, whose little pictures (*εἰδωλλία*) of pastoral life charm us to-day as they charmed the literati at the court of Ptolemy Philadelphus. The serious student of Tennyson cannot afford to neglect Theocritus; if he does, he will lose the full appreciation of Tennyson's musical and suggestive verse.

LAMARCK, THE TRUE FOUNDER OF EVOLUTION.*

BY JAMES J. WALSH, PH.D., M.D.

ON the Sunday preceding December 23, 1829, there were celebrated, according to the *Moniteur Universelle* of Paris, in the parish church of St. Médard (the deceased's own parish) in that city, the obsequies of Jean Baptiste Pierre Antoine de Monet, Chevalier de Lamarck, who had died on the 18th of that month at the age of 85, having been born at Bazentin, Department of the Somme, on August 1, 1744. From the church the remains were borne to the cemetery of Montparnasse. M. Latreille, in the name of the Academy of Sciences, and M. Geoffroy St. Hilaire, in the name and on behalf of his colleagues the professors of the Museum of Natural History, pronounced eulogies at the grave. Lamarck was buried, however, not in a separate grave, but in a common trench, from which the bones were removed every five years in order to make room for further interments. Lamarck's bones, therefore, are, as his biographers state, probably in the catacombs of Paris, mingled with those of thousands of unknown or paupers in that great ossuary.

Lamarck was the man to whom the world owes the theory of evolution. That he was a Catholic and faithful, at least at the end of his life, his burial from his parish church attests. In Paris, no others receive such ecclesiastical rites after death. The French Church preferred to give up the Panthéon rather than allow the body of the infidel Victor Hugo to rest within its consecrated walls. There are passages of Lamarck's works that show how sincere and edifying he

was in his complete acknowledgment of a great Author and Creator as the beginning of any system of evolution that might be devised. In his early years he was a student of the Jesuits. Like Theodor Schwann and Claude Bernard he came out of the schools which, if the opponents of the Jesuits be listened to, are sure to stifle any genius that may be budding and are eminently calculated to suppress any inclination toward original thought, especially in natural science, that may exist.

There is a curious bit of history in the story of how Darwin, writing in the middle of the century, becomes for the world the putative father and founder of evolution, while Lamarck, who had completely expounded the theory over fifty years before, remains obscure. Poor Lamarck, who devoted himself all his life to his scientific work, received therefor only the meagerest pittance, scarcely sufficient to support himself and his family, and, toward the end of his great career, was left almost completely dependent on charity, having become blind seventeen years before his death. In the midst of these bitter surroundings he never for a moment ceased to devote himself to his work. When his theories were first broached, they met with only opposition. But he had the heart to withstand even this and to continue his investigations and the elaboration of his theories with only the approval of his own scientific genius and the encouragement of a few close friends to support his untiring spirit.

The first characteristic picture that

* "Lamarck, the Founder of Evolution, His Life and Work, with Translations of His Writings on Organic Evolution," by Alpheus S. Packard, M.D., LL.D., Professor of Zoölogy and Geology in Brown University; Author of "Guide to the Study of Insects, etc." With Portraits and Illustrations. Large crown octavo: pp. xiv+451. \$2.40 net; with postage, \$2.57. Published by Longmans, Green & Company, 91-93 Fifth Avenue, New York; London and Bombay, 1901.

his biographer gives of Lamarck is his steadfast courage and devotion to what he considered his duty. When only a boy of seventeen and small for his age he enlisted in the army. A letter of recommendation to the commanding general was the only thing that caused his acceptance at all, so unsuited did he seem for military life. A few days after joining his regiment he took part in his first battle. The battle was lost by the French. According to the eulogium of Lamarck by Cuvier, the company to which the youth belonged was stationed in a position exposed to the direct fire of the enemy's artillery. All the officers and non-commissioned officers were killed. There remained only fourteen members of the company. When the oldest grenadier, seeing that there were no more of the French troops in sight, proposed to the young volunteer, who had become the commander, to withdraw his little troop, Lamarck said: "We are assigned to this post, and we should not withdraw from it until we are relieved." And he made the men remain there until the Colonel, seeing that the squad did not retreat, sent to him an orderly, who crept by all sorts of covered ways to reach him. This bold stand having been reported to the Marshal in command he promoted Lamarck on the field to the rank of an officer, although his orders prescribed that officers should be very chary of that kind of promotion. Fortunately Lamarck's military career was checked by the development of a severe inflammation of the cervical region, which obliged him to go to Paris for proper surgical treatment.

At Paris Lamarck took up the study of medicine, but after spending four years at that he found his interest in botany so great that he devoted himself

to this science. After nine years of application to it, he, in 1773, issued his famous work on the French flora ("Flore française") that stamped him as one of the greatest botanists of the day. But he by no means limited himself to work in botany. He was the first who took up seriously the science of meteorology and perceived the possibility of weather prediction not in the old empiric way, but as the result of laws deduced from observation. He edited the "*Annuaire Météorologique*" for several years. In geology he anticipated some of the brilliant work of the next half century, and showed how independent genius is of the ordinary plodding ways of the scholar.

Lamarck's versatility of mind is one of the most surprising features of his life. After distinct contributions to nearly every important branch of science, and when he was acknowledged as practically the greatest botanist of his time, he was offered the chair of invertebrate zoölogy at the University of Paris. His financial circumstances compelled him to accept the position or starve. He knew very little about the science he was set to teach. There was only one branch of it, that of conchology, with which he was at all familiar, and that only because of his liking for a friend with whom he wished to converse and who could talk nothing but conchology.

It might seem that this was a false position for a scientist to accept. His work could scarcely be expected to be more than conventional under the circumstances, and it would be no surprise if genuine interest were lacking. This would have been true perhaps for another than Lamarck. This genius devoted himself to his subject, and at the end of six years, when over fifty-five years of age, made the greatest scien-

tific generalization that has ever been known. He recognized that all living things have similarities that point to certain developmental relations in them to one another, and he formulated the great theory of evolution. He did so, however, without in any way trenching upon the religious principles with which this subject was so inextricably involved. As Lamarck said himself, "Surely nothing exists except by the will of the Sublime Author of all things. Has not His infinite power enabled Him to create an order of things which has necessarily given being to all that exists: that

which we see and also that of which we have no knowledge?"

Poor Lamarck lived his life and taught his theories far in advance of his time, but, much hampered by his blindness in his old days, suffered from penury and want, consoled only by the presence of a daughter who took down from his lips his last precious work, the "*Histoire Naturelle des Animaux sans Vertèbres*." That daughter used to cheer him with the thought that posterity would honor him. Nearly a century has elapsed, and at last the honors are coming—too late, unhappily, for him to enjoy them.

THE CASTLE OF THE AGES.

BY GEORGINA PELL CURTIS.

I HAD been asleep for some hours, lying in the hollow trunk of a tree in the forest. Hither I had come, after a two days' tramp, to take refuge from a thunder-storm. It was toward evening when I finally emerged from the woods. I found myself on a plain. A short distance from me stood a gigantic Castle, the largest building I had seen on my travels. Around it stretched fertile valleys and shrubby hills, while a broad silvery river flowed near it. No other sign of habitation was anywhere in view—not a farmhouse or cottage, or even a ruin. Though somewhat mystified, I determined to apply for admission, as I had walked many miles since sunrise, and was tired and hungry.

As I drew near the Castle I saw it was built of gray stone partly covered with a beautiful creeping vine that had the tints of autumn. On coming closer

to the building, I determined to walk around it before seeking admission, as I had begun to think it strange and almost uncanny to see no sign of life anywhere. This walk occupied half an hour, and only deepened my interest. The Castle was built in the style we call Gothic, and its four walls faced the cardinal points of the compass, respectively. Each wall bore two lines beautifully carved in the stone, and each inscription faced that wind which it described. This is what I read:

"Why is the north wind's breath so strong?
It fought with icebergs fierce and long."

"Why is the south wind's touch so light?
From a land of sleep is its flight."

"Why does the east wind always complain?
Because it is married to the rain."

"Why is the west wind's touch a flame?
Out of a sunset cloud it came."

Determined to solve the mystery I ascended to the entrance on the south

side of the Castle. An outer door of carved wood confronted me. On one side hung a thick rope of twisted gold thread. Seeing no other means of gaining admission, I pulled this rope, and immediately a soft tinkling of bells that sounded almost like a chime, broke the silence. The door presently opened, and I entered a fine vestibule of marble and mosaic, with exquisite carving and tracery. From here I passed through leather doors, and found myself in a vast hall. Opposite me stood the strangest old man I had ever met. For a moment I stood lost in astonishment at my surroundings. Then, addressing the old servitor, as I took him to be, I inquired who he was. Said the old man, as he stroked his long gray beard, "I am the Ancient Mariner."

That answer startled me very much, but at last I found voice: "And pray," I asked, "where is the albatross? Dost know, O Ancient One, that the bird and the Mariner are equally mythical, and never existed? Conduct me, I beg of thee, to thy master, so I may get sane speech of some one, and find out where I am."

For reply the old man laid his skinny hand on my arm, and led me across the great hall to a door that he pushed open. We entered, and I found myself in the most beautiful library that I think the eye ever beheld. Countless books almost covered the walls, leaving merely space for some exquisite paintings, tapestries, and fine old carved furniture. A soft radiance from innumerable crystal lamps shone through the room, and lighted up rich Eastern rugs on the floor. Over the door through which we had entered hung some quaint verses in old English lettering, beautifully painted in black, red, and gold on vellum, and framed in

carved mahogany. The verses were from Chaucer's Prologue:

"For him was lever have at his beddes heed
Twenty bookes clothed in blak and reed

Than robus riche, or fithul or gay sawtrie."

I stood as in a dream, until, having conducted me to a chair, the Ancient One sat down in front of me. Then he began a narrative which held me spell-bound. After he began I had no wish to get away, so fascinating was his discourse:

"I perceive, O youth," he said, "that thou art a mortal. Know then that we who live here, and who form a great multitude, are not mortals, nor yet spirits, but Creations. We are the product of the best and noblest minds among mortals in all ages. You see all these countless books; we were born in them, first as thoughts from gifted pens, and then as Creations destined to live here in the Castle of the Ages. Generations of mortals are born one after another, and they learn to know and love us in books. We form their minds, and help to lead them to their ultimate and legitimate destiny, the City of the Great King, to which they go in the spirit after their mortal life is done."

"But tell me, O Ancient One," I cried, "do all Creations exist here, or only a favored few?" "The Castle of Ages," he answered, "holds only the best and noblest of men's Creations. We have a tradition that far to the north there is another Castle that holds only the wicked and bad Creations of men. Yet even these live as such only when their authors have willfully given birth to them to serve evil ends and make darkness seem light. Wherever a high-minded author has given birth to a wicked or cruel Creation to serve

a good end, and make virtue shine by contrast, then that Creation dies. It does its work among mortals, and is not needed here."

"This, indeed, is wonderful," I exclaimed; "I have never heard anything like it. I beg the privilege, O Ancient One, of being conducted over the Castle. Chance has brought me this way, and I would fain understand more."

"It shall be as thou sayest," he said. "I will take thee over the whole Castle. As we proceed thou wilt sometimes hear a Voice set to music; that will explain each Creation as we meet it. Thou must know, also, that even the inanimate things here are Creations. As we go on thou wilt better understand this, and how well they serve to lift mortals above the sorrows of the earth they live on."

The Ancient One arose, and bowing gravely, ushered me out of the room. Passing into another large hall we came out beyond on what seemed like a cloister. The night had almost come when I entered the Castle, and now it was early sunrise. Looking beyond the cloister my gaze was greeted by a beautiful garden, rich with flowers, old and new. Broad paths, shady trees, and clear fountains made a delightful retreat. Sauntering along one of the walks was a tall, graceful maiden wearing a quaint Norman cap; her fair, delicate face, deep, serene, blue eyes, and folded hands, gave her the appearance of a saint.

"But a celestial brightness, a more ethereal beauty,
Shone on her face and encircled her form,
when, after confession,
Homeward serenely she walked with God's
benediction upon her."

So sang a Voice in exquisite accents.

"Why, it is Evangeline," I cried.

"Even so, O mortal," said the Ancient One. Then the scene seemed to fade from me, and in spirit I saw a little low whitewashed church in Acadia. The saintly old priest knelt at the altar, while the congregation behind him bent low in reverent awe. Soft and clear sounded the distant Voice, recalling the scene to my mind:

"Then came the evening service. The tapers
gleamed from the altar.
Pervent and deep was the voice of the priest,
and the people responded,
Not with their lips alone, but their hearts;
and the Ave Maria
Sang they, and fell on their knees, and their
souls, with devotion translated,
Rose on the ardor of prayer, like Elijah
ascending to Heaven."

Again the scene faded, and my guide conducted me a long distance to a room larger even than the vast hall I first entered. The walls and floor seemed to be of pure polished onyx and gold, that had warmth lent to them by rich heavy hangings and rugs. We ascended to a small gallery on one side of the room, that seemed to have been built for musicians.

"Tell me, I pray thee, O Ancient One," I said, "what am I to see now?" "This is the Hall of Recreation," he answered. "On the stroke of twelve nearly all the inmates of the Castle will pass through here, one company after another; and thou wilt be permitted to see them all. Among so many it will be impossible for thee to know every single Creation—that were a feat beyond a mortal; but here and there thou wilt, no doubt, recognize some loved and familiar friend."

Even as he spoke the heavy curtain at the far end of the hall was lifted, and in trooped a great company of men and women. Their dress and appearance seemed to belong to so many

ages and races that I was bewildered. They moved harmoniously, some in silence, others apparently talking to one another, and then broke up into groups. All alike were seemingly unaware of my presence. I noticed especially a man of virile and noble aspect, with an air of great courage and peace, and even as I did so, the mysterious Voice sounded near me, so low that I fancy only I myself heard it:

"One who never turned his back, but marched
breast forward,

Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake." (Robert Browning.)

And then, as a fair and gracious maiden joined him, the sweet Voice continued:

"Apologize for atheism, not love,
For me I do believe in love and God."

(E. B. Browning.)

But who is this moving with stately step, leading by the hand a little boy? Her pure, proud face and dark eyes can belong only to a lofty and noble mind. I turned to the Ancient One. "Romola," he said as if divining my wish. "Listen." Then I heard the maiden address the child, saying:

"If you mean to act nobly and seek to know the best things God has put within reach of men, you must learn to fix your mind on that end, because of it. And remember, if you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same, and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and that may well make a man say, It would have been better for me if I had never been born."

The low thrilling Voice ceased, and half reluctantly my eye again wandered. Near me stood two men: one was of lofty stature, of bold and yet chastened beauty, his whole appearance indicat-

ing that he had often battled with the storms of life; the other had an almost divinely beautiful and spiritual face, was less tall than his companion, but had a figure showing both strength and grace. "Who are these?" I whispered low. "Methinks they are two of the most striking men I have ever seen."

The Ancient One laid a hand on my arm and bent near. "These two, O mortal," he answered, "are among the mightiest Creations of all. He who appears like a warrior, is Ulysses, 'the great sufferer,' the wanderer in many lands; borne into the Castle of Ages by Homer, most ancient and most mighty of poets. The other is Abou-ben-Adhem, he who placed love for his fellow men above all earthly goods and gifts."

Again my gaze turned to them. Some remembrance of his sorrows seemed to stir the great Ulysses. He lifted his hands on high, as if supplicating the Unseen, and then in mournful accents I heard the words:

"He beat his breast and thus reproached his heart:

Endure my heart; far worse hast thou endured." (Homer: "Odyssey.")

And immediately following sounded the beautiful lines:

"Abou-ben-Adhem (May his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben-Adhem bold,
And to the Presence in the room he said,
'What writest thou?' The Vision raised its head,

And, with a look made all of sweet accord,
Answered: 'The names of those who love the Lord.'

'And is mine one?' said Abou. 'Nay, not so,'
Replied the Angel. Abou spoke more low,
But cheerily still; and said: 'I pray thee,
then,

Write me as one that loves his fellow men.'

The Angel wrote, and vanished. The next night

It came again, with a great wakening light,
And showed the names whom love of God had blessed,

And lo! Ben-Adhem's name led all the rest!" (Leigh Hunt.)

By this time the hall was almost deserted save for a fair young damozel who held three lilies in her hands, while on her head there gleamed seven stars that shone like diamonds; and as she walked along she sang,—and indeed I was moved mightily by her song:

"Alas we two, we two thou sayest?

Yea, one wast thou with me
That once of old. But shall God lift
To endless unity

The soul whose likeness to thy soul
Was but its love for thee?

Then will I ask of Christ the Lord
Thus much for him and me:

Only to live as once on earth
With love—only to be,

As then awhile, forever now
Together I and he."

("The Blessed Damozel: "

Dante Gabriel Rossetti.)

"So be it to thee, O gentle maiden," I whispered. And now once more the vast room was empty. I yearned to know the meaning of what I had seen. As if in answer to my thoughts, plaintive music again sounded on my ear, and a Voice hitherto unheard sang for me these words:

"And thus looking within and around me
I ever renew,

With that stoop of the soul which in bending
Upraises it too,

The submission of man's nothing perfect
To God's all complete,

As by each new obeisance, in spirit I climb,
To His feet."

(Browning: "Saul.")

So these Creations, made mighty in divers ways, had climbed to the feet of the Great Lawgiver and King!

Again spoke the Ancient One, saying, as he fixed his glittering eye on

me, "You are now to see and hear something very different." Even as he spoke, the curtain was flung aside, and in trooped a host of quaint little figures. "The children!" I exclaimed with joy, for like most men I was a great lover of the little ones. And what a multitude of them I saw! Foremost among the number came dancing, not on his feet, but supported by crutches, a boy with a sweet, brave, patient little face. "God bless us all, every one," he said, and I recognized Tiny Tim—for who that had once known him could forget him? His companion, a beautiful and noble boy, but also a cripple, was Leonard—from "The Story of a Short Life"; he who tried to live, in spite of all his suffering, as if he had won a cross of honor, and whose favorite motto was "*Lætus sorte mea*" (Happy is my lot). These two seemed to lead a band of boys of all ages, and, from their dress and appearance, of a mediæval period. "Who are they?" I questioned, and received for answer, "The Child Crusaders, who set out to find the Holy Land, and deliver it from the Saracens; and who perished because they were too young and tender to endure such hardships and pain."

How quaint some of the little figures were! The dress of many was old and shabby, of others rich and beautiful; the styles were of all ages and races. All the boys were alike in the careless happiness of childhood. A small, dark-eyed fellow, very ragged and poor, attracted my attention. To my question, "That," replied the Ancient One, "is little Gavroche, who lived and suffered on the great Paris streets, and who, in spite of the battle he had to sustain life, took care of his two small brothers. And hither," he added,

"comes a little girl who is the sweetest and cheeriest of her sex." This charming child carried a basket of flowers, and sang as she danced along. I bent forward as she passed, to listen to her song, but caught only these opening verses:

"There's no dew left on the daisies and clover,
There's no rain left in heaven;
I've said my 'seven times' over and over,
Seven times one are seven.

I am so old, so old, I can write a letter,
My birthday lessons are done;
The lambs play always—they know no better,
They are only one times one."

Then as she came dancing back I heard her say:

"I am seven times one to-day!"

And now the sweet, mysterious Voice sounded again, singing:

"If there is anything that will endure
The eye of God, because it still is pure,
It is the spirit of a little child,
Fresh from His hand, and therefore undefiled.
Nearer the gate of paradise than we,
Our children breathe its airs, its angels see;
And when they pray, God hears their simple prayer,
Yea, even sheathes His sword in judgment bare."
(R. H. Stoddard.)

"We will leave here now," said the Ancient One. I arose reluctantly and followed him out of the Hall of Recreation, and thence up a broad flight of marble stairs until we came out on a veranda on the west side of the Castle. The sun was sinking to rest in a golden flame. Even as we stood there, far overhead some bells began to peal, now soft and low, then loud and clear; and as the sound died on the air a heavenly Voice sang the evening hymn.

"O solemn bells whose consecrated masses
Recall the faith of old;

O tinkling bells that lulled with twilight music

The spiritual fold:

Your voices break and falter in the darkness,
Break, falter and are still;
And veiled and mystic, like the Host descending,

The sun sinks from the hill."

(Bret Harte: "The Angelus.")

The light gradually faded, and twilight brooded over the landscape. I pondered on the mysteries I had seen, until the Ancient One touched me, and said: "Thou, O mortal, art to behold one more scene ere thou goest hence. Thou wilt remember it for all time. Follow me, and see!"

He led me, as one in a dream, down some broad low steps of polished marble, and across a courtyard, where the trees swayed in the evening breeze, until we reached some beautiful bronze doors set in the deep arches and pillars of a building which formed part of the Castle, and yet seemed distinct from it. We passed through these doors, and I stood in breathless awe. We were in a lofty church or cathedral. So wondrously beautiful it was, and so replete with the art and mystery of all the ages, that my spirit could only bow down in reverent adoration. In the dusky twilight the delicately carved faces of angels and saints gleamed out white and pure. And now I perceived that this vast cathedral was full of men and women, some in the habit of the cloister, some in the dress of knights. Then a gentle voice whispered to me:

"These are they who fought and suffered for the Great King, and who gave up all for Him; who denied themselves earthly love that they might follow in His footsteps. These are the most noble of all Creations, because they come the nearest to the great Archetype who suffered and died for the mortals whose Creations they are."

I pointed to two figures, a monk in

hood and cowl, and a sweet and kind nun, who knelt not far from me. "Tell me," I said, to the Unseen Presence, "who are those holy ones?" The answer came that one was

"Sir Percivale,
Whom Arthur and his knighthood called
The Pure,"
for he

"Had passed into the silent life of prayer,
Praise, fast, and alms; and leaving for the
cowl
The helmet in an abbey far away
From Camelot, there, and not long after,
died."

But long before his death Percivale and a brother monk, Ambrose, held commune about many things,

"And as they sat
Beneath a world-old yew-tree, darkening half
The cloisters, on a gustful April morn
That puff'd the swaying branches into smoke
Above them,"

Percivale told the monk the great mystery of the Holy Grail, and of his sister, the gentle nun, to whom alone, because of her purity, was the mystery revealed.

Then I heard the following from Percivale as to the holy nun and himself, and methought it was like a divine complaint. Said he, speaking of the Holy Grail:

"Ah, Christ, that it would come,
And heal the world of all their wickedness!
'O Father,' asked the maiden, 'might it come
To me by prayer and fasting?' 'Nay,' said
he,
'I know not, for thy heart is pure as snow.'
And so she prayed and fasted, till the sun
Shone, and the wind blew, through her, and
I thought
She might have risen and floated when I saw
her."

Methought I then heard Percivale speaking again to Brother Ambrose:

"For on a day she sent to speak with me
And when she came to speak, behold her eyes
Beyond my knowing of them, beautiful,

Beyond all knowing of them, wonderful,
Beautiful in the light of holiness.
And 'Oh, my brother Percivale,' she said,
'Sweet brother, I have seen the Holy Grail;
For, waked at dead of night, I heard a sound
As of a silver horn from o'er the hills
Blown, and I thought, "It is not Arthur's
use
To hunt by moonlight;" and the slender
sound

As from a distance beyond distance grew
Coming upon me—O never harp nor horn,
Nor aught we blow with breath, or touch
with hand,
Was like that music as it came; and then
Stream'd thro' my cell a cold and silver
beam,
And down the long beam stole the Holy
Grail,

Rose-red with beatings in it, as if alive,
Till all the white walls of my cell were dyed
With rosy colors leaping on the wall;
And then the music faded, and the Grail
Pass'd, and the beam decay'd, and from the
walls

The rosy quiverings died into the night.
So now the Holy Thing is here again
Among us, brother, fast thou, too, and pray,
And tell thy brother knights to fast and pray,
That so perchance the vision may be seen
By thee and those, and all the world be
heal'd."

The Voice ceased, and I moved forward among these dark forms, until I met a grave and noble man of princely aspect, and with him two fair and lordly youths. I knew them to be King Arthur and his knights Lancelot and Sir Galahad. They, too, were talking of the Holy Grail, so I paused to listen, while innumerable knights gathered around us as if to hear.

Said Arthur to Lancelot, with grave courtesy:

"Our mightiest, hath this Quest avail'd for thee?"

and then Lancelot bent his dark head as if in sorrow and shame, and told how long and far he rode to seek the Holy Grail, even breasting the waves of the sea to reach it, until at last, worn out,

and with scarce any strength left, he climbed up the thousand steps of a castle and flung himself against the door, and then, said he:

"Methought I saw the Holy Grail,
All pall'd in crimson samite, and around
Great angels, awful shapes, and wings and
eyes.

But what I saw was veil'd
And cover'd; and this Quest was not for
me."

So said Lancelot, and as he spoke
Sir Percivale drew near and told how
he and Sir Galahad rode far and long
in their Quest, until worn and weary
they reached the door of a church where
stood an ancient hermit, and how they
entered and

"Knelt in prayer,
And there the hermit slaked my burning
thirst,

And at the sacring of the mass I saw
The Holy Elements alone; but he:
'Saw ye no more?' I, Galahad, saw the
Grail,
The Holy Grail, descend upon the shrine;
I saw the fiery face as of a child
That smote itself into the bread, and went.' "

Fain would I have stayed to hear
more of the Holy Grail, but a Voice
bade me go forward among the throng.
Pacing up and down in one of the side-
aisles of the cathedral I met the sweet
nonne of Chaucer—so fair she was, for
in her:

"All was conscience and tendre herte
Sche had a fair forheed
It was almost a spanne brood,
I trowe."

But now the twilight had vanished
and only a faint gleaming from the
lamp above the great high altar lit up
the darkness. I heard the sound of
many Voices, and one near me whis-
pered, "This is the chant of those who

have renounced all earthly love to win
the heavenly." The sound took words,
and blended with sweet music, and I
heard these verses of one who lived and
suffered, as only a mortal could:

"Life is measured by love,
Love given, not love received.
You need not be poor or starved or frozen,
Though to give love and not receive
May seem like losing life itself.
Measure thy life by love, and not by gain,
Not by the wine drunk, but by the wine
poured forth,
For love's strength standeth in love's sacri-
fice,
And he that suffers most hath most to give."

The words died away into unuttera-
ble silence. Then a hand sought mine
in the dark, and drew me on and on,
until I emerged from the cathedral and
found myself standing under the light
of the stars, while the wind swept the
long gray beard of the Ancient One
across my face. "And now, O man,"
he said, "thou mayst go. Thou hast
learned that which no mortal ever
knew. Thou hast seen that even Crea-
tions may lift the soul to high and
holy things. Remember us when thou
goest back to the life of thy race." So
saying he vanished from my sight.

I lifted my head to greet the warm
evening wind; and even as I did so I
heard far off a rumbling and shaking
as if the whole foundations of the earth
were disturbed. The air grew cold and
the light of the stars vanished. Nearer
and nearer came the distant sound. A
blinding flash of light lit up the land-
scape, and the whole building seemed
to sway and rock before me; then fol-
lowed a deafening crash like thunder,
succeeded by profound silence—and I
awoke to find myself in the hollow
trunk of the tree.

IDEAL YOUTH.

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OH for one glimpse of youth's perfect exemplar as it exists in the divine mind! To see what in God's eyes constitutes the perfect youth! Oh for this supreme realization of the dream dreamt by those whose vocation it is to educate youth! And why? Not surely for the satisfying of idle curiosity, nor even for the personal delight of contemplation; but that, having set our eyes upon the ideal itself, we might labor directly and effectively to its fuller and fairer realization in the youth committed to us; that in the successful formation of them after this divinely beautiful pattern, that in this actual evolvment of intelligent and virtuous types of young men, there might be surer promise of strong, active, pure, honest, kind—perfect manhood for the world all ages to come. But in our present condition we may not see God and live; nor could we see the divine ideas without viewing the too splendid divine essence.

Yet we must not give up the search after the ideal of youth, more precious to us than golden fleece. For, if we do not succeed in arresting and fixing firmly before our mental eye an ideally perfect youth, clad in all those winsome qualities that make him a thing of physical and moral beauty and a source of perennial joy to all; if we do not often look up to this ideal, how can we ever hope to uplift the young above the lower planes of the real, the vulgar, the sordid, to which our common materiality and clamoring pecuniary interests ever drag us down?

Because man is an intellectual being, there is no more indispensable nor more active principle of real human progress than the possession of the divinest ideal. Would we attain perfection, then; would we reach a development that squares with our dignity and the wondrous possibilities of our nature, we must begin by endowing ourselves with an ideal of the highest order, an ideal that will call forth our best and most strenuous efforts. Naught of value is here accomplished without mighty effort. Now, the more closely our ideals of human life and destiny correspond with the ideas of God, the loftier they are, the truer they are, and the more fecund, too, they are.

The ideal perfection and beauty of being and of action, may, there is no doubt, be revealed to man from on high. Prophets, whose eyes were supernaturally strengthened that they might look upon the radiant sun of truth, read in the divine mind, much more clearly and truly than even Plato, the truths which they delivered to the world. Those seers who have peered into the all-knowing mind which holds the archetypal ideas of all things, have seen in their own finite, though superhuman, way the infinite beauty of the supernal being, and have revealed to us, along with many mysteries, ideals of the perfect man and of perfect human conduct.

It is no doubt because our vision is obscured by the earth-dust of material loves or by the star-dust of vain speculation, that we are unable to clearly see and to fully appreciate the entrancing beauty of the human ideal divinely re-

vealed to us. Yet even while thus losing sight of the divinely fashioned types of human perfection, men will form unto themselves models upon which they will shape their own lives. And it is not impossible for the unassisted human mind to rise from the consideration of really imperfect things to the conception of a comparatively perfect one. The Greeks did this. Any one who will but look around him and observe, and then reason a bit, will soon find himself in possession of some final thought which is the expression of some perfect object; he will find himself in contemplation of an ideal which he has just finished and framed. Of course, the result of this process is far from the transcendental beauty of the ideal which the human mind grasps when that is clearly revealed to it from the luminous abode of all truth, beauty, and goodness. Yet, this offspring of the thinking soul has its dignity and is not to be despised. Practically men always seek in their efforts to realize some ideal, human or divine, and this constant endeavor to reach what is fancied to be perfection is a worship of the ideal. Now, when the illuminating beams of revelation do not penetrate and show forth the perfectest ideals, surely the pursuit after those ideals which unaided human reason conceives as highest is the next best thing and the most glorious pursuit. But we who are no longer pagans, yet are the heirs of the rich findings of human reason; we upon whom has shone the full glory of Christ's truth and grace, surely we ought to be able to conjure up, by means of both reason and revelation, ideals of human life—in childhood, in youth, in manhood—ideals which, if realized, would not only rid earth of its greatest ills, but would make all men really worthy of consorting with angels.

Going through the processes of observation, abstraction, comparison, and analysis, let us see if we may not succeed in building up an ideal youth, a model youth, a type that all should seek to imitate. He must be strong, but not yet manly; he must remain youthful and give only promise of manly manhood. Now, what have we observed?

I have seen among many, let me say, one youth whose laughter was joyous as the music of angel harps.

He was fashioned divinely fair, such as young saints are pictured by artists, to lend Virtue a charm that will make her loved, admired, and embraced. His presence breathed purity, joy, intelligence. His eyes, blue as the heavens, reflected the serenity of a soul untouched by aught but baptismal grace, a soul that dwelled in an atmosphere fanned only by the angel wings of holy thoughts. They seemed the mirror of a soul that had looked upon God's face, a soul that knew only one beauty, a soul already so enamored of that beauty "ever ancient and ever new" that it seemed unconscious of the lesser beauties of earth and quite impervious to their seductive charms. His lips, the ruby lids of the jewel casket of his soul, opened but to say kind words and to bespeak the truths with which God flooded his soul. He was a saint? Perhaps. Was he all that he seemed? Will he be as valiant in the midst of a conflict as he seems cherubic in God's sanctuary? Will he be unselfish, kind to those in distress, loyal to lowly duties, reverent toward the aged and the poor, pure in the midst of defilement, sober in the midst of orgies, honest in the midst of thievery? I love to think that his beautiful soul is so steeped in divine favor, so well tempered in grace that he will avoid every wrong and accomplish only good.

Perhaps you have in your time noticed a youth—many had marked him, he was so full of fine, fresh, elastic vitality, with lustrous eye and mind, with graceful bearing, courteous mien, and everwinsome amiability. But he was vain, he lacked that becoming reserve which disappears before an overweening estimate of one's good parts. This one will not do as the paragon we are looking for. Our gem must be flawless.

You have known another, then, who was becomingly modest, as healthfully pure as an Alpine breeze, of perfect physique too, and gentle as a maiden. But there seemed lacking in him that nerve, that inherent vitality, that strength which insures solidity to virtue.

And still another you have observed who had all other good qualities, but was not obedient. A fourth you knew who was arrayed in all the virtues except truthfulness; and still a fifth (and there were many of him) was possessed of all the splendid powers and graces of adolescence, but was unkind, indelicate, without pity or sympathy. We of course discard all cases of infatuation which does not permit the eye of its victim to descry even the most glaring faults in the object of its blind adoration. Here reason must be allowed sway.

Now, then, if by an easy mental process we abstract all the diverse excellencies which we have observed in these several individual youths, and suppose all these various perfections unitedly existent in one person and in their highest degree, we shall have that sort of sublimated concept of youth which is called ideal youth. And comparing this ideal with really existent types of youth, we find that the youthful Christ was all this and more; we find this our exalted ideal realized even in many youthful saints canonized by the Church or by the

spontaneous admiration of mankind.

Turn the magnifying glass of mental analysis upon this ideal, and you will easily discover what are those felicitous dispositions which enter into the composition of the perfect youth. Fix your eye upon him, and you will read in the pose, in the figure, in the eye, in the expressive lines of the lips, in the speechful countenance, and in every conceivable movement of this living picture, those easily discernible characteristics which are clearly written upon and adorn the ideal youth.

First amongst these shining marks of the perfect youth, marks too which distinguish his from other human ages, is obedience, respect, reverence, for the higher dignity of parents and elders, an ingenuous submissiveness to the rightful restraints imposed by them. This happy disposition of youth, obedience, is the potent root from which will grow and blossom forth filial piety and religion.

Another of the characteristics of youth is sweetness, mildness, amenity, or pleasing amiableness. This is the most distinctive property of youth, and comes nearer than any other quality to being an innate disposition.

A third mark is modesty, which teaches the youth a moderate estimate of himself and a generous appreciation of others; makes vanity impossible; is attended by reserve, and is the guardian of that precious stainlessness, that physical and moral integrity, that pearl of great price, which is called personal purity.

Beauty is also one of the native features of youth. By this beauty is meant not so much the physical as the psychological symmetry of the person. "It consists," says Ozanam, "in the proportion and healthfulness of the parts of the body in conveying the impressions of the soul and in corresponding to its

impulses." Beauty, then, which is ever order, means here a fine, clean adaptation of physical parts to psychic functions. It is not the mere superficial, skin-deep, ephemeral proportion of material parts, a Roman nose, a Greek forehead, a swanlike neck, a small foot, tapering fingers, a peachy complexion, and other such elements, amid which may be found the greatest psychic disorder and moral ugliness. While not agreeing with Lavater and such physiognomists, we need not deny that often in youth and in riper age physical or outward beauty is found to accompany and express the inward beauty of which we speak. The one does not include or exclude the other. But, inasmuch as we speak of the ideal beauty in youth, we should not consider that beauty whole, complete, perfect, did it not include both kinds of symmetry, the lower and the higher, the exterior and the interior.

Besides these four properties which may be considered as fundamental in the ideal youth, we shall not fail to observe others which are, as it were, his native ornaments. We have a moment ago refused a niche in idealism to a youth because he was insensible, unpiteous; our enshrined youth then should be distinguished for tenderness, for his delicate sensibility. He must alike be remarkable for his courtesy and his affability. He must above all be *loyal*, i. e., reliable, faithful to duty, honest, truthful. He will likewise of necessity be moderate and brave; he will be ruled by temperance and strength which will be like "the bridle and spur that reason employs in governing the appetites, as the rider governs a generous steed." Thus then is our ideal of youth outlined.

The artist who can catch these curves and seize such colors as will faithfully

reproduce this ideal may break his pencil and throw away his brushes, for he shall have achieved a masterpiece which will serve, better than aught else he could paint, to elevate and delight mankind and to perpetuate his own fame unto all ages. Had Hoffman painted no other face than that of the youthful Christ among the Doctors, this one small bit of canvas would ever speak more eloquently than whole galleries and whole libraries, the divine wisdom which radiates from that God-illuminated face, the sweetness and piety, and the perfect beauty indwelling in that most beautiful of the children of men.

Now that we have seen the finished mosaic of the ideal youth, we might wish to see how certain human characters met with in sacred and profane history and literature compare with this ideal. We might wish to examine more closely the individual traits of this figure, the single tiny squares of this mosaic, and see to what extent and how perfectly the qualities which they symbolize are found realized in the human youths we read of and see around us.

Young Abel, young Joseph, young Tobias, we have often fancied, must have come very near to this faultless pattern; so too the youthful apostle John, the young martyrs Pancratius, Agnes, Lucia, Agatha, and many others, like Aloysius and Stanislaus, whose lives make the history of the Church an inspiration. In these you will always find realized, in a more or less pronounced way, that filial and religious piety, that loyalty, that sweetness, that modesty, that beautiful harmony, that tenderness, and that courageous strength, all of which are as so many features of our perfect youth.

Peer but a moment into the open folio of the Muse of History, and you will read there the records of such youths as the

soldier-martyr Sebastian and the triumphantly chaste Thomas of Aquin. You will see how History herself becomes the inspiration of painting and sculpture. She will bid you look upon the pictures which her records of these young lives have inspired in such artists as Domenichino, Guido Reni, and others. Look upon the arrow-pierced victim and see with your own eyes how steadfastly a young soldier could endure cruel physical pain; look upon this other canvas and see how victoriously a very young man repulses the advances of a shameless woman. These historic pictures are lessons in heroic fortitude, in halo-crowned loyalty to conscience, in triumphant devotion to that personal purity which is the most precious and most beautiful adornment of youth.

It would not be difficult to find in profane literature examples of youths who in epic and dramatic poems not only serve the purposes of pleasing variety, but who are really splendid figures, personages that compel our admiration and inspire in us a desire to be like them. What more charming type of filial love and of constant loyalty than Shakespeare's *Cordelia*?

Who that has read the sad tale of Count Ugolino in the dreadful Tower of Famine was not struck with the heroic dutifulness and reverential love of those four youths, his sons, who, as they witnessed what they naturally supposed to be the agonies of hunger in their sire, fell at his feet, offering him their own famished bodies, conjuring him thus: "Eat of us, Father! thou gavest us these weeds of miserable flesh we wear; do thou strip them off from us again!" I know of no passage in the whole range of letters more strikingly illustrating this essential characteristic of the perfect youth, dutifulness, than these four

or five lines of the so pathetic speech which Dante puts upon the lips of the unfortunate Ugolino in Canto XXXIII of the "Inferno." What splendid boys these youths must have been in their days and years of prosperity and sunny happiness, if in their so dire adversity they could behave so nobly! What fine strength, what bravery and staunch loyalty they must have been capable of in the enjoyment of their native health and freedom, if even when weakened by imprisonment, devoured by hunger, and oppressed by a most dreadful fate they were still capable of such sublime self-immolation!

Beatrice, in speaking of Dante's youth ("Purgatorio," XXXIII), represents him to us as one of those perfect types we love to contemplate. She says of him that through benign largess of heavenly graces he was "in the freshness of his being" so gifted virtually, that in him all better habits wonderfully thrived; and that, led by the light of her youthful eyes, he walked in uprightness. After paying him this deserved tribute she chides him for so soon abandoning her memory after she had disappeared from his mortal eyes.

Dante himself, whether purposely or not, has often selected this period of life to illustrate most vividly the very qualities of which we have spoken. For instance, he recalls the stoning of youthful Stephen, first martyr, by whom were displayed such courage, constancy, love of God, and forgiveness of his enemies.

Again Dante teaches that the generous resolves to espouse virginity and poverty are taken in youth. Thus Piccarda, a nun, speaks of her entrance into the community of St. Clara:

"I from the world, to follow her, *when young* Escaped; and, in her vesture mantling me, Made promise of the way her sect enjoins."

So too it was, with St. Francis, that sun of Assisi; he was "not yet much distant from his rising," says Dante, when he by nuptial bonds and in his father's sight made poverty his bride.

And now, of all these attributes of the perfect youth, the greatest and most glorious is obedience or reverence, "that synthesis of love and fear." It is not the opposite of the spontaneous and impish sauciness of children below their teens, but rather the opposite of that cool, calculated self-will which is the offspring of the budding self-consciousness of youth. It is already that "rationale obsequium," that reasoned-out and willing submission and respect rendered to superiors. How natural that youth in which full-blown pride has not yet set its cursed root should be obedient! And yet, how easy for this same naturally pliant youth to bend according to the wind that blows, to incline this way and that, like supplest willow, and follow the breath of the veering breezes of so-called liberty!

Whether it be due to wrong notions of liberty, or to hurtful precocity, or to defective education, or to all these together, it is generally granted that reverence is not one of the distinctive characteristics of American youth, and it is daily becoming less the distinctive feature of modern youth the world over. Respect for authority in the young is admittedly on the wane. For its rarity, it is the more admirable and admired when found. The excellence of this virtue is acknowledged even by those who will have none of it. The duty of preaching the loveliness and necessity of a virtue is not cancelled by the fact that this virtue happens to be unpopular. No matter how bad and false is the real, the ideal stands in its

own serene altitude, ever unchangeably true and incorruptibly good.

Now, shall we leave it to the Chinese Minister to remind us of the high ideal which is to guide the Christian youth of this land? Must it be a pagan and a stranger who will discover and place before us the beauty and sacredness of filial piety, who will wax eloquent in speaking of the honor due to parents, and, with true Chinese loyalty and enthusiasm, justify and extol ancestral worship? If it is right to learn from an enemy, let us then know from this Chinese, that deference towards parents is one of the most noble of natural virtues; and let us remember that our own stone tablets make this the most sacred and blessed of virtues, the most precious gem that adorns the crown of youth.

As our youth are intelligent, we may hope that by having set before them the models of obedience, they will come to think that obedience is the most becoming virtue of their age as well as the best policy. Let these intelligent youths but look upon that great and revered One, whose daily bread it was to do the will of his Father, and whose relations with His earthly parents are summed up in the sublimely significant words: "He was subject to them." Can they help conceiving a high regard for obedience when they see it adorning persons sacredly enshrined in the worshipful affection of mankind? When they see that it was through the obedience of the Handmaid of the Lord and through the obedience of her Jesus unto death that the stupendous work of redemption was achieved?

Let our boys and girls see these inspiring ideals; let them see them often and in their brightest colors. Surely, if our youth are to learn to think highly of their filial duties, it is hardly by keeping

before their eyes Peck's Bad Boy or other types that are at the antipodes not only of perfection, but of respectability, that we can hope to inspire in them that exquisite sense of reverence which would make every home the abode of peace and the safe asylum, nay the delightful retreat, of white-haired old age. Let them look upon the best models that the wide world affords. There is nothing too good for the American youth; nothing too exalted for his healthy ambition to seek to attain. Open the Bible; explore the old and modern epics; unlock history's casket; question Shakespeare and Dante, and paragons of obedience and of other virtues will spring around you on all sides as if by enchantment. Look upon these and see how fair they are, how lovely and yet dignified they appear in the rich livery of obedience.

Take Dante himself if you will, him whose youth was so praised by the wise Beatrice. Surely he was then the cream of perfection, since "in him all virtues wonderfully thrived" in those years. Though after reaching man's estate he lapsed through pride and forgetfulness from the high favor in which Beatrice had held him, yet even in his manhood years he never lost his deep sense of reverence. In his accounts of his visits to the spirit worlds, his meetings with angels and saints, with princes and shades and demons, you will always find him reverent, dignified, submissive. For Virgil, his guide, he has none but the most respectful and endearing names; he always reveres him and obeys him as his superior. Though Beatrice is met with often, yet she ever remains an object of worship in the so exalted dignity of the rôle assigned her. Not only never a word that distantly approaches familiarity, but ever new expressions of the most chivalrous respect and loyalty.

Her word for him is law; at her bidding he drinks of Lethe, drinks of Eunoe, and at her behest mounts with her to the stars. To every angel whom he meets upon the rising terraces of the purgatorial hill he pays reverence as to a representative of the Mighty Power. Even in hell, reverence for the keys, i. e., for the tremendous spiritual power of the Papacy, restrains him from more severely upbraiding a pope whom he meets there. In "Purgatorio" he would fall at the feet of a pope doing expiation, and is gently prevented by the humble shade from giving this mark of respect. In the heaven of Mars he meets his ancestor Cacciaguida, and here Dante emphasizes the lesson of obedience and reverence; for he, being now a man, gives the young a shining example of these virtues. He does not dub this far-back ancestor "the old man," but addresses him in these respectful terms: "O plant . . . revered and loved, who soarest," etc. "Say then, my honored stem." As soon as Dante perceives that the person with whom he is conversing is his great-great-grand sire, he changes his address from *thou* to *you*, a most delicate way, in Italian, of showing respect: "You are my sire, inspiring me with confidence to speak." And later on, this old crusader bids his kinsman fearlessly to say when he returns to earth all he has learned, nor fear to displease the mighty ones of this terrestrial orb. In the very next canto we find this command fulfilled to the letter, in what has often been considered one of the strongest arraignments of evil rule in all literature, a page which is the "Dies Iræ" of a score of kings summoned before the Just Judge to answer for their iniquitous rule.

We might say that the entire "Divine Comedy" is one continuous and glorious victory of obedience: obedience to Vir-

gil, obedience to Matilda, to Beatrice, to Cacciaguida, and other heavenly guides and inspirations. And certain it is, that the fame which had been promised to Dante as the reward of his compliance with the especial request of Cacciaguida did not fail to crown the obedient descendant of the valiant crusader.

There have been other instances of obedience and its rewards, perhaps more remarkable and glorious than this one of Dante's. Let them be brought to light often, and thus will this so indispensable virtue be more surely developed in youths.

Now it is certain that obedience, reverence, loveliness, joyousness, truthfulness, temperance, guilelessness, purity, and the many other happy dispositions of youth, whether innate or engrafted, must be cultivated by the will acting ever most effectually under the influence of divine assistance. This help must be prayed for, and used when obtained. These individual efforts of will seconded by grace will insure the happy blossoming of these good dispositions and their ultimate fructification. They will pass from the condition of unsteady dispositions to that of fixed habits, and become a second nature capable of the heroism admired in the youthful models whom we have mentioned. Again here Dante, through the voice of Beatrice, warns every youth against the neglect or the abuse of the natural and supernatural endowments:

"The more of kindly strength is in the soul,
So much doth evil seed and lack of culture
Mar it the more, and make it run to wild-
ness."

Hence the greater guiltiness of those more richly gifted youth who fail to cultivate their beautiful talents.

If it is true that the decay of religion and of reverence precedes the decay of a

people; if it is true that we are meriting more and more the reproach of irreligion and of discourteousness which strangers have leveled at us, then with what eager hope ought we to pray to the white-veiled grace of Religion and to the fair spirit of Reverence that they inspire in us anew that high regard for God, for authority, and for law, which is the basis of the loyalest patriotism; that they inspire in us that chivalrous gentleness and courtesy which is the badge of the truest civilization and of the most genuine manhood. Let then these sweet angels, Religion and Reverence, stand prominently forth before the young, and in their unveiled loveliness wave and unfold the clear legends of those virtues which must become the distinctive vesture of the perfect youth. Around and about these two, let other fair graces be gathered with their own emblems speaking of sweetness, of beauty, of modesty, of joy, of fearlessness, of tenderness. Let our youth look often upon this group; let them long contemplate it; let them hear its many voices appealing to all that is best in them; let them hearken to these inspiring messages; let them heed and love these messages; and then they will be on the way to a fair realization of the ideal which we have seen drawn by those who know best the splendid possibilities of human nature.

QUESTIONS.

1—What is the educative value of ideals?

2—In what two ways may ideals be attained?

3—Apply these processes to reach a concept of ideal youth.

4—What four fundamental dispositions and other virtues constitute the mosaic of ideal youth?

5—How does the ideal youth figure in art and in literature, sacred and profane?

6—What notable examples of ideal youth does Dante give us?

7—Show that obedience or reverence is the most indispensable quality of the perfect youth, the virtue most to be insisted upon and most frequently taught to the youth of our land and times.

8—How may this virtue best be taught?

9—What does Dante teach us in regard to this virtue?

10—What, besides the eloquence of teaching by examples, is needful in order to a realization of this virtue in the lives of the young?

BIBLE STUDIES—XIII.

SHORT SKETCHES OF THE APOSTLES—STS. SIMON, JUDE, AND MATTHIAS IN CHRISTIAN ART.

BY THE REV. JOHN F. MULLANY, LL. D.

ACCORDING to one tradition, Sts. Simon and Jude were those mentioned by St. Matthew as our Lord's brethren; and according to another tradition, they were two brothers among the shepherds to whom the angel and the heavenly host revealed the birth of the Savior. The painters who follow the first tradition represent these saints in the prime of life. Those who adopt the second represent them as very old, taking it for granted that at the birth of Christ they must have been full-grown men; and this is the tradition usually followed. It is generally agreed that they preached the Gospel together in Syria and Mesopotamia, and together suffered martyrdom in Persia. It is supposed that St. Simon was sawn asunder, and that St. Jude was killed with a halberd. Some say that the former was crucified.

In a series of the apostles, St. Simon bears the saw, and St. Jude the halberd. In Greek art, St. Jude is represented as a young man; St. Simon as an old man

with a bald head and long white beard.

There is a peculiarly beautiful manner of treating these apostles with reference to their supposed relationship to our Blessed Savior. Assuming that the last-named three apostles, James, Simon, and Jude, together with James and John the sons of Mary Salome, were all nearly related to the Savior, it was surely a charming idea to group as children around Him in His infancy those who were afterwards called to be the chosen ministers of His word. Christianity, which has glorified womanhood and childhood by placing before us in art the sweet innocent childhood of Jesus and the ideal womanhood of our Blessed Mother, never suggested to the Christian artist a more beautiful subject than this Holy Family. There is a remarkable representation of it in the Louvre, by Lorenzo di Pavia, 1513, but the most beautiful one is that of Perugino, now in a private collection in the city of Florence. In the centre is the Blessed Virgin seated on a throne, and

holding the infant Christ in her arms. Behind is St. Anna, her mother, resting her hands affectionately upon the Holy Mother's shoulders. In front at the foot of the throne are two lovely children, undraped, with glories around their heads, on which are inscribed their names, Simon and Jude. To the right is Mary Salome, a beautiful young woman, holding in her arms a child—afterwards St. John, the evangelist. Near her is St. Joachim, the father of the Virgin Mary. At their feet is another child—James Major. To the left of the Blessed Virgin, Mary the wife of Cleophas, standing, holds by the hand James Minor; behind her is St. Joseph, the husband of the Blessed Virgin. It is a beautiful group and is very poetical and suggestive.

St. Matthias, who was chosen by lot to fill the place of the traitor Judas, is the last of the apostles (Acts, i, 26). He preached the Gospel in Judea, and suffered martyrdom by the lance at the hands of the Jews.

The ceremony of choosing St. Matthias by lot is the subject of a remarkable picture by Boschi. St. Denis says that the apostles were directed in their choice by a beam of divine splendor, for it were impious to suppose that such an election was made by chance. In this picture by Boschi, a ray of light falls from heaven on the head of St. Matthias. There is a grand picture of this apostle holding the lance in his hand, by Raphael. Separate pictures of St. Matthias are very rare, and he is seldom included in sets of the apostles.

Volumes might be written on the subject of the apostles and evangelists in Christian art. It extends itself into endless suggestive associations which, for the present, I cannot follow out. I

shall have occasion to return to the subject in the near future.

LIFE AND LABORS OF STS. SIMON AND JUDE.

St. Simon is surnamed the Cananean, to distinguish him from St. Peter, and from St. Simeon, bishop of Jerusalem. No farther mention appears to be made of him in the Gospels than that he was adopted by Christ into the college of the apostles. With the rest he received the miraculous gifts of the Holy Ghost, which he afterwards exercised with great zeal and fidelity. Some modern Greeks claim that, after preaching in Mauritania and other parts of Africa, he travelled into Britain, and having enlightened the minds of many with the doctrine of the Gospel, was crucified by the natives; but this seems altogether improbable. The martyrologies of St. Jerome, Bede, and others place his martyrdom in Persia, at a city called Suanir, possibly in the country of the Suani, a people in Colchis, then allied with the Parthians in Persia. This agrees with the acts of St. Andrew, which speak of a tomb in the Cimmerian Bosphorus, bearing an inscription which says that Simon was interred there.

St. Jude is distinguished from Judas Iscariot, by the surname of Thaddeus. Nothing is said of him in the Gospels before we find him named as one of the apostles. In his epistle he styles himself brother to St. James the Less, likewise to St. Simeon of Jerusalem, and one Joses, who are styled the brethren of our Lord, and were sons of Cleophas and Mary. After our Lord's ascension and the descent of the Holy Ghost, St. Jude set out with the other great conquerors of the world, armed only with the word of God and His Holy Spirit, to drive the prince of darkness

from his usurped throne. This apostle is said to have preached in Judea, Samaria, Idumea, and Syria, and especially in Mesopotamia and Libya. In the year 62, after the martyrdom of his brother, St. James, he assisted at the election of St. Simeon the second bishop of Jerusalem. St. Jude wrote one of the catholic epistles to all the churches of the East, particularly addressing himself to the Jewish converts—to caution them against the pernicious heresies which even then began to disturb the Church. Fortunatus and the Western martyrologies tell us that this holy apostle suffered martyrdom in Persia. The Greeks say he was shot to death with arrows while he was tied on a cross.

St. Peter's at Rome is said to possess a great part of the relics of Sts. Simon and Jude.

LIFE AND LABORS OF ST. MATTHIAS.

St. Matthias was one of the seventy-two disciples, and, as we learn from the Acts of the Apostles, a constant attendant on our Blessed Lord, from the time of His baptism by St. John. St. Peter having, in a general assembly of the faithful, declared from Holy Scripture the necessity of choosing a twelfth apostle, in place of Judas, two were unanimously selected as most worthy of the dignity—Joseph, called Barnabas, and Matthias. Then the assembly, after praying to God that He would direct them in their choice, proceeded by means of lot. This having fallen by divine appointment on Matthias, he was accordingly associated with the eleven, and ranked among the apostles.

These two holy candidates were most worthy of the apostleship because they were perfectly humble, and because

they looked upon that dignity with fear and trembling. They contemplated its labors, dangers, and persecutions with a holy joy and with a burning zeal for the glory of God. They had no regard for worldly talents, nor for the ties of flesh and blood. God was consulted by prayer, because no one is to be assumed to His ministry who is not called by Him, and who does not enter it by the door, and with the undoubted marks of his vocation. Judas' treason filled Matthias with the greater humility and fervor, lest he also should fall.

St. Matthias received the Holy Ghost, with the other apostles, soon after his election; and after the dispersion for the conversion of nations, tradition tells us that he planted the faith about Cappadocia, and on the coasts of the Caspian Sea. He must have undergone great hardships and labors in those savage lands. The apostle is said to have received the crown of martyrdom in Colchis.

Selection by lot may sometimes be lawfully used when in deliberations all sides appear equally good, or all candidates are of equally approved merit; otherwise to commit an undertaking of importance to chance, or to expect a miraculous interposition of divine Providence, would be disrespecting God, except He himself by an evident revelation or inspiration should appoint such a means for the manifestation of His will, which was the case on this extraordinary occasion. The miraculous dreams or lots which we read of in the prophets never can authorize any rash or superstitious use of such means by others who have not the like authority.

We owe to God eternal praise for His great mercy in establishing upon earth a Church so richly endowed with every

powerful means of sanctity and grace; a Church in which His name is always glorified, and where many souls by both the purity and the holiness of their lives are associated to the company of the blessed angels; a Church which, in the language of St. Paul, is the pillar and groundwork of truth (I Tim., c. iii, 13),

and consequently never liable to fall into error, but always pure in her doctrine, and ever faithful to her heavenly Spouse. Christ Himself is the chief corner-stone of this sacred edifice; and, according to His infallible promises, it shall stand the test of unending ages.

THE END.

FUNDAMENTALS OF BIBLE STUDY.

BY REV. THOS. B. KELLY.

VIII—SCIENCE AND THE BIBLE.

WHAT is the attitude of science toward the Bible?

There is a well-defined belief in the minds of many who lack either the opportunity or the inclination to investigate for themselves, that the attitude of science toward the Bible is one of tolerant contempt, if not of active hostility. Take up what popular scientific handbook you will, especially if it treat of the origin of the world, of man, or of language, and you will find therein assertions which seem to prove that scientists have the utmost contempt for Biblical statements in their various fields of investigation. And we who are not of the illuminati, recognizing our own ignorance, bow down before the dicta of those who have set themselves up as our teachers, and we accept their conclusions, because we look up to them as experts in their respective fields of research. Therefore we are troubled as to the outcome so far as the science of the Bible is concerned; and our mental condition is likely to be that indicated by Cardinal Wiseman fifty years ago. "For ages," he says, "it has been con-

sidered, by many, useless and almost profane, to attempt any marriage between theology and the other sciences. Some men in their writings, and many in their discourse, go so far as to suppose that they may enjoy a dualism of opinions, holding one set which they believe as Christians, and another whereof they are convinced as philosophers." ("On the Connection between Science and Revealed Religion," Lect. I.) These words of the great churchman and scientist contain for us this modicum of comfort: they show that any hostility of science is not something of recent growth; that in fact its attitude has been maintained for centuries; still in spite of that, the Bible has not been proven false in its statements pertaining to scientific matters.

But after every allowance has been made, the fact remains that there are men of science who are hostile in their attitude toward the Bible. It is now for us to seek the reasons. They are mainly four in number: (a) Many scientists, and especially those who are most before the public, are professedly

non-Christian, if not anti-Christian. Tyn-dall, Huxley, Darwin, and Haeckel were atheists, and prided themselves on the fact that they would not accept the idea of an Infinite Being. They saw only the laws of nature; therefore nature was their deity. (b) Many scientists, themselves Christian, believing men, have laid down sound, philosophical, and scientific principles which have been seized upon and perverted by superficial followers. As Aubrey de Vere says ("Religious Problems"): "It is to be remembered that the recent popularization of science has necessarily multiplied her camp-followers, a race more noisy and boastful than her soldiers." (c) What has been truthfully said of history during the past three centuries, that it is a grand conspiracy against the truth, is becoming true concerning science. Infidel writers who lay no claim to the name of scientist have taken the known facts, or even the inchoate theories, or unverified assertions of men of science or their followers, and from them have fashioned weapons for destroying belief in the Bible and in God. (d) Finally Christian scientists often conduct their investigations independent of the Bible statements, and this in the eyes of many constitutes an indirect attack on the Bible. But in this case it is not the scientist who is at fault, since he is properly busying himself only with those things which belong to his own particular province.

The attitude of the true scientist, that is of the investigator who has no pet theory to bolster and advance, the man who studies facts and traces causes, the analytic philosopher, not the synthetic dreamer,—the attitude of such a man cannot be hostile to the Bible. He is studying the facts of nature, its phenomena and laws, things that will not be

found between the pages of even so excellent a book as the Bible. Those who desire to study a compendious statement of what Catholics in particular have done in every branch of science, from Friar Bacon, the founder of the inductive method, to Pasteur, the bacteriologist, would do well to read Father Zahm's "Catholic Science and Catholic Scientists."

2—Do the Bible and science agree about the "days" of Genesis?

This question has reference to the statement made several times in the first chapter of Genesis that there was "evening and morning" after each of the great works of creation related therein. Do science and the Bible agree on this point? Many who would discredit the statements of the Bible so that the overthrow of religion might follow, contend that, in the light furnished by geology, Scripture is in error on this point; because the testimony furnished us by a dispassionate study of the earth shows beyond the shadow of a doubt that vast periods of time elapsed in the evolving of the earth from its gaseous to the habitable state. This question, however, is not one of recent growth; it was recognized and discussed centuries ago, before men had begun to turn to our globe itself for the story of its development.

The Hebrew word "yom," i. e. "day," was known by the earliest commentators to have a very indefinite meaning. The Hebrew language had not a copious vocabulary; hence many of its words had several relative meanings. So this word "day" meant not only a period of twenty-four hours, but also an indefinite space of time. As applied to the periods of creation, there was not a unanimity of interpretation, even among those who interpreted "day" as twenty-

four hours. One class of commentators held that this word was to be taken in its strictest sense; that is, that God in directing the various works of creation brought each phase to perfection within the limits of a natural day. Of course there were not wanting those who exposed the greatest weakness of this theory, since the sun and moon were not created until the fourth day. While admitting the force of this objection, it was met by the assertion that the period embraced in the first works of creation was equivalent to three natural days. Another school contended that each work of creation was brought to perfection within the space of a natural day, but that the days themselves were not immediately consecutive; that an unknown, and possibly immense interval elapsed after each creative act of the Deity. Finally came those, even in the early days of the Church, who held that the "days" of creation were really indefinite periods during each of which some of the various works were begun and slowly brought to completeness. According to these the "days" of Genesis but marked the different stages. In support of this interpretation they cited the text which says that "the Lord rested on the seventh day," and pointed out that that day had as yet no evening.

During the latter half of the last century, when geology had its real first beginning, evidence was brought to light from the study of the earth's documents which seems to prove beyond doubt that the formation of our globe was a slow progress of development extending over a space of time whose exact extent is unknown. This, even if it be proved correct by future investigators, cannot invalidate the statement laid down in the Bible; at the most it shows that the

contention of those who held that the world was created in six sidereal days is untenable in the light of the knowledge which we now possess. The really essential fact that the universe through indefinite periods of time underwent the changes and in the order set forth in the Bible is but corroborated by the testimony of geology. The extent of the time is but a secondary consideration. We have no means of knowing; and the thousands of years claimed by some geologists and the millions demanded by others are, at best, only theories and speculations.

3—What is to be said of the Biblical chronology?

There are not wanting many learned men who, unwilling to give the same measure of authority to the Jewish Books that they allow to the Indian Vedas or to the Chinese and Egyptian lists of kings, have condemned offhand our sacred records because at first sight they have not agreed with those of other nations. Some investigators, biased almost unconsciously against statements of fact by the Bible—especially when these statements have to do with affairs in the natural order—have accepted these extravagant chronologies of the pagans without question. Others, whose anti-Christian prejudices are well developed, have used every argument to bolster up the assertions of these peoples, because thereby they hoped to destroy the credibility of the Word of God.

But we have learned to cross-question nations about their early history. The result is that, whereas a century ago we had no positive knowledge at hand to enable us to refute their pretensions to a vast antiquity, to-day we are able to reduce their hundreds of thousands of years to thousands and even to centuries.

A few instances will make this clearer. According to the Bible, man is but a few thousands of years old; on the other hand the Brahmans of India hold that their astronomical tables are three million years old, and that man is much older. However, exact computations by unbiased investigators have proven these tables to be false, since, granting all that they postulate, the facts which they profess to record could not have taken place at the dates named. In fact it has been quite conclusively proven that these tables were compiled only about 700 years ago.

Again, when Napoleon invaded Egypt, the scientists who accompanied the expedition discovered two zodiacs painted on the ceilings of two temples, one at Esneh, the other at Denderah. These zodiacs were supposed to represent the appearances of the heavens at the time the temples were built. This would have given to the temple at Esneh an antiquity of 7,000 years, to that of Denderah 4,000 years. But before long it was shown from a study of the architecture of the temples that they were built during the later Roman period. Finally an inscription was found on one of the pillars, which stated that two Egyptians had caused the two paintings to be made in the tenth year of the reign of Antoninus Pius—A. D. 174.

These are fair samples of the evidences which have been brought forward to overthrow the chronology of the Bible. Did space permit, we might take up in turn the various documents and tables which claim an extended antiquity, and show that each of them is but the product of an excessive national vanity. The more this question is studied, the more forcibly the conclusions of Cardinal Wiseman are impressed upon us (Lect. VII): "In glancing back over

the chronology of the different nations . . . you cannot help being struck with the circumstances, that every attempt has failed to establish, for any of them, a system of chronology derogatory to the authority of the Mosaic records. In most of them, even when we have granted a real existence to the most doubtful portions of their history, we are not led back to an epoch anterior to what Scripture assigns for the existence of powerful empires in eastern Africa, and enterprising states on the western coast of Asia."

4—How does science regard Biblical miracles?

An old proverb says "when all fruit fails, welcome haws;" and its homely truth is made evident by the actions of those who seek by every means to discredit the Bible. Since the natural sciences, geology, astronomy, ethnography, history, and chronology, had borne witness to the truth of Scripture, the only way left to throw doubt on it was to attack its supernatural side. This was done by boldly denying, or by striving to explain away, the supernatural facts, or miracles, recorded therein.

Now the miraculous is of the very essence of the Bible, though in no place does it define miracles. The Bible shows God as ever at work, ever manifesting His supreme power in ordering the universe, and doing this in every one of its departments. The miracles of the Bible may be divided roughly into three classes: (a) those affecting facts or laws in the natural order, (b) those relating to the purely spiritual order, (c) those immediately affecting man. In the order of nature we have the narration of such facts as the division of the Red Sea, the drawing of water from the rock, the halting of the sun, the

changing of the water into wine; in the spiritual world the many apparitions and warnings of angels, the appearance of our Lord both to the patriarchs and to His disciples; in regard to man, cures, resurrections, and other divine interpositions, as the cure of King Achaz, the raising of the child by Elias, the cure of leprosy, dropsy, blindness, and other diseases, the raising of Lazarus, etc., the foretelling of the future for individuals and the nation.

The miraculous nature of these facts has been denied by those who would overthrow the Bible. Sometimes the whole statement is assailed; more often some particular portion is discredited. It is asserted that these stories arose: (a) out of ignorance of the laws of nature; that many things seemed miraculous to the Hebrews which our better knowledge of those laws shows to be quite explicable by natural means. (b) Out of the credulity of a plain people quite open to deception by those more shrewd than themselves. (c) Because ordinary occurrences, accepted as such in the beginning, were so magnified by legendary additions in the course of ages that only the miraculous could explain them. The marvellous works attributed to the founders of other religions are cited in corroboration of this view of Biblical miracles; but when we contrast these miracles with the marvels narrated in the sacred books of other religions, we quickly see how puerile are the latter, how sublime the former. In the narratives of pagan mythology there is a wealth of detail evidently intended to captivate the assent of the hearer; while the Bible miracles are told in the simplest language possible, without any adornment whatsoever. The fact is given purely as a matter of history. The statement is made in this

manner because the narrator and the hearer were firmly convinced that God ruled His universe directly, and took a personal interest in the welfare of His creatures.

Again, while the scientific knowledge of the ancients is not to be compared with our own, nevertheless we are not justified in assuming that their ignorance was so dense that they could not distinguish between the operation of natural laws, no matter how little understood, and the extraordinary effects that could be explained only as interventions on the part of the Divinity. Moreover, even so far as we are concerned, there is no law of nature which will explain satisfactorily any one miracle of the Bible. When full allowance is made for credulity and legend, there will still remain many miracles which can be explained in no other way than as the deliberate acts of a Being that has supreme power over the laws of the natural and spiritual worlds. That these miracles are purely human inventions is easily disposed of by a comparison with the so-called miracles of the apocryphal gospels and other writings of a like nature.

The unprejudiced student of the Bible is forced by internal evidence to admit the supernatural character of the miracles described therein, and that miracles were the best means which God could use to impress the fact of His reality on the Hebrew nation so prone to idolatry, and to give to them correct ideas of His loving and merciful designs in their behalf. The closest investigation by hostile scientists in this particular, as in every other, has but resulted in the vindication of the Bible.

5—Explain briefly the theory of evolution.

There is probably no other term in the

English language which, considering its frequent use, is so undetermined in meaning as the word, evolution. It falls glibly from the tongue of the veriest tyro in philosophy; while the "masters" bury its meaning in involved phrases. The most imposing definition is furnished by Herbert Spencer: "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." Huxley is not quite so recondite, nor so obscure: "Evolution, or development, is, in fact, at present employed in biology as a general name for the history of the steps by which any living being has acquired the morphological and the physiological characters which distinguish it." In general, evolution may be defined as that system of philosophy which endeavors to explain the present condition of the organic and inorganic worlds by the theory of the varying effects of matter and motion.

The theory of evolution in its present form is a modern product; but traces of it may be found in every system of philosophy which the world has ever known. The origin of matter and, especially, of life was the stumbling block of the pagan philosophers. They never conceived the idea of creation; and they held either that matter was eternal, and therefore independent of God, or that it was an emanation or evolution of the Deity, and therefore divine. With the Egyptians matter was self-existent, eternal, from which the gods were evolved, and to which, consequently they were inferior; among the Indians, Brahma was eternal and self-existent, and from him the world

was evolved. Empedocles taught that all things arose by various combinations of a number of permanent elements; the Stoics taught that all things are developed out of an original being which is at once material and spiritual. In the Scholastics of the Middle Ages we find traces of the theory of evolution. Centuries before Wallace and Darwin, Duns Scotus taught a progressive development in nature by means of a process of determination; but at the same time he taught the creation of matter and the ordination of its various laws by the immediate act of the Deity.

From all this it is clear that the theory of evolution is by no means a modern discovery. What gives it such prominence, especially in our day, is the fact that it is cultivated so much by those who seek to eliminate the idea of God from the universe. Darwin, Huxley, Tyndall, and Spencer were or are professed materialists, and they have perverted the splendid intellects with which they were endowed to the task of accounting for the universe and its laws on an atheistic basis. Of necessity, by reason of their elimination of God from the universe, they must hold that matter is eternal; that somehow motion was evolved, and that it also is eternal; that immutable laws governing matter were also evolved.

Even if these palpable absurdities could be granted, at the best we would have only inorganic, inanimate matter; the origin of either animal or intellectual life the evolutionists cannot explain. At first they held that life came from spontaneous generation; that is, that matter under certain conditions was able to evolve life. This, however, was proved to be impossible from the experiments of their own disciples. Intellectual life they have also en-

deavored to account for; but their theory is a mass of postulates, suppositions, and contradictions. Modern evolutionary theories, however, are less concerned with the problems of the origin of life, than with the questions of the ways and means by which living organisms have assumed their actual characters or forms.

Evolution at the best is only a theory, and there is no reason why we should be disturbed at any of its deductions. It has had this good effect, however: the accumulation of a marvellous amount of information, especially about the interdependence of the various parts of creation. But it can never rise to the dignity of a sound science or philosophy, being based on absurdity in so far as it endeavors to ignore God. It will lead up to something better and more rational; it will hold to its successor the place that astrology holds to astronomy. That is the best that can be said for evolution.

6—Can the Bible and science ever contradict each other?

To the timid Christian there sometimes comes the thought that although thus far science has won no substantial victory over the Bible, still there is the probability, since science is so keenly hostile, of future unanswerable contradiction. There is no fear more baseless than this. Since God is the Author of all truth, revealed and natural, and since He is the Creator of matter, and life, and the laws by which the universe is governed, it follows that contradiction is impossible. "Only in one sense can Religion see an enemy in Science. Scientific truth cannot contradict religious truth, it is said. Most true; but scientific error can contradict it; and the path of Science ever lies through error, more or less partial, to a larger

and better truth Science advances the more steadily for her victories being tardy ones." (De Vere, "Modern Unbelief.") Nothing is further from the truth than the assertion that true men of science have been generally hostile to the Bible or religion. Our most noted men of science in later, as in earlier days, have been believers; their scientific investigations have but caused them to marvel at the correctness of the science of the Bible; and from its exposition of the origin of animate and inanimate nature, its statements bearing on scientific subjects, etc., they have recognized more and more the all-embracing providence of God. Science, no matter how rebellious it may have seemed in unworthy hands, has always been the assistant of religion and the Bible; and it will continue in that office to the end of time. We can rest secure in the belief that since God is all truth, the last conclusion of science will be the first dictum of the Bible: "In the beginning God created heaven and earth."

ANSWERS TO BIBLICAL SEARCH QUESTIONS IN THE JUNE NUMBER.

XXXVI.

1—"I cannot help it.

The Canonists and Schoolmen were with me.

'Thou shalt not wed thy brother's wife.'

—Queen Mary, I, ii, lines 38-40.

2—"For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod: It is not lawful for thee to have thy brother's wife."—St. Mark, vi, 17-18.

3—John the Baptist was the son of Zachary and Elizabeth, of the priestly tribe of Levi. "They had no son, for that Elizabeth was barren, and they both were well advanced in years." But God blessed them with one. Elizabeth and the Blessed Virgin were cousins; hence St. John the Baptist was a relative of our Lord. He was the Precursor of the Messias, as had been foretold by the angel before his birth: "And he shall go before him in the spirit and power of Elias." For a more detailed account of his birth see the whole first chapter of St. Luke's Gospel.

4—This Herod is infamous because of the number and magnitude of his crimes. He is the Herod Antipas of history, one of the sons of Herod the Great. Our Lord called him a "fox." He was married to a daughter of Aretas, King of Arabia; but making the acquaintance of Herodias, the wife of his brother Philip, he married her when his first wife had fled in disgust to her father. He put John the Baptist to death because of his rebukes; and he also played a part in the passion of our Lord.

5—The manner of St. John's death is related at some length by St. Matthew, xiv, 3-12, and St. Mark, vi, 17-29. St. John had been cast into prison because he had rebuked Herod for his adulterous union with Herodias; still Herod feared to kill him because of the people. Herodias, however, schemed to destroy him; and her opportunity came when the king, pleased with her daughter's dancing, promised the girl whatsoever she might ask. At the instance of her mother, she demanded the head of St. John. The king reluctantly consented; St. John was beheaded in prison; the king presented the dancer with the head; and she gave it to her mother. Tradition says that Herodias gratified her

hatred by piercing the tongue of the Baptist with a bodkin.

6—When St. John knew that his end was near, he sent two of his disciples to Jesus that they might see for themselves that He was the Messias. After they had retired, our Lord asked the assemblage their opinion of St. John. Then He paid the Baptist this tribute: "Yea, I tell you, (he is) more than a prophet. For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee. Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist."—Matt., xi, 9-11. Or as St. Luke words it: "there is not a greater prophet than John the Baptist."—Luke, vii, 28.

XXXVII.

1—"Fourthly, to those that own exceeding wealth,
Remember that sore saying spoken once
By Him that was the truth, How hard it is
For the rich man to enter into heaven;
Let all rich men remember that hard word."

—Queen Mary, IV, iii, 131-135

2—"Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven."—Matt., xix, 23-24.

3—It must not be concluded from the words of our Lord that God does not give equal opportunities to all men to attain salvation. Christ died for all

men without distinction. Our Lord's meaning is this: wealth is most likely to absorb the attention of its possessor to the exclusion of everything else; it is a most fruitful source of pride and self-esteem; very often it is the means of fostering and gratifying the baser passions. The poor man, even in the privations imposed upon him by poverty, is still sorely tempted by the world and the flesh; while in the case of the rich man these dangers are multiplied many fold. Still that the wealthy man may reach heaven is proved by the lives of many saints who used their wealth properly. This is confirmed by the words of our Lord: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

4—A scriptural fact proving the words cited is found in the very occasion that called them forth. A certain young man came to Jesus to learn what he should do to attain life everlasting. Jesus told him first to observe the commandments. "The young man saith to him: All these have I kept from my youth, what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. And when the young man had heard this word, he went away sad: for he had great possessions."—Matt., xix, 16-22.

A parable illustrating the same truth is found in the story of Dives and Lazarus, Luke, xvi, 19-31. Dives thought only of self-gratification, and forgot his duty to God and his fellowmen. Because of this he was condemned to eternal torment at his death. When from his place of torment he asked that at least a warning to his brothers be sent by Lazarus from the dead, he was told that they would not listen even to one

risen from the dead since they would not heed Moses and the prophets; thus demonstrating the soul-paralyzing effect of wealth and of the vices which follow in its train.

5—Our Lord promises to those who give up all things for love of Him spiritual blessings the enjoyment of which will render the other things as nothing in comparison. "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake; shall receive a hundredfold, and shall possess life everlasting."—Matt., xix, 29; Luke, xviii, 29-30.

6—The writer of the Book of Proverbs prays thus, and gives the reasons for his request: "Two things I have asked of thee, deny them not to me before I die. Remove far from me vanity and lying words. Give me neither beggary, nor riches: give me only the necessities of life. Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God."—Prov., xxx, 7-9.

XXXVIII.

1—"I, made by these the last of all my race,
Must cry to these, the last of theirs, as cried
Christ ere His agony to those that swore
Not by the temple but the gold, and made
Their own traditions God, and slew the Lord,
And left their memories a world's curse."

—Aylmer's Field, 790-795.

2—"Woe to you blind guides, that say
Whosoever shall swear by the temple it

is nothing; but he that shall swear by the gold of the temple, is a debtor. Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? . . . Whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it."—Matt., xxiii, 16-19, 21.

3—The following is the Mosaic Law against swearing as it is found in the Ten Commandments: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain." Exod., xx, 7. Again, Levit., xix, 12: "Thou shalt not swear falsely by my name, nor profane the name of thy God." And in Deut., v, 11: "Thou shalt not take the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing."

4—The effect of this rabbinical teaching was to make the people very careless in invoking the names of sacred things. Fr. Maas, "Commentary on St. Matthew," assigns these reasons for the pharisaical distinction: (1) because the Pharisees really esteemed the gold more than the temple; (2) because the multitude became thus more impressed with the sanctity of the offerings to the temple; (3) because the person swearing could not build another temple, but could be held to the payment of a certain amount of gold, which the Pharisees coveted above all else; (4) because the gold of the temple appeared to be more closely related to God than the whole temple building, and a valid oath must be sworn by the name of God, or of something closely related to God.

5—Our Lord's injunction against rash swearing is this: "You have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt

perform thy oaths to the Lord. But I say to you do not swear at all, neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no, no: and that which is over and above these, is of evil."—Matt., v, 33-37.

6—The injunction of our Lord that whatever is over and above "yea, yea; no, no," is of evil does not mean that all swearing is sinful or unlawful. As the catechism teaches, "It is lawful for us to take an oath whenever God's honor or our neighbors' good may require it." But all rash oaths, and all unnecessary swearing is altogether forbidden. Our common sense tells us that in order to invoke the witness of God or holy things, it is necessary that the matter be serious, and that the end be the promotion of truth and justice.

XXXIX.

1—"Gash thyself, priest, and honor thy brute Baal,
And to thy worst self sacrifice thyself,
For with thy worst self hast thou clothed thy God."

—Aylmer's Field, 643-645.

2—"And when it was noon, Elias jested at them, saying: Cry with a louder voice: for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked. So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood."—III Kings, xviii, 27-28.

3—Baal seems to have been a name

applied indiscriminately to the false gods by the Hebrews. Baal of the Assyrians was identical with Saturn of the Romans. According to the Assyrians he was the shaper of heaven and earth, the creator of men and beasts, and of the luminaries of heaven. As the sun-god he was considered the principle of life and reproduction; and on that account in some forms of worship he was the patron of the grossest immorality.

4—The principal cause of Jewish idolatry was too free intercourse with the pagan nations which surrounded them. God, by the lips of his prophets, had warned the Hebrews many times about this inevitable result of such intercourse. The splendors of the pagan worship impressed them; while this same worship not only sanctioned, but even sanctified a freedom of morals entirely at variance with the strictness of the Mosaic Law. Association with pagans, and especially intermarriage with them, soon caused the Hebrews to lose the true faith.

5—Idolatry among the Hebrews led speedily to the offering of human sacrifices. The immolation of children as burnt offerings was one of the features of Baal-worship. Moreover, the Hebrews, like their pagan neighbors, consecrated their children to the service of Baal, by causing them to pass through fire, his element. So general became this worship of Baal that we know, upon the testimony of IV Kings, xxi, 4, his statue was erected even in the precincts of the temple at Jerusalem.

6—God had threatened, if His people walked in the ways of the pagans, that He would use these same pagans to punish them. Hence the almost constant wars with their neighbors in which the Hebrews were engaged; and

the defeats and captivities which at times they suffered. To this same cause may be assigned the final destruction of the kingdom of Israel after it had separated from the house of Juda.

XL.

1—"The father now, the tyrant vassal
of a tyrant vice!

The godless Jephtha vows his
child . . . to one cast of the
dice."

—The Flight, vii, 1-2.

2—"He made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands, whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord."—Judges, xi, 30-31.

3—Jephthe was the illegitimate son of Galaad. Driven from home by his brothers, he went into the land of Tob, where he became the leader of desperate men. When, because of their war with the Ammonites, matters had come to a deplorable state with the Hebrews these entreated him to lead the army against those invaders. After the overthrow of the Ammonites he was made Judge, and ruled during six years.

4—There is great diversity of opinion as to the manner in which Jephthe fulfilled his vow. The general belief of the Fathers is that he actually sacrificed his daughter as a holocaust to the Lord. But this opinion does not seem likely, though it agrees with the words of Scripture. A less literal interpretation seems more probable: (a) because we are told that he was inspired to make the vow (Judges, xi, 29); (b) because human sacrifices were expressly prohibited by the Mosaic Law; (c) because

the very wording of his promise shows that he meant the first human being to greet him. Therefore he could only mean that he would dedicate to the service of God the person who would meet him. Finally it is nowhere stated that the daughter was immolated; but it is stated that her virginity was consecrated to God, and that she never married."—Judges, xi, 39.

5—The following is the Mosaic injunction against human sacrifices: "Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and

daughters and burning them with fire. What I command thee, that only do thou to the Lord: neither add anything, nor diminish."—Deut., xii, 31-32.

6—"A vow is a promise voluntarily made to God, to perform some good action." In order that a vow may be lawful, it is necessary: (a) that it be made of our own free will—hence a compulsory vow is not binding; (b) that the action to be performed be something pleasing to God—hence we can never promise to do something which is wrong; (c) that it is something which the one who promises is able to perform.

THE END.

FEAST OF THE ASSUMPTION AT NIAGARA.

BY MARY WINEFRIDE BEAUFORT.

Beside the sunny Rhine to-day,
Our Lady's praises ring,
And German tongues in Fatherland,
Our Lady's praises sing.

The shrines of Brittany are decked
With nature's fairest flowers;
The bells of Paris joyous peal
Forth from their lofty towers.

In Spain to-day the cry ascends,
"O Lord, Thy children spare!
Lady of Mercy, Mother, Queen,
O, hear our country's prayer!"

And Erin, too, so fair and green,
Chastened by God a while,
Looks to Heaven in joy to-day,
To seek Our Lady's smile.

And by the grim old Thames to-day,
Our Lady's praises ring,
And Ransomers in London town,
Our Lady's praises sing.

Niagara, in spotless white,
Decked for Our Lady's day,
Echoes the songs of earth, and bears
Them on their heavenly way.

To praise creation's God it flows
Onward forevermore,
Until the sons of earth at last
Reach the eternal shore.

Greatest of God's created things!
Mary, His mother blest,
Home to the heart of God has gone,
There in sweet peace to rest.

Throughout the world in joy to-day
Our Lady's praises ring;
And many tongues in many lands,
Our Lady's praises sing.

BOOK REVIEWS.

FROM the indefatigable pen of Dr.

Reuben Parsons, so widely and favorably known from his "Studies in Church History," comes the first volume of a **UNIVERSAL HISTORY**. This volume, which is a stately one, is published by the author at Yonkers, N. Y. It embraces ancient history from the creation of man until the fall of the Roman Empire. In the preface Dr. Parsons states: "The reader will find the pages of our 'Universal History' redolent of the Catholic spirit, and that every historical matter has been treated from a Catholic point of view." The author dispenses with footnotes and references, but at the end of every section a variety of standard sources and authorities is mentioned for consultation. Written in a pleasing, direct style, free from all obscurity, pedantry, or pretence, this "Explanatory Narrative," as the subtitle has it, displays the writer's thorough knowledge of the subject; and we are certain that it will be found very pleasant and instructive reading, while at the same time the reader may feel assured that the facts narrated and the views maintained are all based upon good testimony and up-to-date investigation.

A NEW edition of the **OFFICIUM PARVUM** or **LITTLE OFFICE OF THE BLESSED VIRGIN** comes from the London Art and Book Company. It is in Latin and English, printed in good style and well bound. The preface we consider important enough to reproduce so as to acquaint possible purchasers with some changes in the text:

"The Latin text is that of the Propaganda Press edition (Rome, 1898). In a few cases this differs slightly from that

of the Breviary. The English translation is based upon that of the Douay Bible, as printed in the Stanbrook edition of the Psalter. The editor is indebted to Father McSwiney's 'Commentary on the Psalms' for the translation he has adopted for many of the Latin phrases. The translations of the hymns are by the late Father Caswell." (Benziger Bros., New York. 30 cents, net.)

"AS a humble contribution towards the revival of the study of the Holy Scripture among Catholics," A **DEVOUT COMMENTARY ON THE EPISTLE TO THE EPHESIANS**, drawn chiefly from the works of St. Thomas Aquinas, is published through B. Herder, St. Louis, by A. Bertrand Wilberforce, O. P., who says in his preface: "This book, not being written by a scholar, is not addressed to scholars. It is not a critical treatise but a book of spiritual reading." An able and complete work. (\$1.00, net.)

A **DAILY THOUGHT** from the writings of the Rev. Fr. Dignam, S. J., late Director of the Apostleship of Prayer, is a little work pleasing in its exterior, and within it is full of light, help, and encouragement for those who strive to lead a spiritual life; especially is it suited to ardent lovers of the Sacred Heart. (Benziger Bros., New York. 75 cents.)

IN **COMMUNION DAY** we have reflections on subjects connected with the Blessed Eucharist, intended principally for spiritual reading on the eve of Communion Day, or at some later hour of the day itself. That they are brimful of feeling, poetry and piety, and al-

together charming, goes without saying, when we know the name of the author, Father Matthew Russell, S. J. (Benziger Bros., New York. 60 cents.)

THE clients of the Wonder-Worker of Padua will be pleased with the *LITTLE MANUAL OF ST. ANTHONY* compiled by the Rev. F. X. Lasance. Strongly and neatly bound, it sells at a low price. (Benziger Bros., New York. 25 cents.)

TWO neat booklets are *CORPUS CHRISTI* and *THE CHRISTMAS OF THE EUCHARIST*, both containing selections from Father Faber. His name speaks for itself. (Benziger Bros., New York. Net 30 cents.)

A TRIO of novels intended to demonstrate the influence of Roman Catholicism on the social life of to-day has been lately published. *THE CASTING OF NETS* and *A ROMAN MYSTERY* are both by Richard Bagot. Who Richard is we do not know. He calls himself a Catholic and displays his love for his fellow believers by writing at times in a most unfriendly, biased, and captious tone about Rome and Italians in particular and Catholics in general. These two novels of his we have not read, but we notice in their collected criticisms that not one Catholic publication or writer is quoted. They seem to find favor with our friends outside. Even "some mysterious well-doer, convinced of the truth and power of this work [*"Casting of Nets"*], is presenting free copies to three hundred libraries of America." Happy America to be so safely safeguarded against Rome's proselytizing methods, and happy Rome to have such a devoted and dutiful child as Richard!

The third of the trio is *THE CATHOLIC*, by an Anonymous Writer. We are told "it is a picture of life, not a novel of purpose. The story is the record of a proud Englishwoman under the influence of a great spiritual power. She is not held up to the admiration or to the reprobation of the reader: judgment is not passed upon her by the author; she is merely presented."

The author has not been deliberately untrue to his profession of impartiality. He states facts as he has keenly and shrewdly observed them. He knows evidently what he writes about, but the general effect is to exaggerate the influence of the externals of the Church, and to overlook or diminish the force and power of her teachings, practices, and sacraments as conveying truth, peace, and grace to the head and heart. In a word the story is a cool, well-bred, slightly cynical statement of certain events, with a quiet ignoring of the supernatural, and the result is a book clever and interesting enough and not devoid of humor but arousing neither love nor hate. Enthusiasm finds no food in it. The priests and others are typical enough as far as exterior goes. The clumsy young Catholic baronet, however, may be a reality but scarcely a type. The reader feels all through that the characters are living persons thinly clad in disguise. As a representation of contemporary modes of thought and life in some circles the book has a value of its own. (John Lane, New York.)

MADAME CECILIA, religious of St. Andrew's Convent, Streatham, is the author of several spiritual works, one of which we have seen, entitled *MORE TRUTHS FOR MARY'S CHILDREN*. This is written in a pleasant style, enlivened by anecdote, abounding in good

sense, and quite vigorous in tone and thought. It is an excellent work.

THE REV. JOHN MACLAUGHLIN met with a success won by very few when he published some years ago his well-known book on "Indifferentism; or Is One Religion as Good as Another?" He bids fair to duplicate his success, if not surpass it, by his latest work **THE DIVINE PLAN OF THE CHURCH; WHERE REALIZED AND WHERE NOT.** This is controversial but never offensive. Its whole style and language are elevated. There is a touch of originality in the author's handling of an old subject, which is both refreshing and effective. His method is candor itself. While he appeals mostly to Anglicans, the work is perhaps the best of its kind to put in the hands of any honest enquirer after truth who admits the divinity of Christ. It is superfluous to say more except to add that we recommend the book with the utmost warmth and confidence. (Benziger Bros., New York.)

BY way of question and answer the Rev. John J. Nash, D. D., has treated in his **PRACTICAL EXPLANATION AND APPLICATION OF BIBLE HISTORY** every prominent event and person in the Old and New Testaments. The work is intended for the use of catechism teachers but we doubt if it will ever become a great favorite, not because of any defects in itself, but the need of such a book is not very apparent. Questions from the Bible history are as a rule easily formed. However, this work may serve as a guide to beginners. The best and most profitable part is the practical application drawn from each lesson and placed at the end of each chapter. (Benziger Bros., New York. \$1.50.)

SIX chapters on Our Lady and six more devoted to St. Augustine, Sts. Peter and Paul, St. Patrick, St. Dominic, St. Theresa, St. Alphonsus and St. Aloysius make up the work **MARIÆ CORONA.** It is from the pen of Father Sheehan, now so well-known that he needs neither introduction nor recommendation. While this volume is not so much above the ordinary as his other works, it is needless to say that the discourses are beautifully written, clearly thought out, and pleasing in every way. (Benziger Bros., New York. \$1.00.)

THE QUEST OF CORONADO, by the Rev. D. G. Fitzgerald, is a historical romance of the Spanish cavalier in Nebraska. The opening scenes, the best in the book, are amidst the pomp of medieval Spain; then we are transported to the wilds of the West. It is an interesting story, though the promise of the beginning is scarcely redeemed in the remainder. (John Murphy & Co., Baltimore. \$1.00.)

WESTMINSTER ABBEY, notwithstanding that it was to be the scene of the coronation of a king who was to swear that the Mass is idolatrous, is a Catholic cathedral built for the worthy celebration of the same Holy Sacrifice once offered on Calvary. The very stones do cry out to intelligent ears against the intended profanation and blasphemy, as anyone can understand who reads **A CATHOLIC GUIDE TO WESTMINSTER ABBEY** by Eric William Leslie, S. J. The ordinary guides obscure the glories of the Old Faith as revealed in this majestic pile, but Father Leslie's little work, so redolent of antiquity with its old legends and drawings, directs attention to the building's Catholic features and explains many of its treasures

from the olden times. We recommend the book to Catholic travellers. (Benziger Bros., New York.)

SIXTY chapters, of about five pages each, containing Acts of Adoration, Thanksgiving, and Reparation along with a prayer and a recommended practice, make up *THE ADORATION OF THE BLESSED SACRAMENT*, translated from the French of the Rev. A. Tesnière. It might serve admirably for reading and reflection during the hour's visit to the Blessed Sacrament. (Benziger Bros., New York. \$1.25 net.)

TWO neat volumes with illustrations are *SHORT LIVES OF THE SAINTS*. They are written in a simple, pleasing style, and will be favorites with the little ones for whom they are published. In some of the lives the miraculous element is too prominent. (Marlier & Co., Boston. Each, 60 cents.)

THE late Very Rev. J. B. Bagshawe, D. D., was the author of several highly successful and really useful works. From the same busy hand comes *THE TREASURE OF THE CHURCH, OR THE SACRAMENTS OF DAILY LIFE*, meaning thereby the Eucharist and Penance. Many chapters have been printed on these two important subjects, but nevertheless we have no hesitation in recommending this new volume as one of the best and clearest for the average reader, whether Catholic or Protestant. Written in a very agreeable style, it is entertaining merely to read, to say nothing of the great amount of instruction conveyed so pleasantly, and the deep, unfeigned piety with which it is saturated. Those who know the previous works of the zealous

priest who wrote it need not fear disappointment in purchasing this his last book. (Benziger Bros., New York. \$1.00.)

OUR curiosity was greatly aroused when a copy of *PETER ABELARD* by Joseph McCabe came to hand, and we started to read it with high expectations of a rare literary treat, but, truth to tell, disappointment came and little satisfaction. Much new information cannot be expected about the life of that erratic and romantic genius, but we might expect, especially in a popular sketch like this, that the author would bring back vividly the stirring times and exciting scenes in which the theological knight errant lived, loved, disputed, repented, and died. In this, Mr. McCabe has not scored a success. There is running through the whole book a certain vein of satiric misrepresentation of historic men and monastic institutions which shows a bias and begets no lively faith in his impartiality. This may result from what he styles modern humanism reinterpreting the story, and if so, modern humanism is only a euphemism for a very old enemy of the Church and the truth.

Abelard in these pages is not more dignified nor more glorified than elsewhere. The outlines of his life, his good and bad points are pretty well known. No one doubts that he was a genius. His services to theology are recognized, but as far as the great majority of readers are concerned it is as true now as it was a half century ago and more, that Abelard owes most of his fame and popularity to his connection with a genius almost as great and as strange as himself—the unfortunate Heloise. (Putnam's Sons, New York. \$2.00.)

THE title of Dr. Stang's work SPIRITUAL PEPPER AND SALT smacks of two or three hundred years ago. In seventy-two short chapters the author discusses many leading doctrines of the Church, and answers many common objections against her faith and practices. His manner of doing this is somewhat blunt and dogmatic, losing no time in polite parley but laying down the law and the prophets in terse, clear sentences. We doubt if this is the better way. There are some texts about salt in the Bible, but none we think about pepper. The book may, however, suit some minds and Dr. Stang's learning and experience are such as to entitle every view or work of his to much consideration. There are many good points made, and there is a great deal of condensed information in the book. Against one thing, however, we protest most vigorously, and that is the absence of title and page when quoting an author. (Benziger Bros., New York. 30 cents, paper.)

SOME complain, and with truth, that works of piety are too sentimental, too diffusive, and lacking in vitality and virility. No such complaint can be made regarding Father Elliott's LIFE OF CHRIST. It is strong, direct, breathing the fullest sincerity, and driving home in vivid words the deep lessons on every page of the New Testament. This book is not critical but devotional, yet it must represent years of hard reading as well as of meditation upon the words, deeds, and times of Our Lord. The opening shows the thorough grasp of the subject possessed by the author, who, in eighteen pages, gives a bird's-eye view of Palestine, its inhabitants, and their conditions with sufficient detail to serve as an admirable introduction to the LIFE itself. The text of the Gospel is

printed in smaller type and ruled off separately from the running narrative and commentary, so that the very words of the Holy Writ are always at hand. There is an abundance of simple sketches dotting the pages, which give the work a charm and force of their own. The whole get-up of the book is good. We have not the slightest doubt that this LIFE OF CHRIST will become the popular favorite and remain so for many, many years. (The Catholic Book Exchange, New York. 800 pages. \$1.00.)

A SMALL but weighty pamphlet is FOREIGN MASONRY, by D. Moncrieff O'Connor. It is a powerful arraignment and exposure of Masonry, and can serve as an admirable answer to the question why Catholics cannot be Freemasons. We would like to see the Catholic press harp on a book like this, so that reply might be extorted from the side attacked. Every young man should be made to read Mr. O'Connor's pamphlet. (Kilner & Co., Philadelphia. 5 cents.)

WHAT an unexpected work to chance on nowadays is THE LITTLE FLOWER OF JESUS, translated from the French "Histoire d'une Ame." How innocent, how charming, how striking is this autobiography of Sister Thérèse, a Carmelite nun who died at the early age of twenty-five. It is impossible to convey a correct idea of the naïveté, cheerful piety, graceful vivacity, and gentle humility of this rare work, written at the express command of her superior and without a thought that any one else should ever read it. The book in the original went through two editions in five months; it should go through half-a-dozen in a year in this country alone. (Benziger Bros., New York. \$1.60.)

THE DANGERS OF SPIRITUALISM is a book very likely to give some readers a "creepy" feeling. It bears valuable testimony to the reality of many abnormal phenomena. At the same time it warns in no uncertain terms against the great dangers attending experiments with spiritualism. The descriptions of the gradual downfall of some of the mediums recall Dante's picture of evil spirits slowly possessing men. There are very many interesting questions raised by the reading of these startling, though not sensational, narrations. We will content ourselves with remarking that it would be hardihood to deny the objectivity of positive evil influence emanating from the netherland after weighing the evidence presented here, and that some of the incidents described furnish problems to moral theology. The probability of spirit photographs, while not proven, is somewhat strengthened by the author's account. His name is not given, but he describes himself as a member of the Society for Psychical Research and as one who has had apparently all the experience he cares for in this line. The book has the approbation of Archbishop Kane of St. Louis. (B. Herder, St. Louis. 75 cents net.)

LIFE EVERLASTING, a lecture delivered by the late John Fiske, is very interesting from both its method and matter. Viewed from the standpoint of Catholic theology and philosophy, it counts but little, yet as an example of how a presumably honest mind advanced from agnosticism to a belief in the immortality of the soul, it is attractive and instructive. Accepting the principles which are said to lie at the basis of evolution, the author in strict logical argument shows

that belief in immortality rests on no uncertain grounds. Expressions here and there grate upon one's ear, as when man's belief in his immortality is called "his supreme poetic achievement," but the author's admission that thought is devoid of extension; his laugh at the belated naturalist who imagines a denial of immortality is an inevitable corollary from the doctrine of evolution; his attempt to answer the question, what reason have we to suppose that after death consciousness survives any more than that the wetness of water should survive its separation into oxygen and hydrogen; his proposed theory of the relation between the molecular movement of the brain and thought, are all steps in the right direction and a sign of the reaction against materialism, while the charming method of the lecture might serve as a hint, if not as a model, of how to join profound thought with literary beauty, and thus please while persuading. (Houghton, Mifflin & Co., Cambridge, Mass. \$1.00.)

DR. FRANZ HETTINGER'S name is one to recommend any book, because it stands not only for learning and piety but for grace of style and power of thought. In **TIMOTHY: OR LETTERS TO A YOUNG THEOLOGIAN**, we can sit at his feet and listen while he pours forth from his well-balanced and well-stocked mind the advice which, after years of study and experience, he thinks best for the modern theological student. This advice is no dry moralizing but good hearty talks, adorned with apt quotations in prose and poetry, and rich in that literary flavor which cultivates while it pleases. Vocation, the study of philosophy and theology, their relations to one another

and to natural science, Church history, canon law, patristic learning, art, liturgy, etc., all in turn form the subjects of these letters, which it is a delight to know and which cannot fail to exercise a great influence for good over the students who are fortunate enough to read them. They form a goodly volume of over 500 pages. The translation is by the Rev. Victor Stepka, who has done his part well. (B. Herder, St. Louis. \$1.50.)

AN able and conservative study in twentieth-century problems is *THE RIGHTS OF MAN*, by Lyman Abbott. A work like this is useful because it gives the thoughts and conclusions of a man of extensive reading and moderate judgment. We are far from agreeing with the author in all his premises, his history, or his deductions, yet he furnishes so many sound reflections, and many of his decisions anent the social, political, and religious questions are so free from fanaticism, extravagance, and rabid Protestantism, that the perusal of his work was attended with both pleasure and profit.

Running all through the book is the assumption that evolution is the only key to the past and the guide to the future. Now every writer who clings too firmly to the evolutionary method, like every *a priori* writer, finds breaks in the strata he is examining, in the shape of awkward facts. Then an effort is often made to compel these facts to fit in where they are desired, and not where they belong in reality. In the struggle the facts are sometimes badly mutilated. Professor Fiske is a shining example of this mode of treat-

ment, as all can see in his handling of St. Augustine's views of the nature of God, where the professor was compelled to discredit his own scholarship to round out his theory of evolution. (See "The Idea of God.") So Dr. Abbott finds Catholicism (Why will he still use the word "Romanism"?) somewhat of a stumbling block, yet he says: "The election of Calvinism is broader than that of Romanism, as the election of Romanism is broader than that of the popular conception in Judaism." Calvinism came later, coming later it should have been broader "evolutionarily taken," and so it is stretched until John Calvin would not recognize it. We have often noticed that just as the soul forms an obstacle to the evolution of man, so does the Catholic Church to evolution in religion. Dr. Abbott being a Universalist, this belief tinges most of his views, and now and then he indulges in some of those vague assertions so well beloved of the average minister, such as "the end of religious life is not the acquisition of truth but the acquisition of God"—an assertion which can mean sense or nonsense.

Two ideals of social organization confronted one another at the beginning of the Christian era: the Roman and the Hebraic; the Hebraic developed into the Christian; during the centuries the Roman and the Hebraic have been in constant conflict; the Hebraic or Christian, which finds its highest development in the United States, should win eventually—such is in general the thesis of the book. (Houghton, Mifflin & Co. \$1.30 net.)

Shelby, Ohio.

E. P. GRAHAM.

MOSHER'S MAGAZINE.

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No. 6

CURRENT COMMENT.

WE are getting so much friendly advice on all sides about the line of conduct proper for us to pursue with respect to the Philippine friar situation, that it may be of use to attempt a return to the first principles of the case. All outside the Church (and some inside the Church) are begging and imploring us to "keep cool," lest we embarrass the Administration, or the Holy Father, or both, by hasty action! Truly this strikes us as a humorous situation. For some two or three years every newspaper correspondent, most newspaper editors, many "popular preachers," and the "man in the street" in all his forms have been discussing the situation at length and settling it on various plans—each and every one of them based on the fundamental proposition that "the friars must go!" Now when a few of us Catholics begin to discuss the subject a little, all those shout in chorus: "Hush! Be still! Keep quiet! Be good and you will be happy! Don't start useless controversy! Don't raise awkward questions!"—and so on. And among our own people there are some who think that on all Catholic matters silence is the only safe policy—silence and trust in somebody else, lest we excite animosities among our

non-Catholic friends and perhaps galvanize the old A. P. A. corpse.

Well, a little calm consideration of the facts will not hurt much, and at the risk of annoying somebody we may attempt a brief recital.

In the Philippine Islands there are some few hundreds of friars owning some lands valued at, perhaps, \$5,000,000 or less. The American Government wants to buy these lands and also wants these friars removed from the islands. Under the treaty of Paris it can neither forcibly expel the friars nor condemn their lands. Consequently it wants the Church to withdraw the former and sell the latter, and through the Taft mission to the Vatican it has tried to accomplish both things.

The letter of Secretary Root constituting the authority of the Taft mission makes a statement of the Administration's reasons for desiring the Vatican to act, and these may be put as follows:

1—The friars can no longer perform a useful office and cannot return to their possessions except under protection by force, which the American Government cannot give;

2—The Church should in its own interests seek other agents for its ministrations;

3—The friars' lands should be pur-

chased, but the friars must not use the proceeds as a fund to enable them to return to their parishes.

Accordingly Secretary Root will be very glad to have the Holy Father take whatever steps are necessary to withdraw the friars, alienate by sale their lands, and replace them with other priests in parochial work.

Now here we have to notice one thing, which is that certain inhabitants of the Philippine Islands, prevented by force and intimidation from re-entering on their possessions, may not enjoy the protection of the civil government in an attempt at re-entry!

Why? Secretary Root's argument is:

"They will not be voluntarily accepted again by the people, and cannot be restored to their possessions except by forcible intervention on the part of the civil government, which the principles of our government forbid."

As the editor of the *Messenger* very pertinently asks: "*What sort of government is it which cannot compel a tenant to pay his rent?*"

This, however, we merely note in passing. The essential point is that the treaty of Paris guarantees to the friars the peaceable possession of their property. Consequently the withdrawal of those monks and the sale of their lands must be a voluntary proceeding, and hence the appeal to the Vatican to induce the friars to sell out and leave the islands.

It thus appears that there is no "must go" or "must stay" about the matter so far as the American Government is concerned. The friars may go or stay as Rome pleases. We cannot force them to do either one thing or the other. Nor can we force them to sell their lands. They are free to sell or not as they please. In brief, while they

are individual citizens, usurping no rank or office in the state and guilty of no misconduct, the American Government is powerless to molest them. Consequently the request to the Vatican!

So far as the facts are known, it appears that the Vatican is in no hurry to act without full knowledge of the case. We may well believe that the Holy Father is anxious to do what he can to assist our Government in its sufficiently ridiculous predicament, provided that the interests of the Church and the Filipino Catholics are not prejudiced thereby. We may be sure that when he acts he will do so with his customary wisdom. And in that sense we may feel absolved from any necessity of advising the Holy Father.

But why should we remain silent when we see our Government committing itself to philosophic absurdities as a result of ignorance perhaps not wholly free from prejudice. We deprecate in the strongest manner possible any intermingling of religion with politics—but our opponents also should observe the rule.



The foregoing very naturally brings us to the matter of Federation. Here again we are getting an infinity of advice from the outside of the Church and some inside. Some say **Federation** is wrong in principle, others that it is unwise; many are very angry at the idea. Really at bottom the whole thing is excessively simple if people would but reason it out for themselves.

The State recognizes no creed—or professes to recognize no creed—and knows only "citizens," be they Catholics, Protestants, Jews, or heathens. It admits the right of its citizens to organ-

ize for any legal purpose, without question or interference. Thus the Federation of Catholic societies and the Concatenated Order of Hoo-Hoos—which we believe under the benign rule of its Grand Snark of the Universe enjoys peaceful existence somewhere in New Jersey—are from the point of view of the State and the Constitution the same in principle and essentials, though not in purpose.

Furthermore, the State guarantees to all citizens equal rights, and favors none. Consequently in theory no combination of citizens for the purpose of protecting their rights can avail to procure for them any more than their rights, and no fault can be found with any combination organized to see that its members do not get any less than their rights. And it matters not one jot what may be the character of the combination so that it be legal and have a legal purpose.

Thus, no ground of complaint is found in the theory of Federation. It is legal in all particulars. The next question is as to its wisdom. We are told that it is unwise for Catholic societies to federate because in the first place it will tend to reawaken the prejudices of the ignorant—who in this matter are a majority of the whole—and in the second place it will enable designing politicians to drag the Church into politics.

The first objection is predicated on the assumption that the present season of respite in persecution is due merely to the fact that the majority have something else to think about besides attacking the Church, and that as long as they are not stirred up the Church will be let alone. If stirred up the majority will infallibly abridge the maimed rights that the Church now enjoys—hence better half a loaf than no bread, better let well enough alone. It cannot be denied that

there may be some truth in this. But not by inaction do principles of justice impress themselves on the world. The majority does not seem to be educating itself very rapidly, so far as it can be seen. If we may not move to educate it how are things ever going to be any better? Our judgment is that an open policy of fight is better than a policy of waiting and hoping. The Catholic party in Germany has found it so at all events.

The second objection is no stronger—indeed not so strong. Surely it applies with equal force to each and every unit of the Federation. Are we to refuse to organize lest the organization be “captured” by politicians? This kind of reasoning would keep us at home lest we be run over in the street when we go out. It looks to us very like caution run mad. It certainly is putting a very low estimate upon the common sense of our leaders.

Federation is the natural outcome of the situation in this and every other highly organized country. It will, we think, prove a success.



Labor is in a state of unrest throughout the land, and it is not surprising that this should be the case. In the last two or three years the prices of commodities

The Unrest of Labor. have risen more rapidly than has the price of labor.

Consequently a given quantity of labor performed is worth less in food, clothing, fuel, and rent than it was five or six years ago. There is no dispute as to the facts, and there should be no surprise at the result. Unless all signs fail we are entering upon a period of strikes which promise to be unusually severe—unless a great change takes place soon in the relative value of labor and commodities.

It is only fair to say that labor did not decline in price in the bad times of 1893-1896 to anything like the extent that commodities did. Taking ten years ago as a starting point, there has probably been no great change in the labor-commodities ratio. But that, while it may bear upon the justice of the case, has little or no practical bearing upon sentiment. Laboring men feel that they are not so well off as they were except that more individuals are employed. A wage-earner cannot to-day save nearly as much out of his wages as he could five years ago, although many men are of course receiving wages to-day who received none in 1896 or 1897.

This unrest of labor is a common feature of times of prosperity, for the simple reason that in all such times the labor-commodities ratio tends to decline. The price of labor is much less subject to fluctuation than are the prices of commodities. It declines less than they do in decline periods, and advances less than they do in periods of "boom" and prosperity. That is the plain and elementary fact of the condition of affairs at the present day. Out of the attempt of labor to advance its price will grow strikes—probably great strikes—and the indications are that labor will be successful in large measure.



It is very hard for the average man to form a correct opinion of the merits of the case of the "Union" against the "Trust." There is so much dishonest comment and "special

**The
Merits of
the "Union."**

pleading" going on as to greatly befog the issues. But in a general way the sympathy of the average man goes out to the "under dog" in the fight, and labor is usually in that position. Hence popu-

lar sympathy is largely on the side of labor. Yet there is much to be said on both sides.

It may be taken as fundamental that, with a few worthy exceptions, large employers are mainly concerned in buying their labor in the cheapest market, other things being equal. It is obviously to their interest that the supply of labor shall be abundant and obtainable at a low price. It is equally fundamental that the labor union is mainly concerned in obtaining as good a price as is possible for its members. Now, assuming both sides to obey the law prohibiting force, intimidation, and so on, the contest is simply one for control of the labor market, and that is all there is about it. There is no necessary conflict of rights whatever, nor is the doctrine of property involved. It is perfectly true that the coal-owners own the coal lands and the coal therein—but they do not own the labor necessary to bring the coal to market. That labor they must buy as best they can. Now if the Union, without using illegal means, can impose its terms on the coal-owners, it is certainly entitled to do so, and the coal-owners' property rights are in no way involved.

The occurrence of violence is to be deprecated, condemned, and stopped wherever possible—but it does not bear upon the fundamental rights in the case. The Union does not need to have recourse to it, and the Union's cause is injured by it. Violence is one of the things which obscure the real issue.

We think that labor unions are faulty in one principle, and that is that they tend to destroy individual initiative and ambition by placing all men on a level and that level the level of the least efficient. A union is like a chain—its efficiency is that of the weakest link. But there can be no manner of doubt

that the trades union has had a great effect on the average price of labor, and has done more to advance it than all other forces put together. Does anyone suppose that the "prevailing rate of wages" in the coal regions would be as high were it not for the Union? Or in the iron and steel industry? Or in the railroad indus-

try? Or in other large industries?

As long as large combinations of employers exist, labor unions are a necessity. In an ideal community neither would have place. Both are probably, in a sense, evil so far as the best material interests of the country are concerned. But if one exists, the other becomes a necessity.

AFTER THE RUSSIAN OF COUNT A. TOLSTOI.

BY THOMAS WALSH.

Trust not, sweet, my bitter mood
 When I say my love is o'er;
 Nor believe the ebbing flood
 Faithless to the shore.

Grief recalls me to thy side,
 Where my heart would yield to thine;
 To its harbor turns the tide
 At the hour benign.

LITERARY NOTES.

THE publishers are now giving out their views on the character of current book-reviewing. It wouldn't do to let the subject drop until everybody is heard from. Messrs. D. Book-reviewing and Appleton & Co. Publishers. believe that, on the whole, book-reviewing is fairly well done. The Century Co. are equally complacent. Dodd, Mead & Co., however, are not so optimistic. "We are rather gloomy about the whole matter of book-reviews, and are afraid we shall have to wait for the public to grow a little more discreet, and a little more cultivated." This is hitting the nail on the head, but not driving it home. Current reviews will naturally keep to the level of current public culture. But the larger question lies back of that. Why is public culture at so low a level? We believe we said a word in this regard some time ago, and pointed out that the present system of education, whose aim is merely utilitarian, leads away from a high standard and lowers the general tone of intellectual life. When education comes to be looked upon as the mere vestibule of a trade, you may be sure that public taste in literature and art begins to decline. The publisher and the reviewer are naturally at the level of the reading public; they are, as the book world is now constituted, caterers to their patrons. Their effort is of course to please their clientele. The publishers put out books to sell; their point of view is, naturally, commercial. The reviewer is concerned with this class of books, and criticises with an eye to the readers. If his critique were to go beyond the readers' mental grasp, it would fail of its purpose. So he keeps to the plane of their

culture; indeed, as a rule that is his own natural habitat; he himself stands on no higher intellectual level. The question, therefore, narrows down to the matter of the public standard of taste and the character of public culture. This, in our day, tends more and more to utilitarianism, because the educational system in vogue aims no higher.

The result of all this is that book-reviewing is generally superficial and dictatorial. Little study is given to the volume under review, and the simple *ipse dixit* of the reviewer takes the place of a substantial reason for the opinion given. You will have sweeping generalizations given without an iota of evidence in the way of illustration or in the advancement of argument to point the truth of the criticism. Recently we saw a critique in some five lines, praising a book highly and damning it equally, but never a single word cited from the author to show that the reviewer's position was well taken. Criticism of this character is not of the slightest value to either the author or the reading public, save upon the presumption of the established authority of the critic; and if he be anonymous, it is sheer arrogance. Indeed, criticism of this kind is mere slovenly and arbitrary opinion. Unless a critic can substantiate his assertion by instances from the author, or at least by some showing in reason pertinent to the matter in hand, it were better that he remain silent. When he fails to cite in illustration of his points, the presumption is strong that he has not read the work under criticism; the evidence is fair that he has perhaps glanced over the work, but never read it. Now

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Erudition and Speech.

33 34

**And
Still
They Come.**

of the booksellers' reports of their sales of novels, and the book that happens to head the list is forthwith advertised by the hustling publisher as the greatest of the year. There can be no doubt that the book which sells the best is the most popular; but this is very far from any gauge of merit. We should rather say that the more popular a work is, the less real literary value it possesses. A wide audience is a fairly sure sign of an indiscriminate audience. A book that takes at once is always an ephemera.



This is an age of inquiry. How we do this and how we do that is become a mental habit, from how and why a baby nurses to how and why a philosopher thinks. It is all gathered under the embracing term psychological, which now covers a multitude of sins. Why people write, or what is the stimulus to literary production, is the latest psychological puzzle in the arena of discussion. We must have something to talk about, and why not about this as well as anything else. The first fact is that an immense number of people are writing nowadays, many of whom no doubt would be better ploughing. Howbeit, there is the immense fact staring us in the face. Why do they do it? We suppose an ordinary, obvious answer, which can scarcely lay claim to any psychological astuteness, is that they do it for one of the plainest of everyday reasons, to make money. We firmly believe, without going into any subtle analysis, that this is the motive which leads most people to the industry of the pen. But there is a larger question behind this. There are people who write not simply with the motive of earning a livelihood or of making money, but—to put it in the

simplest way—because they must; it is a part of their inmost nature to utter themselves. We are now speaking of what is called genius. The making of money may be an external incentive in the activity of genius, but it is never the mainspring. Shakespeare wrote his plays in order to make money by their production, but this was not the ultimate motive of his great utterance. Back of this was the creative necessity of shaping his spiritual and imaginative life as it was stimulated by the pageant of human existence unfolding itself to his vast vision. Whether he had accumulated a fortune or not, he must have still fashioned his philosophy of life in the power of the word and sung it out to mankind. In many notable cases we find the literary utterance of genius in spite of adverse external circumstances, whether of poverty or of riches; for it should not be forgotten that easy circumstances prove oftentimes even more burdensome to the flight of genius than the narrowness of poverty. As a writer recently said in the *London Spectator*: "A stimulus from without, such as poverty, may start production, of course, but that is merely the physical awakening of a disposition that in any circumstances would have been awakened in some way at some time. True literature is the voice of the soul calling from the windows of the house of clay in response to those things of life that touch the nature of the soul that speaks."



The study of Dante has now become a tremendous vogue. Its impetus originally came from the pre-Raphaelite school of the last century, of whom the Rossettis were the prime movers. The cult has spread far and wide. There are a large number of Dante societies

Some
Good
Out of It.

throughout the English-speaking world; over five hundred in America alone, we are told. Translations are being constantly made, studies and interpretations are numerous. The result? There's the rub, for in all this there is an immense amount of dilettanteism and faddism. First of all, there is a great difficulty in understanding Dante without knowing scholastic philosophy, its meaning, its spirit, and its technique. How many know all this in our day, even among the educated? Never was an audience more unprepared to take hold of and assimilate Dante than even the educated of our day. Notwithstanding all these drawbacks, good has come and will come from the study of the poet. As in the beginning of the movement among the pre-Raphaelites, so now, the vogue of Dante is opening up vistas into the life of the Middle Ages, which had been so long a blank to the modern mind. Since the inauguration of the Dante movement, there has gradually gathered a literature in English about those times, which has contributed immensely to enlighten this age of progress where it has hitherto been in Stygian ignorance. Much of this, if not all, is due to the pre-Raphaelite predilection for Dante. Further good will yet come, in the way of bringing modern imagination into contact with the great creative activities of Dante's age, the day of the power of faith. The Dante fad means in the long run a better, fuller, and higher conception of Catholic truth. It has accomplished much and will do more toward dispelling the mists that have so long obscured the sun of spiritual light, which shines so gloriously from out the Middle Ages. To study Dante in the proper spirit will do much to counteract the grosser tendencies of a time when spiritualities are lit-

tle thought of and little cultivated.



There is a movement on foot in France to erect a statue of Renan at Tréguier, the skeptic's birthplace. Now Tréguier is a little out-of-the-way town, whose only note of distinction, from a worldly point of view, is that Renan first saw the light of day there. This is a distinction, however, of which the inhabitants of the town are little proud; for they are simple and devout, without the slightest affinity to the cynical skepticism of the noted renegade. They in consequence strenuously and rightly object to the erection in their town of a statue of a man who represents the very antithesis of their spiritual and social existence. It would be just as much of an incongruity as putting up a statue of Bismarck in the heart of Paris, or of Benedict Arnold in the city of Washington. The inhabitants of Tréguier resent the proposal with vehement indignation. People of common sense, and they are the people with the idea of the eternal fitness of things, cannot but sympathize with the protest. Tréguier is not proud of Renan, who, had he kept to the traditions of his birthplace and the sublimity of the faith he was taught there, might have achieved a better and nobler distinction than that of a merely brilliant skeptic. As it was, he dissipated his remarkable powers in destructive criticism, which is always purely negative, and left nothing behind him not destined to perish utterly with the passing of the fad of which he was the chief popular exponent. Indeed, even now that phase of biblical criticism of which he was a brilliant expounder at second-hand has passed out of the arena of discussion. Renan is no longer an active force in the controversy, and the

Renan's Statue.

whose only note of distinction, from a worldly point of view, is that Renan first

saw the light of day there. This is a distinction, however, of which the inhabitants of the town are little proud; for they are simple and devout, without the slightest affinity to the cynical skepticism of the noted renegade. They in consequence strenuously and rightly object to the erection in their town of a statue of a man who represents the very antithesis of their spiritual and social existence. It would be just as much of an incongruity as putting up a statue of Bismarck in the heart of Paris, or of Benedict Arnold in the city of Washington. The inhabitants of Tréguier resent the proposal with vehement indignation. People of common sense, and they are the people with the idea of the eternal fitness of things, cannot but sympathize with the protest. Tréguier is not proud of Renan, who, had he kept to the traditions of his birthplace and the sublimity of the faith he was taught there, might have achieved a better and nobler distinction than that of a merely brilliant skeptic. As it was, he dissipated his remarkable powers in destructive criticism, which is always purely negative, and left nothing behind him not destined to perish utterly with the passing of the fad of which he was the chief popular exponent. Indeed, even now that phase of biblical criticism of which he was a brilliant expounder at second-hand has passed out of the arena of discussion. Renan is no longer an active force in the controversy, and the

startling hypotheses upon which he erected the slender scaffolding of his argument are already consigned to the lumber room of exploded sensations. Outside of the just objection of the people of Tréguier, there are wider reasons to refrain from putting up a statue to Renan at all. He was but a transient meteor of rhetoric, whose substance was burned out in its very transit. In another quarter of a century he will be a mere name, from which no one will take the trouble to brush the dust of a fast-accumulating forgetfulness. A statue to him now in Tréguier would be an anomaly, and a statue to him at all in the future would but serve to accentuate a merited oblivion.



Maeterlinck has written a play which, they say, is playable. Great news indeed! The new play, "Monna Vanna," is not altogether vague symbolism; it

has some concrete qualities, which can be made to appear to the healthy imagination. This is well and welcome. When one comes to think of it, how easily the modern world is worked on the lines of symbolism. Just let a man wrap everything he says up in gray hints and pink suggestions, and forthwith the age contracts its brow to study him out. How profound he is, what abysses in his thought, what nebulous heights in his vision! The truth is your modern symbolist is usually a confused mind dabbling with problems and mysteries of which he knows nothing, but the meaning of which in human living has been obvious enough to sane eyes for two thousand years. He takes the subject of marriage, for instance, and weaves a vast cobweb of verbiage about its relations, making a tremendous labyrinth where is no laby-

rinth; digging terrifying abysses, where the road really leads through level and fruitful plains; and building up a laborious and confusing problem, where sane people recognize simple duties and honest living. All this wrapped in symbolism and served up to the public with a morbid curiosity passes current for profound thought and deep insight. "What fools these mortals be," said *Puck* long ago, and these mortals haven't got over the folly yet; nay, seem to grow more foolish, as modernism proceeds to undermine high thought and simple living. Of course all this is due to lack of religious ideals and the safe anchorage of an established faith. So Maeterlinckism and Ibsenism and symbolism in general sell in the market-place as pure wisdom. It pays in both cash and present reputation. Happily there are signs that this morbid state of mind is passing. There is some promise in the fact that Maeterlinck has written a play which is not altogether a cloud of nasty symbolisms.



We are glad to publish the following letter from D. Appleton & Co., in justice to the writer and his associates who show an honest purpose to treat Catholic subjects accurately in their "Cyclopædia." We should like it to be understood by all concerned that, however much of a duty we considered the publication of our strictures, we think it fully as much a duty and a pleasure also to give a place in our columns to the letter, which speaks for itself.

"NEW YORK, August 28th, 1902.
"REV. FATHER JOHN J. WYNNE.

"DEAR FATHER WYNNE: In reference to the Catholic articles complained of in 'Appleton's Universal Cyclopædia and Atlas,' concerning which we have seen you here this afternoon, we beg herewith to submit a statement concerning the criticisms made by you

of that work, and the action already taken by this house in reference to them.

"One of the methods used in the conduct of our business is to hold weekly meetings of a literary committee, the membership of which consists of the President of D. Appleton & Company, the Vice-President, the Literary Adviser, the Editor of the 'Cyclopædia,' the Art Manager, and the Educational Editor. Here are discussed all matters pertaining to new books and old ones, new editions, revisions, complaints, and other matters affecting the text of any of our publications. In the regular course of this work, on the 12th of June, the first meeting held subsequent to May 22d, owing to the absence of the President in Europe, the Catholic criticisms of the 'Universal Cyclopædia' were taken up, and it was directed that the Secretary should prepare a letter in response to complaints received, setting forth the plan on which the 'Cyclopædia' had been prepared with respect to controverted subjects.

"On July 10th, it was directed that a resolution should be prepared, setting forth the decision of the committee that the Catholic articles should be submitted to Archbishop John J. Keane, who, under contract with this house, had had charge of their preparation; and that Archbishop Keane should be requested to make the revision himself, should it be found necessary to do so, or designate some person or persons whom we could employ for that purpose. In due course of time Archbishop Keane made reply to our communication and designated Professor Grannan, Professor Pace, and Professor Shahan, of the Catholic University of Washington, as

such persons. A letter was at once addressed to Professor Grannan, asking him to undertake this work. As yet we have received no reply from him. We now learn from you that Father Grannan is in Europe, which, of course, accounts for the delay.

"You will observe from the foregoing statements that a disposition to revise the Catholic articles was shown by this house at a regular official meeting of its officers and heads of departments almost immediately upon receiving complaints. The minutes of this committee also show that the complaints made by you have been constantly under consideration, and that the matter was referred by us to Archbishop Keane, a distinguished member of your own communion, under whose supervision the articles were first prepared.

"In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles as seemed best to him, and that at any time, since the first publication of the articles, had it been necessary, any corrections might have been made by him.

"It is not the policy of this house to ignore complaints that may be made to it affecting the accuracy of statements made in its works of reference. We regret that through no fault of yours or ours the representations you have made did not lead to an earlier meeting between yourself and D. Appleton & Company.

"Very truly yours,

"D. APPLETON & COMPANY,

"WM. W. APPLETON, President."

THE NEWSPAPER: ITS PLACE IN THE COMMUNITY.

BY THOMAS F. WOODLOCK.

THE subject of our investigation is the newspaper, with special reference to its place in the community. I do not propose to enter upon any historical study, but I shall endeavor to indicate a few of the first principles underlying the relations between the newspaper press and the public. I shall have to deal with the subject in a very general way, for it is too large and the space at disposal is too short to permit of much discussion of detail. I begin, therefore, by taking things as they exist here to-day in the United States.

By way of indicating the extent and the intimacy of the relations between the newspaper press and the people, and the magnitude of the place filled by that press, I will ask my readers to consider one or two historical contrasts that are not devoid of interest.

On May 15th, in the year 44 B. C., about noon, Julius Cæsar, considered by many the greatest man of ancient times, was assassinated in Pompey's Theatre at Rome, which was then being used for the session of the Senate during repairs to the Senate House. The population of the city at that time was probably not much in excess of one and one-quarter millions of people. Nevertheless, it is extremely doubtful that all these knew of the occurrence even by the next night. It is certain that, while in Cæsar's time there were elaborate methods of signaling for long distances and thus transmitting news of some expected event, such as the result of a battle, there was no method of long-distance news transmission or general news distribution in use for

such events as the wholly unexpected assassination of a great man. Consequently the news traveled in Rome only from mouth to mouth; and from Rome in all directions only as fast as fleet couriers could carry it, and we may believe that this was at the rate of not much more than one hundred miles per day. At this speed the news would reach, say, Paris, in eight days, and London in about four days more, or, allowing for accidents and delays, in two weeks. Or, to use an illustration nearer home, had Cæsar been stricken down in New York City, Albany would have had the news in a day and a half; Buffalo, in something under five days; Chicago, in ten days, and San Francisco in one month or five weeks. Moreover, and this is the important thing to notice, even then only a few persons would have the news at first, and it would spread relatively slowly among the people of those cities. Perhaps months would elapse before the news would be common property for all.

Now, on September 6th last, at a little after four o'clock in the afternoon, President McKinley was shot at the Exhibition Grounds at Buffalo. Within forty minutes every newspaper office in the United States taking any of the press services had a fairly clear account of the whole tragedy, so that, before the dreadful deed was sixty minutes old, newspapers containing the first statement of the main facts were being sold in most of the large cities on this continent. In Chicago the news arrived so that the papers were selling on the street at practically the same

hour, Chicago time, as that when the President was shot, according to Eastern time. In San Francisco the news far outstripped the sun, for before three o'clock, Pacific time, people could read what had happened after four o'clock, Eastern time. At all events, within two hours of the tragedy, people living in all the larger cities throughout the United States were told by the newspapers what had happened.

Take another very notable instance. Some two thousand odd years ago, there took place at the foot of Mount Vesuvius a tragedy that involved the blotting out of a whole community by the unchained forces of nature on a scale previously unknown to history. We can imagine how the news of the destruction of Pompeii traveled gradually over the continent of Europe, reaching by slow degrees the large cities that were then the more or less civilized communities of the world. It would be an interesting study to trace in the imperfect historic records how the news went on, how long it took to reach Rome, Athens, Alexandria, Jerusalem, and the other great cities and towns. I do not know if the materials exist from which any approximately accurate idea could be obtained on this point.

On the other hand, we all know that in the early days of May, this year, there took place a frightful volcanic disaster on an island in the Lesser Antilles by which a whole town was utterly destroyed, and within two days in every civilized community on the face of the earth people could read the details of what had happened. Not merely was this so, but within a week or ten days relief ships were started from more places than one, bearing supplies for those who had been rendered destitute by the disaster. Be-

tween the disaster at Pompeii and that at St. Pierre there lies a period of some two thousand years; but there lies a great deal more than that—there lie the telegraph and the newspaper.

It is an old saying that "man cannot live alone." He finds his highest activities only in the closest communion with his fellow-man. In other words, anything which enables him to annihilate distance and time so that he can traverse in a day a distance that formerly occupied two weeks, anything which enables him to communicate his thought to another with corresponding rapidity, and anything which can offer a continuous exchange of the thoughts and doings of all the world, practically present thoughts and yesterday's doings, must surely be reckoned as absolute necessities to his life in these latter times. The railroad, of course, performs an absolutely indispensable service; so do the telegraph and the telephone; but I question whether their services are of themselves much more important to the community than that performed by the newspaper. It is a great thing to leave New York to-day and transact business in Chicago twenty-four hours afterwards. It is a great thing to be able to telegraph a message to San Francisco and receive an answer the same day. But I think it is at least as great a thing to take up a morning paper at the breakfast table, let us say on Sunday, and read there an account of a naval battle that occurred on that same Sunday morning in Manila Bay, ten thousand miles away. It is surely a wonderful thing to have the news of all the world brought to us every day, in fact, many times during the day; and let us remember also that it is not merely all the news of far-off countries,

but the news of the town in which we live, of the towns in which our friends live, and everything, in fact, that can possibly be of concern in our daily lives. I think a strong case could be made out in favor of the newspaper being, of all the gifts of what is frequently called civilization, one of the most precious.

In the days before the invention of printing, men gathered in the Roman Forum, in the Grecian village agora, on the Venetian Rialto and such places, and asked each other what was the news. The wandering traveler in every land could usually find board and lodging for the night, and when he had eaten and drunk and was resting at the fireside, he was expected to pay in news. The desire for news has always been insatiable in humanity, and always will be. The newspaper gratifies that desire.

But when, for example, Cicero would meet Atticus at the baths and mention casually that he had heard of some fresh misdeeds of Catiline we may safely assume that Atticus would at once put to him some question meaning in effect, "What do you think of it?" In other words, an inevitable attendant upon exchange of *news* is *comment*, explanatory, critical or otherwise, and so the newspaper in its essence is not merely *the news*, but also *comment on the news*. We may say that these two things are the essentials of every newspaper. The other features, literary, artistic, reviews and criticisms, fiction, etc., are non-essentials except in so far as some of them are really news or comment on news.

Thus, in place of the official proclamation, the town crier, the wandering traveler, the market-place gossip, we have the newspaper, printed by the 100,000 and in the hands of everybody.

The principal function of the newspaper is thus very clear. It is to inform the public in general of what has happened, and to explain the bearing of the news. This is its direct function. Growing out of this, however, and very much more important, is its indirect function, which is to organize and unify, frequently even to create, what is known as public opinion. We all know in a general way what is meant by public opinion. I do not pretend to give a scientific definition of the term, but it practically amounts to the organization of individual opinions and their concentration at a given point. It is, in fact, the bundle of fagots tied together of which our old friend Æsop made a fable to illustrate the proverb that "union is strength."

In this democracy of ours, public opinion is the mother of law. It is the metal in the crucible from which are molded those statutes of positive law that are required from time to time by conditions as they change. The newspaper press is frequently the mold—indeed, it is generally the mold, and, if we may strain the metaphor a little, it is the fire as well.

The editor of the New York *Evening Journal* was invited last spring by an organization known as the Metropolitan Independent Church to address the members at their annual dinner on the subject of "Freedom and Journalism." Instead of doing this, he wrote an article for his paper in which he gave his view of the newspaper's place in society and of its functions. He said:

"Primitive journalism, like primitive speech, is simply a record of simple things, of mere news. As the individual develops, the uses of speech become more complex. News, of course, is still important, but the spreading of news ceases to be the only or the most important work of speech. And

so it is with journalism. When speech and journalism are fully developed in the individual and in society, their important work ceases to be bald statements of facts. The important work of the newspaper is spreading knowledge, protesting against injustice, encouraging public service by widespread praise, exercising in the affairs of the world the irresistible power of publicity. When an honest newspaper speaks, it expresses the beliefs and wishes of those who read it. There never was a corrupt official who could hear without dread the growling of a hundred thousand human voices outside his door. There does not live a corrupt official however hardened who hears without alarm the opinions of a million men voiced through a newspaper which they trust. Whatever power there is in a combination of individuals resides in the press. Undoubtedly, it is the world's greatest power."

Some of that extract is a pretty fair statement of the case. But the editor did not stop there. He went on to say that the virtue of a newspaper is not due to any superior qualities in those by whom it is directed. He said that its virtue

"is due to the fact that the newspaper is daily subjected to the test of public opinion. It exists on the basis of a perfect referendum. It can be destroyed by its readers at any moment. It must represent them and accompany them in their various aspirations, or cease to exist."

With all deference to the editor from whom I have quoted, I submit that his theory of the referendum is wholly unsound. The fact seems to me to be that the public as a whole is not accustomed to think for itself, except very occasionally, and that in most cases it allows the newspaper press to think for it and form its opinions. Many people may be under the impression that they always think for themselves, but a little analysis of their mental operations will very soon disclose the fact that they do no such thing. I believe it to be strictly true that the newspaper press

very largely forms the opinions of its readers, on practically all points. Remember that the average man nowadays is entirely dependent on his newspaper for knowledge of the facts about practically everything. He looks to it for the news of even the street in which he lives. Take away his newspaper from him for two days, and he is practically as much out of the world as if he were in prison. A public without newspapers is without news. It is absolutely cut off from intercourse with the rest of the world. Not only that, but individuals in a community deprived of newspapers are practically cut off from intercourse with each other. Is it not common sense to suppose that the publication which gives a man his news will have a tremendous influence upon that man's opinions with regard to the news?

There are three ways in which a newspaper forms and organizes public opinion: Firstly, by the simple force of the facts that it presents, which, of course, it has to take as they come; secondly and indirectly, by the way in which it presents those facts; thirdly and directly, by its own comments.

At the time of the Crimean War the *Times*, of London, which was probably in some respects the greatest newspaper that the world has seen, was perhaps more powerful in England than both the Queen and the Parliament, because it could sway the minds of the people who made the Parliament, which in turn made the laws for the country. In the days of Delane, its eminent editor, that newspaper could, with a "leader," almost make or unmake a Cabinet. No doubt, this is an extreme and practically a unique instance of the kind in newspaper history, and space will not permit of a discussion of the causes

thereof, more especially as we have nothing of the kind here and never had.

There is a common impression in this country that the press is not influential because its editorial pronouncements nowadays seem to have relatively little direct influence, but I think that this view is mistaken. What is true is that the individuality of newspapers at present shows itself perhaps not so much in editorial comment as it does in the selection and presentation of news, and that the sum total of the influence of the press upon public opinion is greater now than at any other time in the country's history. It is to be noted how differently facts can be stated by people of different views. Take, for example, a Democratic mass meeting in New York City at the height of a political campaign as described the next morning by the leading Republican paper and the leading Democratic paper. The former will dilate upon the empty seats, the lack of attention, the perfunctory cheers, the spiritless speaking, and so on, and will wind up by finding in the failure of the meeting assurance of Republican victory at the polls. The Democratic paper will in glowing terms describe the boundless enthusiasm that characterized the immense gathering, and how the mighty audience burst into cheers at every pause in the remarks of the eloquent speakers, and will see in the meeting the certain presage of victory. No person happy enough to be without political bias could possibly reconcile the two accounts. And so it is with a great many items of news of the day. Everything depends upon the point of view. In other words, a newspaper can so imbue its columns with the point of view of its conductors that almost every line of it will tend to

create public opinion among its readers on lines desired by those conductors. Surely I need not spend much time in proving this. Forty years ago, in the days of what old newspaper men call the "great editors," men like Greeley, Raymond, and Bryant could by their editorials, shape and give utterance to opinions in such a way as to influence a great many people. Nowadays, even newspapers like the *New York Sun* (whose editorial columns are still notable for some of the qualities that in the time of the late Mr. Charles A. Dana made that paper famous), the *Evening Post*, the *World* and the *Journal* habitually exercise perhaps a greater influence through the pens of their reporters and correspondents than through those of their editorial writers. News is news, however, and comment is comment, no matter how much they may be mixed, one with the other, in a newspaper's pages.

I do not wish to be understood as saying that a free community is quite clear of responsibility for public opinion therein—very far from it. The newspaper does not entirely create public opinion; it is not the ultimate source or spring of that opinion, except occasionally, but it is mainly the organizer and director, even though it must have raw material to work on. True, much can be done with the raw material; and true also, that a free community gets not merely the government, but also the newspapers that it deserves.

Everybody knows the extraordinary power of oratory. The speaker who can arouse the passions of his auditors and play upon them as upon an organ keyboard does not create those passions. He awakens them into activity; transfers potential energy into kinetic

energy. This is what the newspaper does. A man can reach with his voice only a few thousand people at one time; a newspaper can reach half a million or a million. We all remember that extraordinary effort of Shakespeare's genius, Marc Antony's speech over the body of Julius Cæsar, and how the orator gradually stirred his auditors to frenzy. Marc Antony was responsible for the public opinion he then called into active existence. Had the newspapers existed in those days he could have done his work almost as quickly by print, and in an afternoon he could have done it over all Rome, instead of in a circle consisting, comparatively speaking, of a mere handful of men.

That this view of the newspaper's power over public opinion is true is borne out by history in the case of the newspaper itself, for we are told that such papers as we know them to-day had their origin in attempts by the Government of Venice to influence public opinion in the desired direction by the circulation of what practically amounted to official newspapers full of colored statements of fact and specious arguments. This was done even before the days of printing, and the very word *gazette* is derived from the name of the small coin for which each of these broad sheets was sold in Venice.

During the reign of Elizabeth in England immense use was made of the same machinery for the same purpose; and Lord Salisbury's youthful and congenial experience on the *Saturday Review* was but history repeated, for his illustrious ancestor Cecil was a great hand at journalism of a kind in those days.

The subsidized and semi-official press of Europe is known to everyone who has had occasion to study foreign af-

fairs. Even to-day practically every European Court has its own special organ for the purpose of educating and shaping public opinion. I am sorry to say that the subsidized press is not entirely unknown on this continent. Every one who has wielded or sought power knows the immense value of the newspaper as a means to the attainment of his ambition.

In summary, therefore, we may conclude that of all public opinion existing in a community a very large proportion is the creation of the newspaper press.

This gives some indication of the power that lies in the hands of those who conduct a great newspaper. Note also that under our laws this power is restrained practically not at all, except to an insignificant extent, so far as libel is concerned. Freedom of speech involves a free press; and both are cardinal principles of democracy such as we possess. Where there is no democracy there is no free press; but where there is a free press there is democracy. In any country where government is other than by the people, for the people, there can be no genuine public opinion and no free press. Note, further, that universal suffrage is virtually the law in the United States—no! that is not true—in fact, it is one-half untrue while women are excluded. But at all events, every man can give effect to his opinion in his ballot from time to time, and help to make the laws that all men obey, and so anyone who can control a newspaper of wide circulation can, within limits, but very wide limits, exercise in this country large control over the great force that makes our laws. In olden times in Rome the would-be dictator sought to gain to his side the Prætorian Guard—to-day his first task would be wholesale subsidy

or purchase of the newspaper press, and of the two the press would serve his purpose far better.

I am disagreeably conscious that what I have been saying so far must strike the readers of this article as a collection of commonplace truisms. What I have been trying to do is to lay the groundwork for a brief discussion of the ethics of the newspaper—the laws of its nature. We start, therefore, with the fact that the newspaper is the great unifying and organizing force operating on public opinion to-day, shaping, directing it in its principal activities, and doing this in two ways: first, by acquainting everyone with the news of the day, and second, by explaining and commenting on that. Bear in mind, moreover, that the newspaper is no recognized part of the machinery of the State, and is endowed with no legislative, executive, or judicial functions under the law. It does not rightly exercise functions of government, and has no legal rights that are not enjoyed by the humblest of its readers.

Now, the general law of the newspaper may be expressed by the motto which has been taken by a New York journal of some standing: "All the news that's fit to print." This very neatly describes the ideal newspaper's proper field. But to translate the motto into a practical working definition is not a very easy task, and perhaps the best way to approach it is negatively, by ruling out that which is not fit to print.

The first article of the law is plain enough: nothing untrue is fit to print. In the very nature of things, a species of trust relation is set up between the newspaper and its readers, according to which the former constitutes itself eyes and ears for the latter. Thus, willful untruth on the part of the news-

paper is a sin against its very nature and an unpardonable breach of trust. Inaccuracies must always arise from mere carelessness of statement of fact. Bias in comment will always be present while man is subject to honest prejudice. These things may be pardoned. But if there be a contemptible thing on this earth it is a newspaper willfully lying to its readers. The head and the hoof of the law for a newspaper is the truth.

Now, the law of truth shuts out necessarily all manner of misstatements of fact in the first instance. That law demands of the reporter who collects facts that he honestly state what he saw and heard just as he saw and heard it, and not as it ought, might, could, would, or should have happened. The law shuts out, in the second place, willfully unfair comment on those facts. We expect of the editorial writer that in his articles he shall say what he honestly believes, not what somebody else believes, or what somebody else wants him to say or the public to believe. This same law of truth demands that fact be published as fact, comment as comment, advertisement as advertisement, and that there be no mingling of one with another in such a way as to deceive the reader. The editorial puff or reading notice, for example, which is nothing but a paid advertisement masquerading as a statement of fact or an editorial opinion, is a gross fraud on the public at all times and a wofully common fraud. We have no time to enumerate the various breaches of the law of truth committed by the newspaper press—legion is their name. It is enough to say that said law demands that the newspaper shall at all times steer steadfastly for truth wherever found, and shall never knowingly alter its course therefrom. It demands at

the same time that the newspaper shall be fair in comments. Needless to say, obedience to the law of truth involves complete independence on the part of the conductors of a newspaper. It is necessary that in the office of every such publication some one man or group of men shall exercise absolute editorial authority, and that, right or wrong as it may be, the deliberate untrammelled judgment of this man or these men shall be the final court from which there is no appeal.

Thus, ruling out the untrue and the unfair, can it be said that all truth is the newspaper's province? The late Mr. Dana, then editor of the *New York Sun*, is alleged to have said that whatever the Lord permitted to happen was news and fit to print. If he ever said any such thing, which may perhaps be doubted, I think it can be demonstrated that he took too broad a view of the true field of the newspaper. In all humility, we may be allowed to differ from so great an authority, for we know that as individuals we are not free to speak all the truth to our neighbor—or of our neighbor—at all times.

In the first place we must not forget that the newspaper is no instrument of the law; it holds no office, no commission from the State, and is clothed with no authority in natural or positive law. It is simply an individual, same as the humblest of its readers. Now, we know that there is a law of charity that is binding upon us all. A man when acting as District Attorney is one person, and when making a public speech as a private individual is another person. In the first instance it is his duty to speak the truth against his neighbor, and he commits no breach of charity by so doing; in the second, it is not necessarily his duty to say all of those

things that must be said in court, nor is he entitled to say them unless under grave necessity. The newspaper is not the District Attorney, much less the Judge in a court of law, nor is it above the law. No charter absolves it from observing the law of charity. Most people seem to think that in some indefinite way a newspaper acquires some such charter, but I can see no warrant for the idea.

Further, a newspaper is bound not merely by the law of charity in the ordinary sense in which that law is construed; it is equally bound by the law against the giving of scandal. Many things are true that may not be spoken of without danger of scandal, and while these things may be said, and must at times be said, in a court of law, it may be wrong, and very wrong, for the newspapers to say them. Thus, in the field of truth, we may rule out those things which unnecessarily wound charity and give scandal.

Rt. Rev. John L. Spalding, D.D., in an address before the National Conference of Charities and Correction, held in Detroit, June 1st, says:

"Were it possible that the daily press should take a sincere and serious interest in whatever concerns the public's morals, what a beneficent power it might exert! But this cannot be hoped for while a newspaper continues to be chiefly a commercial enterprise; for when the primary consideration is pecuniary profit, it will be deemed proper to publish whatever may excite curiosity, even though it pander to morbid cravings and prurient propensities."

We have become so accustomed to newspapers which regard no law of public or private morality that it seems almost unnatural to suppose that the law of charity and the law against scandal bind the newspapers as they bind individuals. And yet I do not think

that any reader of this article can give me one good reason for supposing the newspapers exempt from those laws. The truth is that we have become so hardened, as it were, to a "yellow" press which daily breaks practically every law, human and divine, we have to stop and think whether, even in theory, there is any law that a newspaper is bound to obey. That there is such law is, however, sufficiently clear, unobserved and unbeyed though it may be.

Ruling out the untrue, the uncharitable, and the scandalous, is what remains fit to print?

I think there is yet another restriction, and while this is perhaps comprised in the law against scandal it may be stated separately—surely that which gratifies a purely idle and mean curiosity cannot be fit to print. It is unfortunately true that curiosity is one of the strongest passions in mankind and that it is most ordinarily excited to expend itself upon mean things. The mean and the morbid are certainly not in the province of the newspaper. With these also excluded, what remains of the truth may, I think, fairly be termed "All the news that's fit to print," and we may define that phrase as meaning all the truth that is of ultimate public interest.

Such, then, we may consider to be the true sphere of the newspaper press; and within its limits—wide enough in all conscience—it enjoys a power perhaps the greatest known to man. Consider, for instance, what might be done by the ideal newspaper in a great community such as New York. Printing nothing untrue, nothing uncharitable, nothing scandalous, nothing mean; scrupulously fair in its comments, who could set limits to its power for good? Would it not unify and organize all that

is strong, upright, and honest in that community, and exert an irresistible moral force upon public opinion? On the other hand, conceive if you can the frightful moral havoc wrought by a newspaper of wide circulation habitually printing that which is untrue, scandalous and mean, habitually pandering in its editorial comment to the worst passions of men, devoid of principle, devoid of honor, restrained by nothing, battering upon all that is weak, selfish, dishonest, and immoral in the community in which it circulates, and conducted with an ability Satanic in its extent and character. Where on earth is the devil's work done more efficiently and thoroughly than by such a paper?

I have tried to indicate the extent and the character of the influence exerted in these days by the newspaper press. I have tried to show what is the newspaper's true field, and the general laws that in theory should govern and in practice can govern the conduct of a great paper. There is one aspect in addition that seems to me of much importance in this country. That is the function performed by the newspaper press as an educator of the people. It is unfortunately a fact that the vast majority of our people reads very little but the daily press and a few novels of what a caustic critic has termed "the near-literature type," that which looks like literature and sells better. Be it remembered, further, that as a result of the public-school system in use in this country millions of children are turned out every year able to read and write and provided with an equipment of half-baked, ill-digested information miscalled education, and that it is to the newspapers they look for completion of the job so imperfectly begun. Bearing in mind that, as we have said, a

free country may be judged as fairly by its newspapers as by its government; that it gets the kind of newspapers it wants and deserves, how terrible that this country supports what has come to be known as the "yellow press"!

Thank God, there are very many good newspapers which make an honest attempt to fulfill their high functions and to be true to their trust. They are wrong at times, no doubt, but the head and not the heart is at fault. Still we all know that there are many other newspapers, unhappily of much wider circulation, of which it is not too much to say that they are a kind of moral blood-poison in the people's veins, the ultimate result of which is fearful to contemplate. The very existence of a certain large section of the press in the United States is a fact of awful significance in the eyes of those who

study politics, using the word in its widest sense. I do not hesitate to say that one of two things must happen. Either the "yellow" journalism, as we know it, must cease to be the most conspicuously successful branch of the newspaper press from a commercial point of view, or the people of the United States will ultimately have its moral sense so perverted as to be unable to distinguish right from wrong, with all that entails. Happily there are not a few signs that the "yellow" journalism is on the wane since the Spanish-American War. There has been a notable fading of its worst features, but unfortunately there is enough left to do incalculable harm. People who point with pride to the high civilization attained by this country will do well to devote attention and study to the significance of the "yellow" journalism.

THE MOTIF OF CATHOLIC EDUCATION.

BY CONDÉ B. PALLÉN, LL.D.

AT the time of the advent of Christianity into the world the elder type of Roman education had disappeared, the old political education *πολιτική παιδεία*, akin in purpose to that of elder Greece prior to the period of decadence. Its scope was to fashion the capable citizen, to train and prepare the child for the duties and functions of civic life.* The state as the end of human living, both in Greece and early Rome, was the vital principle of all individual and public action. The conservation and the welfare of the state were the substance of their religious cults. Edu-

cation was directed and inspired by that aim; it was definite, vital, and purposeful, and accomplished its end with a success which has left a distinct and luminous mark in the history of mankind. But this primitive political education had been superseded by encyclopædic education *ἐγκύχλιος παιδεία* which Rome had adopted from decadent Greece long before the Christian dispensation had spread among the nations. With the extinction of the autonomy of the Greek cities perished the system of political education. In its stead arose encyclopædic education; a type which proclaimed education for education's sake, culture for culture's sake. When Rome

* Courthope, "History of English Poetry," Vol. I, Chap. II.

ceased to be republican and became imperial, when the spirit of her ancient simplicity was corrupted by the luxury of dominion, and the stern example of her Catos had lost the active virtue of typical models for Roman statesmen, the ancient and the virile type of her political education yielded to the deleterious influence of the Greek importation. Roman education ceased to have a definite purpose; it no longer aimed at the training of the citizen, but merely at fashioning the votary of culture.

Such was the general educational condition of the Roman world, whose rule was then universal, when the Church entered upon her mission, as commanded by her divine Founder, to go forth to teach all men and all nations. The encyclopædic system was in universal vogue; it was steeped to the lips in paganism; it had lost the virility of the ancient discipline; it had nothing of the ancient integrity of the primitive political education, in which at least the civic virtues had flourished in view of the civic end enjoined.

The divine commission to the Church to teach was not directly and formally pedagogical, but indirectly and by implication that commission includes the education of all mankind, in the highest and fullest significance of the word. By inference, education, in the sense of pedagogical training, is a function of the Church; and she has acted upon this conception of her ministry from the beginning. With her the school has always been the vestibule of the church. It is true that, at the outset, she did not, for she could not under her primitive untoward conditions, act upon this in all the fullness which subsequently characterized her pedagogical activity. But even in the days of her persecution, when her children were hunted, driven, and

slaughtered like the beasts of the field for Christ's sake, she entered upon the duties of the pedagogue, and sowed the seeds of an educational system which was destined, not only to revitalize all that was good in the Greek and Roman systems, but to create pedagogy anew by giving it a scope and an end as much higher, broader, and completer than the ancient systems of paganism as Christianity transcends Greek and Roman civilization in all that makes for the temporal and eternal welfare of mankind.*

Man's concern as to his eternal welfare is logically bound up with his temporalities, for the stage of this life has its exit in eternity; the character of his probation here determines the state of his hereafter. To instruct men in truth at all is to teach its unity, to show that the higher and the lower truth have an indissoluble connection. An institution which teaches religious truth, which is the explication of man's relations with God, necessarily brings all other truth into correlation with that primary and fundamental truth. When the Church set out upon her mission to go forth and teach all nations, and therefore to regenerate the peoples of the world by rehabilitating fallen human nature and by illuminating the pagan intellect with the light of her revelation, she necessarily came into contact and, in large measure, into conflict with that vast body of doctrine which the ancient civilization had elaborated into a philosophic and educational system.† This conflict was at first waged in the concrete, with the powers of the state, and issued in the Christian persecutions. The Christian franchise of the liberty of the sons of God, which was the gift of truth, was essen-

* See Rev. Eugene Mageveney, S. J., "Christian Education in First Centuries." New York: Cathedral Library Association.

† See Allies, "Formation of Christendom," Part III.

tially incompatible with the despotism of the empire. Cæsar had usurped the things that are God's, and felt by instinct the subtle and intangible power of Christianity was a menace to his own domination. He therefore sought to sweep the Church away in the blood of her own children.

But it was not long before that conflict entered into other spheres. In the speculative order Christian revelation met the philosophies of paganism. The defense, exposition, and explication of the body of Christian truth grew and expanded as the lines of battle variously shaped themselves through the centuries. In all this was necessarily implied an educational process which would lead up to a maturity and equipment of mind equal to the conflict. The Church must teach and train to that purpose; she must assume the duties of the pedagogue. The truth she taught stood in sharp contrast with the medley of pagan doctrines around her. Pedagogy was a logical and imperative necessity; was and always will be; she therefore, according to her circumstances, began the foundation of schools.

In the beginning the Church's teaching was domestic. The family was the school.* The parents, as far as in them lay, educated their children. This far her educational system resembled that of early Rome—the political education which had built up the stern and admirable character of the fathers of the republic. But this did not, of course, suffice; the exigencies of the situation demanded and the opportunities of changed circumstances offered an amplification of the earlier methods. By the end of the second century we find a well-defined system of Christian schools

in operation, the seed of which was the catechetical school founded by St. Mark, the evangelist, at Alexandria, in the sixth year of Nero's reign and the sixtieth of the new dispensation.* At first of a purely religious character, St. Mark's foundation, under the fostering care of his successors, developed into an institution of lower and higher learning embracing all the branches of the period. Elsewhere throughout the empire rose Christian schools modeled upon the Alexandrian exemplar. These institutions, indeed, enjoyed no unbroken peace, and suffered from all the vicissitudes which the stress of persecution brought upon the Church of the first three centuries.

It is not to be supposed, however, that these early schools were so plentiful or so prosperous as to fulfill all the needs of education in their day, and to accommodate all the faithful. They did not exist everywhere, and where they did exist they were not always available to all nor for all purposes. The Church must needs educate her own clergy in an especial manner for their sacred vocation. Out of this need grew up the episcopal or cathedral schools.† From the beginning it was an apostolic tradition, after the example of the Twelve themselves, to gather the aspirants to the ministry in the house of the bishop for that training and instruction which might fit them for their sacred office. At first the curriculum of studies was confined to ecclesiastical subjects, but, as time grew, the exigencies of new conditions, and the natural development of the character of theological subjects confronted with the learned paganism

* Newman, "Historical Sketches," Vol. III, Chap. VIII; also Allies, "Church and State," p. 255; Drane, "Christian Schools and Scholars," Chap. I.

† See Newman, "Idea of a University," p. 241; also Mageveney, "Christian Education in First Centuries," pp. 931 ff.

* Mageveney, "Christian Education in First Centuries," p. 9.

of those days, brought about a more amplified plan, until the episcopal school embraced, not only those branches of studies which were formally ecclesiastical, but likewise all that was included in the literary education of the times.

As the episcopal schools grew and developed, another type of educational institution arose, destined to become later on, in an especial manner, the great teaching force of the Church. The cathedral schools had as their specific end the training of the clergy. The laity, for obvious reasons, rarely enjoyed the advantages of those institutions. To meet the need of the laity and to withdraw the faithful from the pernicious influence of the paganized public schools of the empire, the monastic schools began to spread. After the advent of St. Athanasius to Rome in the middle of the fourth century, the monastic institution, which had grown up in the East, multiplied rapidly throughout the West. It possessed a twofold system of schools, the interior and the exterior; the former for the education of those who entered upon the monastic life, the latter for the laity. Within a century the monastic schools were numerous planted and flourished in Italy, Gaul, Britain, and Ireland; and when the Empire of the West fell crumbling under the sledge-hammer blows of the barbarian invaders, it was in the monastic institution that science and letters found their only secure shelter. When the eclipse of learning came in the darkness of the fifth and sixth centuries on the continent, the monastic institutions in Britain and Ireland, free from the stress of the storms raging on the continent, not only preserved the ancient learning, but fostered and developed a system of culture which was both brill-

iant and substantial for those days.*

With the dissolution of Rome came social and civic chaos in Europe. Society was in a maelstrom of ferment and change. It took some three centuries to bring order and stability out of the chaos. A new element had entered into the fabric of European society. Rome and its civilization had passed forever. A new formation was taking place out of barbarian elements; a new civilization was in travail. It was being fashioned on a new ideal absolutely transcending the ancient. Education was to be organized and energized on the new lines. The spirit of the old encyclopædic system had passed away; the framework remained. The old framework was to be seized upon and animated by the new ideal, which had been slowly and laboriously working its way through the corrupt social body of the dying Roman world. With the death of the Roman body that ideal was freed from the ancient trammels; with the advent of the barbarians it met with new obstacles and new difficulties, but these, in the order of Providence, were to be transformed into instruments of its triumphs.†

The political education of early Greece and Rome had been vital and effective; it was based upon an ideal, and energetically achieved its end. The encyclopædic system which followed possessed no ideal and had no definite end. It was mere education without scope or object. The older system had its purpose, the making of the citizen; it was understood to be a means to a definite end, and it was so conducted. The educational system of the Church was akin to the political education of the ancient republic; it also rested upon an ideal and had

* See Drane, "Christian Schools and Scholars," Chaps. II and III.

† See Allie, "The Wandering of the Nations," Chap. I.

a well-defined end in view; its purpose was to train the citizen—not the citizen of a temporal polity, like that of Athens or Rome, but the citizen of the city of God. Here was an ideal utterly transcending the ancient. The ancient ideal had been temporal and particular; the new ideal is eternal and universal. As long as Rome lasted and her influence predominated in the Western World, so long would the incubus of the apathy, which had seized upon her body going the way of death, weigh upon and retard the free play of the new ideal in the practical order. The barbarians had no educational system, no tradition, no ideal; and in so far as they lacked an ideal, just so far were they incapable of receiving any educational advancement. It was first necessary to create an ideal among them before there could be hope of any systematic educational movement. They had destroyed the elder civilization; or, rather, they had fallen upon it as a legitimate prey at the moment of its apathy;* and civilization had to be made over anew, not upon the old lines, but upon foundations set deep enough in eternal principles to carry the superstructure whose pinnacles towered into the empyrean of a divine faith.

Here was the task of building up, not a little city of Athens with its philosophies and its literature and its art, nor the huge city of Rome with its world-wide lust of dominion and its pride of life; but the city of God, built up of all nations and all peoples, of all climes and of all times, here and hereafter, now and forever.† The foundations of this city had been laid under the streets of old Rome in the faith of the catacombs, and its stones had been sealed and cemented

with the blood of the martyrs. These foundations the barbarians did not, for they could not, destroy. Nay, out of these very barbarians was to be built the great superstructure in the order of time. For three centuries they were cut and fashioned in the spiritual quarries of the Church, slowly and laboriously, but surely and gloriously.

In the eighth century, under Charles the Great, the revival began. At the invitation of the emperor, and under liberal patronage, scholarly masters flocked to the continent from Britain and Ireland, laden with the sweets of learning garnered there in peace during the centuries of turmoil which had afflicted the rest of Europe. The emperor and his family set the laudable example of becoming pupils in the great palace school. Edicts were issued in the interest of learning, and the subjects of the empire were commanded to promote the new educational movement. Schools were founded wherever possible. Under the guidance of the famous Alcuin the movement rapidly spread and flourished. The political stability of Europe being assured under the firm hand of a master like Charles the Great, the cause of learning at once revived and put forth shoots of promise. Blasted by three centuries of social and civic devastation, the tree of culture had withered and shrunk until only its roots retained a hidden vitality beneath a soil encumbered with the ruins of a fallen civilization and wasted by the incessant harries of barbarian wars. It needed, however, but the cherishing touch of the hand of peace to send forth shoots again and bud once more under the tender and solicitous care of the dove of Christianity. The monastic institution, transplanted in the fourth century from the Orient to Europe, had become a permanent and

* Cf. De Quincey, "Philosophy of Roman History," in *Historical Essays*; also Courthope, "History of English Poetry," Chap. II, p. 20.

† St. Augustine, "City of God."

widespread system, and under its safeguard, like the nestling beneath the mother's wings, letters found shelter and protection. Monasticism was the cradle and the ark of learning during the period of storm and the subsequent development. Happily England and Ireland had been spared the frightful havoc of the barbarian invasions, and from these islands of the West, as from a fresh and limpid spring, issued the stream of learning to again fructify the long-uncultivated soil of the continent.*

From this period date the beginnings of the great mediæval educational movement; for, though temporarily interrupted by the disorders of the tenth century, following the dismemberment of Charlemagne's empire, the educational system of the Middle Ages has its foundation and takes its character from Charlemagne's institution. The framework of the Roman encyclopædic system was retained. The trivium and quadrivium of the seven liberal arts formed the method of the curriculum. But, unlike the encyclopædic method, education was no longer mere education. While encyclopædic in its mode, it was political in its spirit and scope; its purpose was to train and develop the citizen of the city of God, the member and subject of the kingdom of Christ. Not merely Athenian or Roman was its citizen to be, but Christian. Neither Greek nor Roman, nor gentile nor Jew, was to be there met with; its citizenship transcended all these; therein all men were to be of one family. Its walls were not made of brick nor mortar, but foundations and superstructure were built of the souls of men cemented and sealed with the blood of Christ. All dwelling within its walls were brethren in a

celestial city. Not simply cosmopolitan, but more than this, was the final mark of its citizenship; it aspired to the fullest and completest and supremest life beyond the bounds of time, in the eternal franchise of that celestial city which Christ had come to bestow upon mankind.*

Aspiration was the dominant note of mediæval education, as it was of mediæval life. That life was deeply and intensely spiritual, working in and through gigantic elements, forming and fashioning masses of rugged people into one vast polity, and yet differentiating into a variety of divergent expressions. While it aimed at one dominant unity, it diversified into many varieties, each in its own way exemplifying that unity. The Gothic cathedral, its own peculiar creation, is typical of its spirit; here are fundamental massiveness soaring into the finest lightness of aspiration, and unity of plan with an endless variety of expressive detail; its dominant trait aspiration, a reaching upward and beyond, yet deeply and substantially founded below. Scholastic philosophy, which is also the elaboration of this period, evinces the same elevated character. Its basis is the Aristotelian system, broad and deep in the fundamentals of human reason, but lifted and carried up far beyond the Aristotelian substructure. From the mass of its foundation, like the Gothic cathedral, it ascends in columned lightness into airiest pinnacles of thought, with marvelous precision of distinction and detail. In scholastic philosophy, as the intellectual fruit of these ages, we have evidence of the educational activity of the middle period. The vigor of the schools in the speculative world was as great as the

* See Newman, "Benedictine Schools," in *Historical Sketches*, Vol. II.

* For account of schools of Charlemagne see Newman, "Idea of a University," Chap. XIII; also Drake, "Christian Schools and Scholars," Chap. VI.

social and architectural energy of the age. By this time the monastic institution had reached its apogee. With its growth the life of letters expanded. Monasticism flourished throughout all Europe, and herein was the center of the educational development of the day. Monasticism was the hive of learning, and from it flowed the richness of the stream of letters over all the land.*

Out of this fertile soil rose the great banyan tree of the university system. Universities sprang up in the great centers; students by thousands flocked to them. Intellectual life grew phenomenally; the student became as distinctive and familiar as the soldier in the life of the period.† The speculative ferment grew apace. In the thirteenth century the universities had become the great organs of education. The character of mediæval university education is made manifest in Dante. The vast scope of its conception and its spiritual intensity are revealed to us in the "*Divina Commedia*." In this great poem the state of learning is accurately and substantially set forth, not as a formal exposition, but as living fiber in the make-up of the work. Dante was clearly well-versed in the physical sciences of his times, though their development at this period was extremely crude. But it is in theological and philosophical science, coupled with a profound spiritual insight and reach, that the poem is luminously typical of his age. Dante's knowledge is accurate, precise, and yet comprehensive. In him are manifest a well-poised mind, a balanced judgment, faculties thoroughly trained and drilled; what in the fullest sense of the word is to be called an educated mind.

* See Vaughan, "*Life of St. Thomas*," Chaps. XXIII and XXIV.

† See Vaughan, "*Life of St. Thomas*," Chap. XVI; also Newman, "*Idea of a University*," Chap. XIV.

With an imagination so vast that it ranged the very confines of the universe from deepest hell to highest heaven, yet he is never vague or indefinite; in his profoundest mysticism he is ever accurate and precise. The entire scheme of the "*Divina Commedia*" is planned according to measure, weight, and number; the proportions of the "*Inferno*" are given foot for foot. And, notwithstanding all this minuteness of detail, the imaginative power, which is essentially the poet's faculty, is never minimized or weakened; its flight is always vigorous and large, its heat intense, its coloring harmonious. In Dante the man, and in the "*Divina Commedia*" the work, we have the ripe fruit of the political education of the Church. In the man we have the enfranchised citizen of the city of God, with his eyes on eternal things as the finality of all human living and endeavor, using the things of this world as stepping-stones to the higher things, thoroughly trained in all his powers, well-versed in the arts and sciences of his day, imbued to the very core of his soul with the tremendous sense of the right performance of his duty here as the means to his welfare hereafter; his conscience freighted with the responsibility of his power of freedom, upon whose correspondence with the divine gift of grace depends his eternal salvation. The "*Divina Commedia*" sets forth a deep and comprehensive spiritual insight into the divine scheme of the universe; the harmonious concatenation of human and divine things; the reconciliation of human reason with the sublimity of faith; human philosophy illuminated by the light of revealed wisdom; all the relations of human living made clear and definite in the high knowledge of faith, which has as its beginning and its end the eter-

nal Love, the source and aim of creation. Man's domestic, social, civic, and religious life here takes on an infinite meaning; under this penetrating light there is no duty, no detail of human living, which escapes illumination; here is no room for doubt, hesitation, difficulty; life is all action, explicitly set forth in its final end and aim.

The Middle Ages were dominated by this supreme idea. The period was essentially one of vast and gigantic activity; it strove largely, earnestly, and untiringly after a great ideal, placed before it in distinct and comprehensive outline. This was the principle on which it built the great cathedrals, generation after generation toiling at each of them, irrespective of its own temporal realization of the result, toward the great end, which was as clearly before the minds of those who laid the huge foundations as it was to be in actuality to those who should cap the myriad pinnacles in the far-off century which was to witness the consummation of the vast work.

All this was the result of that political system of education of the Church which held aloft a supreme and eternal ideal; for men never work better in time than with a view to eternity. This was not mere education. The Church's system achieved its results because it possessed a great and lofty ideal; it had a definite end, a clear-cut and concrete object to attain; its scope was universal and eternal. It brought its purpose home to every individual soul, formed every conscience; excused none and held all to the vast consequences of their responsibilities.

Unfortunately, the intensely creative energy of the Middle Ages began to wane in the fifteenth century. The accumulation of wealth in the dominant European states began to undermine the

hardihood of both rulers and people. Political corruption grew apace, luxury and ostentation spread like a cancer, eating deep into the bowels of the social body, and the great ideal which had animated and lifted up the vast activities of the middle period waned and weakened. To trace the causes of this change in detail is beyond the scope of my present consideration.* What I wish to note is that with this deterioration came a change in the spirit of learning and a corresponding change in education. This was the period of the predominance of the movement called humanism. All learning sought its model in the classics; the excellence of letters depended upon the closeness of imitation to the writing of the ancients. The originality and the vigor of native life, which had so characterized the middle period, had passed away; all was rhetoric. The ideal of humanism was the polish of Cicero, imitation of a dead model. The spirit that had begot Cicero was dead and buried a thousand years and more. To revive that spirit was an impossibility; the Europe or the Italy of the fifteenth century was as far from the Rome of Cicero in spirit as we are. Humanism was therefore mere rhetoric, the lifeless closet-copy of a long-perished model.†

In the folly of its zeal and the mimicry of its folly, humanism did revive the lust of paganism, where it could not resuscitate the ancient spirit of the classics. We have, therefore, in that movement the vicious anomaly of a literature en-

* For an account of the literary, moral, social, and religious conditions of this period see the respective introductions to Vols. I and V of Pastor's "History of the Popes." The distinction between true and false humanism is admirably pointed out.

† Rhetorical effect was the dominant trend of the literature of that day. The revival of the classics as sources of literary inspiration is commendable, but the slavish imitation of ancient writers as mere models is evidence of literary decay. "The so-called Renaissance was, for the most part, of the latter character."

deavoring to revive the cult of a perished paganism without the vital reality which once vivified it and could alone extenuate it. A discordant sensualism was the result of this effort; a literature so debauched in morals that even its pagan prototype was cast into the shade in its impotency to shame human nature as an example of the debauched profligacy to which the human mind can sink. The period was one of letters for letters' sake, and, we may add, shame for shame's sake.

As a result, education in a large measure fell back into the old encyclopædic scheme of education for mere education's sake. The universal political character which had made it so powerful and effective during the Middle Ages, yielded in great part to the literary tendencies of the times. Its vitality, for the lack of a definite end, ebbed away into a scheme of mere rhetoric. Humanism, instinctively feeling itself to be no true duplicate of the classics, sought its real basis in a scoffing rationalism; and the education of the day, naturally taking its cue from the character of its letters, or, rather, being their effect, fell under the same deteriorating influence.

The inroads of rationalism and the weakening of the political ideal in education became widespread in the sixteenth century.* The religious and political dissensions of the period contributed to the general confusion. It was at this time that the greatest teaching body the world has ever seen sprang into existence. In the latter part of the sixteenth century Ignatius of Loyola, a Spanish ex-captain, founded the Society of Jesus, and drew up the famous *Ratio Studiorum*, or system of studies, which has always been the order's governing rule in the conduct of its pedagogical

work.* This instrument possesses the stability of principle and the elasticity of adaptation; it is organic in character, a thing of growth, designed to meet the changes of the development of time without sacrificing the roots of principle. What was a crying need in the time of Ignatius was an organized system of education from the rudiments up to the higher studies, between which there had always existed a gap to be made up only by the private exertion of the student. This was thoroughly supplied by the *Ratio*. Another urgent want was a system providing not merely for the education of the pupil, but for the thorough formation of the master. As no other system had done, or has ever done since, the institution of Ignatius prepares and forms the master with a special view to the work of teaching. The specific purpose of the order is to teach, and the entire training of its members, covering a period of some fifteen years, follows up that purpose with a thoroughness, care, and patience unequalled in the world's pedagogical history.

But above all things the need of bringing back the educational world to the old ideal of education, under which the Church had led the barbarians from the wilderness of savagery to the temple of civilization, actuated and guided the founders of the society at a time when men were abandoning and forgetting the traditions and work of their mediæval forefathers, whence had issued the blessings they enjoyed. Education must needs become again Christian in the full sense of the word; it must needs be dominated by the imperishable ideal; its purpose must again be to train and fashion the citizen of the city of God. Under this inspiration, though bitterly

* See Mageveney, "The Jesuits as Educators."

* See Hughes, "Loyola," in the "Great Educators" series.

antagonized, the Society of Jesus spread and developed its institution throughout the civilized world, the model of teachers as well as the most powerful influence in the educational world. In 1710 the society had "a sum total of more than 200,000 students in the collegiate and university grades, all being formed at a given date, under one system of studies and government, intellectual and moral.*

As time advanced, educational needs increased; the area of pedagogical activity was constantly widening. Extensive as was the spread of the Jesuit institution, it could not keep pace with the growth of the sentiment which the institution itself had done so much to create. Wise and ardent minds saw the need of some organized force to take up practical educational work among the poor of the parishes. St. Vincent de Paul, the great apostle of organized charity, deplored this need and prayed for its remedy, and lived to see his prayers answered. Jean Baptiste de La Salle in the latter half of the seventeenth century founded the great teaching institution of the Brothers of the Christian Schools, designed especially to teach the poor in the rudimentary branches. As of all great and fruitful undertakings, destined to become permanent, its beginnings were hampered by constant struggles against jealousy and ignorance. But, emerging triumphant from its persecutions, the institution grew and spread, until it is now coextensive with the civilized world, its great army of teachers laboring with sacrificial love in the cause of the education of the poor wherever the Church carries the divine word to men.

In the nineteenth century the teach-

* Mageveney, "The Jesuits as Educators," gives a concise summary of the famous *Ratio Studiorum*; Hughes, "Loyola," a more extensive analysis.

ing congregations of both men and women multiplied tenfold; now they are legion.* Educational activity under the inspiration of the Church has more than kept pace with the spread of pedagogical interest throughout the civilized world. There is now practically no parish without its school. It is a universal axiom that a flourishing parish means a good school.

The educational system of the Church is analogous to that system of political education which made Athens and Rome great, the system which educates for a definite purpose; with this difference, that hers is the Christian ideal, transcending theirs as the citizen of the city of God excels in height and breadth and universality of culture the pagan exclusiveness of the Roman or the Athenian. Her educational method in its accidents varies with the times and circumstances; in its substance it is ever one and the same. Education with her means the training and development of the whole being, all powers and faculties to be developed and ordered in concord and harmony, as radicated in the same essential unity of human nature, to one and the same definite end. With her the religious being is never separated from the intellectual, and the moral character is one with the religious. She knows no division in man; she acknowledges no secular compartment marked off from his moral and mental being. The religious influence in the schoolroom is the ozone of its atmosphere. As the flower cannot grow without sunlight, from the nutriment of the soil alone, so the Church insists upon the sunlight of

* In the United States alone the Church has 10 universities; 30 secular seminaries with 2,630 students; 70 religious seminaries with 1,008 students; 178 colleges for boys; 662 academies for girls; 3,811 parish schools with an attendance of 854,523 pupils. The Catholic population of the United States is estimated at 10,000,000.

religion in the schoolroom, in the expansion and development of the child's nature. The creature of God should be brought up in the knowledge of God. If man be not religiously educated, his being is incomplete and stunted. What to teach is first to be understood; how to teach follows. What to teach depends upon the objective purpose of education, upon the ideal set up; method is merely the means to that end. The first essential in a teacher is to be something more than a pedagogue; he must be a gardener of the soul. The teacher should be filled with the enthusiasm of his vocation; he should clearly and definitely understand the objective aim of his work; he should be an idealist with power to lift and carry his pupil to the end in view. Above all he is not a mere instructor, a pourer-in of knowledge; for education is not mere learning. You may have an educated man,

who is well trained and matured, of balanced and symmetrical character, and yet not an erudite man. It is not how much a man knows, but his trained capacity to acquire, harmonize, systematize, and apply knowledge, that is the test of real education. In other words, true education aims at the formation of character and the development of power. In proportion to the ideal aimed at in an educational system will be its value in the formation of character. The aim of the Church in her educational scheme has always been to form the citizens of the city of God. Her ideal is all-inclusive, for in it are embraced all the virtues, natural and supernatural. The true soldier ever ready to serve his country and the enlightened and virtuous member of civil society are the logical effect. In seeking the higher things all lesser things shall be added unto you.

AMERICAN NATURE LORE.

BY ANNA BLANCHE M'GILL.

WHILE jeremiads of sociologists and other reformers are bewailing the depopulation of the countryside and its inevitable sequence, the crowding of cities, it seems somewhat paradoxical that our library shelves should be filling with a literature whose character proves that the desertion of rural life is by no means absolute, but that, on the contrary, though the flow of the human tide is lamentably bearing into the madding crowd, there is also an ebb, a goodly number seeking the delights, as the old song goes,

"That valley, groves, or hills or fields,
Or woods or steepy mountain yields."

The first point that attracts attention in this literature of nature which is beginning to occupy so distinct and voluminous a place in American letters is the bare fact of its existence. One is tempted to say of it as Dr. Johnson said of a woman's preaching and a dog's walking upright: "The wonder isn't how well it is done, but that it is done at all." In our struggle for national existence, the movements whirling men cityward have been well-nigh irresistible, and it is usually only after a nation has enjoyed city life to satiety that such a literature comes into existence, witness Walton's and Jefferies' late arrival in England. Nor can we trace this literature, which James Russell Lowell would amiably have classed with the *Journal of Adam in Eden*, to the flowering of our natural science.

In the last analysis, all we can say is that it must be taken as a prime testimony to the poetic leaven in the American people, that despite our apparently predominant material and commercial

forces, despite the undeniable whirl of things to the cities' hurly-burly, there should have arisen so soon, in fact in the first years of our national existence, in the first flush of our earliest genuine literary expression, men who hied from the fretful stir, so often fatally profitable, to live a life closer to nature, finding therein the tranquillizing and energizing thoughts of beauty and wisdom which so often elude among multitudes of men, amid much bricks and mortar. Beyond question there is an innate love of "God's Out-of-Doors" in the American heart. Some would say it is a physical proclivity for the open inherited from strong English or other sturdy forbears who reveled in the countryside. Others would trace a spiritual kinship to Gilbert White, Wordsworth, and their ilk. We would fain be individual, distinctly American, if we can. To this an explanation helps, one somewhat fanciful but engaging, by which a certain fervent nature-lover, Mr. Charles Skinner, analyzes his own predilections for the wild-wood. He tells us that one of his ancestors married an Indian maiden, whose blood, reasserting itself in his veins, is what leads him woodward. Now perhaps, through the powerful agency of environment, our common foster-mother, we have all somehow inherited the spirit of our swart aborigines, perhaps somehow inherited their fine love of open air, spacious meadows, and tangled forests, together with the fair landscapes and far-reaching hunting grounds of which we have impertinently beggared them.

The facts approve the fancy. For the American approach to nature resembles

the Indians' in characteristics which distinguish it from that of others—particularly the French, for instance, which frequently lapses into unhappy mysticism and morbidity utterly unknown to an American nature-lover, whether red-skinned or pale-faced. Pre-eminently have the American idyllists found in the outdoor life a sane, stalwart pleasure akin to that of the painted warriors whose trails they follow. Little has either idyllist or warrior cared for sentimental leaning on nature's breast. Rather have both preferred to go forth at dawn to catch the sun upon some upland lawn, to break through thickets of old forests whose great trees renew one's own strength and vigor, or to speed in canoes up rapid rivers whose currents whet the muscles till cheeks glow and hearts beat fast with the very joy of being alive.

Not indeed that the American literature of nature lacks serious interpretation of the mystery that abides beneath physical phenomena, which fascinates, appals, and so often saddens the French mystic. Amiel and Sénancour, even the De Guérins, find thoughts for tears in the utter gladness of a spring morning. But surely, the sanest, most rounded intercourse with nature demands not only Wordsworth's "sense of something far more deeply interfused" whose presence will announce itself to the spiritual element of one's personality; there must also be a physical exultation, a response of the whole being to the gladness of the universe, the old sweet joys of living that Browning and David, each a psalmist and an idyllist, knew in

... "the leaping from rock to rock,
The strong rending of boughs from the fir-tree,
the cool, silver shock
Of a plunge in the pool's living water."

Such wholesome rapture the Indians

intimately felt in their untrammelled outdoor life beneath the presence of the Great Spirit—a rapture which frequently broke into expressions of fine fancy, as when, for instance, coming upon the gracefully winding banks of a river, they cried out "Ohio!" (O, Beautiful!); or when following another stream's music of liquid falling they traced it to cascades of "Laughing Water." And to the American idyllist no less is the nature held between the two oceans the happy hunting ground where physical delight as well as spiritual illumination awaits him, where also his fancy is fed, his imagination stimulated to joyous utterance in a literature free from the foolish frenzies of those Emerson called "fops of the field," a literature that is not merely a collection of pictorial euphemisms as some one else would say, but one palpitant with sane, keen delight in the visible universe of beauty and with reverent appreciation of the intangible beauty of that August Presence of which it is the outer revelation.

Of Thoreau, the founder of the American nature cult, so much has already been written, his place as a stylist and as an intimate of nature is so well established, that it has become supererogatory, except as a personal gratification, to write of him. If any word might be added, it would be one of insistence on accepting him for what he most eminently was, letting his eccentricities, meat for most critics and reviewers, pass unregarded. There is far too much wisdom in Thoreau, far too much distinction and elevation of thought, to justify a man's concerning himself with that author's foibles.

Most markedly did Thoreau combine the characteristics which are the prerequisites of a great nature-writer; he was a *littérateur* whose influence has

scarcely as yet been fully acknowledged; he was a philosopher, standing for freedom, simplicity, and sincerity, expressing at its best the American attitude towards life, but thirdly and chiefly he was a nature-lover. In this last character is his richest service given, so that what he wished and designed is accomplished: his books are like the Egyptian temples, open to the heavens, "suggestive not so much of the study and library, as of the fields and woods." So, when one puts down "Walden," or "A Week on the Concord and Merrimack," one remembers not continually what philosophy Thoreau kept prating about, one does not particularly recall his earnest plea for primitive living, for "simplicity, simplicity, simplicity," which he persuaded himself was his message to mankind; nay one may be addicted to the luxury of cushioned chairs (which Thoreau disdained for a pumpkin), or a miserable slave to a morning cup of sparkling java; one may be so hopelessly depraved by modern civilization as to prefer the convenience of a porcelain bath to a simpler Arcadian ablution in the living water of a crystal pond; but one may not forget how these books sharpened the vision for so much outdoor beauty thitherto unsuspected, nor forget the intimacy with nature they fostered till one's self also began to find not only tongues in trees, books in the running brooks, sermons in stones, but a fellowship with outdoor creatures more soothing than some tongues, more interesting than many books, and, with no offence to the preachers, persuading more to the good-in-everything than some sermons.

Thoreau's successors, the other secretaries of American nature, as Izaak Walton would have called them, have a surprising originality. John Burroughs is called a disciple of Thoreau's, but

there is in American letters, to-day, scarcely a man who works so absolutely by the light of his own lamp, as does the idyllist of Riverby. He is a blither companion than Thoreau, whose grumbling about your pet luxury often spoils the landscape the sorcery of his pen has conjured. Not so Mr. Burroughs, who is as boon a companion as ever took one woodward. He writes as though he would pull and keep your arm through one of his, with nature on the other side. And it may be said, nature in its most universal sense, for though Mr. Burroughs gives to his books "Riverby," "Wake Robin," and other such charming names as suggest he will confine his remarks to some particular subject, no such thing happens. For not at Riverby by the Hudson do those linger who take him for guide, nor yet beneath a familiar tree with some amiable family of robins, but straightway the whole outdoor world becomes the field of observation and love. For the one thing Mr. Burroughs would teach the student of nature is not merely to see and categorically to report, but to bring to the vision that finer sight alert for what lies at the core beyond all phenomena, the sense which resides not in the eyes alone but in the heart and soul. This is his text: "Never in literature, Nature for her own sake, but always for the sake of the soul which is over and above all."

When Emerson visited the Yosemite Valley, there went with him as guide and friend, one who had long waited to show him the marvellous Mariposa groves, the magic sculpture of cañon and mountain side, one who had long desired the presence and companionship of Concord's gentle poet-philosopher at those great symphonic concerts of the solitudes whose master-musicians are singing fountains, reverberant cascades, and

pinces resonant with the voices of the winds. Of this friend and guide, Emerson said: "He is greater than Thoreau."

The verdict will scarcely pass unchallenged. If parallel be attempted, it must be discovered that John Muir's relation to nature, if no more intimate, is nobler and vaster—even as is the nature he knows more mighty than Thoreau's Earthly Paradise.

This is the story of John Muir's dedication to nature: When working in a factory, a splinter flew into his eye, and he was threatened with the loss of his sight. In that sad season of impending blindness, he set forth. "I determined to get away into the flowery wilderness, to lay in as large a stock as possible of God's wild beauty before the coming on of the times of darkness." Thus, as a worshipper, he went to the great life he loved, asking no more than to be in the presence. And because of this, his being in no wise an almoner for benedictions, there was given him of joy and healing, the thousandfold bestowed on those whose sterling prerequisite is simply that they love much. For his delight, as it were, there was given the Great Central Plain of California; in his book, "The Mountains of California," he paints it as "one, smooth, continuous bed of honey bloom, so marvellously rich, that in walking from one end of it to the other, a distance of four hundred miles, your foot would press about a hundred flowers at every step. The radiant honeyful corollas, touching and overlapping—one sheet of purple and gold!"

A preference for Thoreau or Muir as a guide to nature will depend largely upon a man's temperament and the color of his philosophy. If he is a quietist whose quest is for the ways of simplicity and peace, he will wear Thoreau in his heart of hearts; with the books of the

master in his pocket, he will roam Cape Cod and the Maine woods and find his heart's desire. But if his joy is in a less calm elation, if his gratification wax to its height in contemplating supreme, stalwart energy, let him clasp hands of comradeship with John Muir and go forth into the flowery wilderness and up into the high mountains of California. The way will lead into most idyllic places, such as the miles of bloom just described, and over the brown Sierra foot-hills, to moory ridges of chaparral, and farther still into the mighty coniferous woods, sugar pines, Douglas spruce, kingly sequoias, "whole groves of spires filtered through by sunshine and swayed into music by the voice of winds." And from there, such is the man's Titanic energy of mind and body, it will lead no less to the perilous edges of cañons, eloquent with the noise of rivers hurrying down to cascades; it will lead over glacier meadows and moraines to those cloud-capped summits, "piled eternities of ice and snow"—all of which vast and various worlds of nature is, as Walden to Thoreau, John Muir's possession in the land by the divine right given a man who has lived in it for love's sake thirty-odd years. Once, when Leconte and Agassiz were talking about the glaciers of the Pacific coast, the former remarked that Muir knew more about them than any one else. "Yes," said Agassiz, "he knows all about them."

Thus the pleasure Muir gives the reader is more than an æsthetic one. Referring to a memorable day on the mountains, he says: "Everything was inspiring, leading one far out of one's self and building up one's individuality." Now this is just what Muir does. The marvellous works of God—the majesty and steadfastness of mountains, the ceaseless energy of great torrents, the

indomitable perseverance of glaciers, the obedient bending of mighty forests to the breath of heaven—storm, volcano, earthquake giving testimony to the omnipotent force whose creatures they are—all this stupendous life of magnificent placidity, yet awful energy, as Muir interprets it, tends to renew a man's own virtue, making him once more gird his loins for the outworking of his own destiny in submission to divine law. Yet the influence is none too strenuous, for one who writes so charmingly of the "golden Indian summer and the water-ouzel, the mountain stream's own darling," has also the power to soothe us with hopes of lyric moments that life intersperses between its dramatic and epic periods.

These men, Thoreau, Burroughs, and Muir, are the triumvirate of great American nature-writers, the true pioneers in our world of outdoors, doing more for it than the poets.

William Hamilton Gibson was one of the first disciples of these first voices in the wilderness, and his work is yet among the most interesting. His intimacies were, however, with the daintier things of earth. The brief yet rounded destinies of those bright visitants of a summer day, the bee and butterfly kind, he limned so faithfully that he is called the idyllist of insect life. Even a Lucullan banquet of beetles he does not disdain to report with ardor and delicacy. Identified with him, as Walden with Thoreau and Riverby with Burroughs, was his home, the Sumacs, in Connecticut, surrounded by clover and daisy fields and haunted by bees and butterflies. His winsomeness with the dumb brethren was potent as Thoreau's. He too could coax the fishes to the water's edge and the birds from the bushes.

story goes that on one occasion, when

he was on his way to the polls, a dove lighted on his shoulder and clung there—one wonders if Peace in her ancient disguise were surreptitiously trying to enter the precincts of American politics.

Considering the brisk step, merry eye, and keen ear with which he fares through nature, Bradford Torrey seems to be a kinsman of Burroughs. Whether he has been in Franconia, or some world of green hills in the Carolinas, most contagious is his glee in telling about it; the notes of his style being pitched in the treble of joy like the skylark's. The kingdom of air is especially his dominion. He will travel far to see some new feathery specimen—no miles too many to see it in the flesh, for he scorns "stuffed birds in a cabinet." His "Rambler's Lease," "Spring in Tennessee," or "The Footpath Way" is a delightful vade-mecum for the bird-lover, in fact for the lover of all nature.

One who went too soon to the happy hunting ground, Maurice Thompson, is the bookman's idyllist. You never know when he is going to discuss a Theocritus idyl or a Vergilian eclogue—he confesses to putting Horace in his pocket with a sandwich for luncheon. When he has beguiled you to his Winter Garden, about which he writes so charmingly, he will likely talk of Montaigne as much as of the soft climate and good archery to be had there. It seems somewhat incongruous to take to a woodland that Montaigne who used to sit so inveterately and contentedly in the round tower of his quiet chateau at Périgord, oblivious, it would seem, of the beautiful country in which he lived, save as it afforded retirement. But allusions to Theocritus pall not upon the bookman afiel, who rarely tastes the idyllic life, especially in summer when sheaves are full and the locust in the

grass is beating out its dull, long monotone, without thinking of the Sicilian bard to whom the perfect repose of a summer noon and the whirl of its locusts are sacred forever. Despite the intervening ages, there seems a kind of kinship between the American idyllist and the old Greek who, when he was king of letters in the court of the tyrant of Syracuse, also tasted the "strenuous life," as the formula goes for modern existence. When Thompson is lying under a dogwood, watching a mocking-bird or that brightest of gay-plumaged birds, the cardinal grosbeak, for a delightful moment or two does he not vividly recall the delicious primitive freshness of country life in that ancient lazy summer-time when Theocritus, Eucritus, and Amyntas stretched on the sunny upland of Cos, idly conscious of the cicada in the grass and the lizard on the wall? But this Greek kinship is merely brief, for Thompson idles only a few moments; then he is up, bending his bow of Spanish yew, his arrow "kissing his wrist" as he lets it fly from behind a rock in a thicket. Fancy a Greek in a thicket, and the hinted kinship of the American idyllists and the Indians grows more apparent.

Dr. Van Dyke is the Walton of America. How delightfully his books, "Fishermen's Luck" and "Little Rivers," lead beside banks where "you make your way through tangles of fallen trees, and run the smaller falls, and carry your boat around larger ones, with no loftier ambition than to reach a good camping ground before dark, and to spend the intervening time without offence to God and man."

What one of the house of Van Dyke has done for Nature in her more benignant aspect, another, Mr. John Van Dyke, has done for landscapes less be-

guiling, yet interesting. His book, "The Desert," reveals the strange, weird attraction of illimitable wind-blown sands, of deep-shadowed cañons, and arid solitudes, where cacti, lichens, tough grasses are the uncomely, but engaging garments Nature wears. Mr. Van Dyke can scarcely hope a wide response, though some there are of heroic fibre whom, as Richard Watson Gilder's poem puts it: "The mystic desert calls . . . as doth call The sea to those who once have known its thrall."

Charles Skinner, Horace Lunt, Frank Bolles, Charles Abbott, all write books buoyant enough to make the veriest dry-as-dust forsake urban duties to go a-tramping with them. J. P. Mowbray in his "Journey to Nature" and his other essays, is an incarnation of Mr. Stedman's "Pan in Wall Street," luring to the country:

"A-strolling through the sordid city,
And piping to the civic ears
The prelude of some pastoral ditty."

It is impossible for a nature-lover, who is usually also a propagandist, to overestimate the charming books called "Nature's Library," containing Neltje Blanchan's, Radcliffe Dugmore's, Leland Howard's, and Dr. Holland's books, which make it possible for those not initiated in botany, entomology, or ornithology, to know the butterflies, and flowers, and to "name all the birds without a gun."

Hamilton Wright Mabie also beckons persuasively to nature. His books, "Under the Trees and Elsewhere," and that delightful fantasy, "In the Forest of Arden," cling in the memory like *Siegfried's* bird-song; but if one harkens to their calling, he will be a happy *Siegfried* with no dragon at all to slay before the gold of the idyllic life is his. Dr. Mabie is one of those prose-makers of

poet-soul, round whom the shades of the prison-house have never utterly closed. The spiritual kingdom of joy still lies about him, whether he trudges at noon down dusty roads or walks beneath moonlit immemorial elms. His temperament's exquisite sensibilities to Nature's mysteries, her incommunicable moods, make him more akin to those French prose-poets, Amiel and Maurice De Guérin, than the other American idyllists are. But no less is he one with the latter through an elasticity of spirit, a childlike joy in the open, so spontaneous, so wholesome and genuine, as to make the work of the prose-idyllists of American nature one of the most inter-

esting, original, and, since it savors inevitably of our soil, one of the most truly national contributions to our literature.

Agnes Repplier has recently praised the essay, saying it is for study and repose. Perhaps to no essay is this more applicable than to those the purpose of which is to lead from the strenuous, city-pent life, whose Juggernaut car of materialism and sordidness is continually crushing men's spirit, out into God's pure air. There, if at all, are study and repose to be found, where the heavens are declaring His glory and the firmament is showing His handiwork.

WHY READ "PARADISO"?

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OF the three great divisions of the "Divine Comedy," "Paradiso" is the least read. Perhaps this is because "Paradiso," it is felt, is a world that far transcends all human experience, a world that transcends space and time, a world whose immensity is bounded by boundless love and light, a world in whose unimaginable splendor is celebrated the eternal triumph of the Supreme Good, a world all glorious with the revealed beauty of God's own being, a world of unmixed joy and of perpetual delight; a world peopled not as the "Inferno" with shadowy bodies, nor as "Purgatorio" with air-formed bodies, but with pure spirits and disembodied souls which appear in the form of light and are called brightnesses, splendors, glories, lives, loves, fires, flames. These intangible beings speak no language; but they speak in their beamy twinkles to the eye, the most spiritual of the senses. They are called fires, flames, because fire is the most spiritual of the elements; its ardent heart ever tending to escape from earth to its parent orb in the heavens, and its flames, like extended arms, ever rising toward the sky. So too these spirits live ever in transports of holy aspiration towards the essential Good.

And, it is natural to ask, what have these saintly lights, these luminous spirits in common with us clayey mortals? Well, after all, these pure intelligences, these angels, we are not at this age of the world so inexperienced, so uninitiated as to be incapable to conceive them. Even the pagan sages had

dreamt of them; the patriarchs were visited by them; Christians have long ago made them household deities. Besides their chief function, which is that of contemplation and love of the divine beauty, they are in various ways instruments of divine omnipotence. They impart to the orbs of the universe their physical motions; they deliver the messages of God to men; they are our moral guides, defenders, and judges. It is clearly impossible that we remain reasonably indifferent to the meeting of such beings. And with these teems Dante's "Paradiso."

Again, heaven is surely the destined goal of human souls which now dwell in clay. Hundreds of millions of such souls have already been translated to that kingdom and are seated upon luminous thrones of glory. We claim human kinship with all these regal souls that reign amid the splendors of heaven, and that have not, for even all this, ceased to be human. Beatrice, St. Thomas, St. Bonaventure, Justinian, Cacciaguida, St. Peter Damian, St. Bernard, and hosts of other illustrious mortals dwell among the white legions of the immortals and add human interest to the superhuman legend. Christ and the Blessed Mary, whose glorified bodies have rejoined their triumphant souls, render yet more vivid the picture of heaven as the ultimate state and destiny of human beings. And besides all this, to see one mortal still clad in weeds of perishable flesh pass these high boundaries of all there is of perfection in finite beings, and himself stand in the full radiant presence

of the infinite Being, and obtain a vision of God which thrills every fibre of his soul with keenest delight; to hear this man recount such personal experience! What? This could be dull? Could lack human interest? Fie! Go then to vulgar circuses, literary and otherwise, and see clownish tricks, if such be all you can appreciate. In our free land and times each one can choose his own elevator.

If we are to form our tastes according to the canons of positivism and utilitarianism and entertain ourselves only with objects that strike the senses or that serve instant physical needs, we should soon cease to be human; we should become brutish; we should renounce all the superior delights of the imagination, ignore all the rich finds of reasoning, give up all the pleasure derivable from contemplation of ideal beauty, and, doom-ing ourselves to feed alone upon the empty husks of error and sin, abandon forever the sweet hope of basking in the joy-filling love of the perfect good so plenteously abundant in our Father's house.

No! we must not shut out heaven from our sight. Even if it were a myth, it were still an inspiration and a comfort, a beautifier of our earthly lives. But it is a grand reality. It is our end, and as such, is the principle and measure of the rectitude and excellence of our human acts. Tell me not then that a knowledge of heaven can be a matter of indifference to human beings. To climb thither even in imagination, to mount with Dante to the starry spheres, in a word, to read "*Paradiso*," may require some effort; but as in mountain-climbing, when with painful ascent the tourist has scaled the topmost cliff of some lofty Alpine glacier, he views all the varied panorama that stretches beneath, and plunges his eager eye into the ravishing

splendors of the heavens; so too the spiritual climber who follows the heavenly tourist will from his high station look in wonderment upon all the universe of being and will see, above and beyond, the glittering thrones and crowns that await all his heroism. Mount then; there is your milky way amid the stars. With Dante follow Beatrice, treading upon a sea of sustaining light, treading upon the stars, rising ever upward on the golden bars of this heavenly ladder until you reach highest empyrean.

And what will you see? First you visit the Moon, which is the heaven of those who in their struggles for the perfect good encountered great obstacles and barely vanquished them. It is here that the struggling will of man is crowned with victory. Angels are here in control. Next you are, with incredible rapidity, transported to Mercury, where all that is merited by the laudable ambition to accomplish great and illustrious deeds finds its realization. This star is under the command of archangels. In Venus you will meet with the principalities, those who have been lovers and have thus sanctified themselves. This heaven is especially sacred to the affectionate will of man. In the Sun, which is sacred to light, dwell the doctors of the Church under the leadership of the angelic powers. This heaven is the special reward of faith. The justice of equitable rulers triumphs in the heaven of Jupiter, which is controlled by the dominions. In Saturn is witnessed the victory of asceticism. The thrones rule here. The canonized saints dwell in the Fixed Stars with the cherubim; and with the seraphim dwell moral philosophers in the *Primum Mobile*. Beyond and above all these worlds, is the vast empyrean, abode of the Divine Presence, controlled by Supreme Wis-

dom and especially sacred to the Deity.

It will be at once perceived that on the score of most apt, suggestive, and beautiful symbolism, as well as on the score of variety, Dante's plan and treatment of heaven leave nothing to be desired. Yet his "Paradiso" is no common variety show. Variety as to scenes and personages, as to rewards and enjoyments, as to ideas and sentiments, is not introduced into it merely to avoid monotony, nor ever at the risk of sacrificing unity; that springs directly out of the richness of the subject and aids us to grasp it in its large completeness.

Are you a religious person, monk, sister, brother or friar, and would you wish to hear an eloquent eulogy of the religious state which you have embraced and of which sometimes "liberal" Catholics think and speak so meanly? Read then the following beautiful words of the wise Beatrice upon the vow of obedience. She is instructing Dante, and her teaching is not less cheering than it is exalted. She thus begins ("Paradiso," C. V, 18):

"Supreme of gifts, which God, creating, gave
Of his free bounty, sign most evident
Of goodness, and in his account most prized,
Was liberty of will; the boon wherewith
All intellectual creatures, and them sole,
He hath endowed. Hence now thou mayst
infer
Of what high worth the vow, which is so
framed
That when man offers, God well-pleased ac-
cepts:
For in the compact between God and him,
This treasure, such as I describe it to thee,
He makes the victim; and of his own act."

If you have a theological bias and fancy fine-spun distinctions, read in the preceding canto what is said by Beatrice and the nun Piccarda on the absolute and the relative will in the matter of virginity.

Would you like to hear the praise of poverty? Hear then how St. Thomas eulogizes it, the bride of St. Francis ("Paradiso," C. XI, 54):

"A dame, to whom none openeth pleasure's
gate
More than to death, was, 'gainst his father's
will,
His stripling choice: and he did make her his,
Before the spiritual court, by nuptial bonds,
And in his father's sight: from day to day,
Then loved her more devoutly. She, be-
reaved
Of her first husband, slighted and obscure,
Thousand and hundred years and more, re-
mained
Without a single suitor, till he came."

Are you a ruler—president or emperor—and would you know what is thought where is witnessed the triumph of justice? Soar into Jupiter and see those millions of saintly lights exulting in their joyous flight and singing as they describe in their graceful motion the letters of the text: "Love righteousness, ye that be the judges of the earth." See in this flaming legend the cause of the especial joy of these blissful flames who "loved justice and hated iniquity;" let these words of fire burn themselves into your souls so that you by justice may merit an equal reward. Fall upon your knees with Dante in this heaven and implore of these holy spirits the sense and grace of justice. Look well and long upon that marvelous, that so well-devised and intricate yet eloquent piece of poetical machinery, the figure of the eagle into which these million sacred sparks range themselves, and there learn from the tuneful beak and the speechful eye of this mystic bird how the justice of God rewards the justice of man. (Cantos XVIII, XIX, XX)-

Are you a divine and desirous to know the number of the predestined? Heaven answers you that nor the elect of earth

nor even the angels know who is to be saved. Be content to know that a deeper mystery is there than can be solved by finite mind. Hear a voice from the heaven of Saturn:

"O how far removed,
Predestination! is thy root from such
As see not the First Cause entire: and ye,
O mortal men! be wary how ye judge:
For we who see our Maker, know not yet
The number of the chosen; and esteem
Such scantiness of knowledge our delight:
For all our good is, in that primal good,
Concentrate; and God's will and ours are one."

Or would you ask if it is possible to fathom the reason why one is chosen in preference to another? Hear the answer made to Dante:

"But not the soul
That is in heaven most lustrous, nor the
seraph
That hath his eye most fixed on God shall
solve
What thou hast asked: for in the abyss it lies
Of th' everlasting statute sunk so low,
That no created ken may fathom it.
And, to the mortal world when thou return'st,
Be this reported: that none henceforth dare
Direct his footsteps to so dread a bourn.
The mind, that here is radiant, on the earth
Is wrapt in mist. Look then if she may do
Below, what passeth her ability
When she is ta'en to heaven."

Are you a preacher, and therefore wish to know what you ought to preach upon; or are you a critic or an editor looking for a text or some suggestion against sensational preaching? Listen to Beatrice who, after solving certain doubts which had entered Dante's mind, inveighs against those who unwittingly preach error and those who do not believe what they preach. Both, she complains, have deserted the known track of sage philosophy and have chosen by-ways of their own. And why? Because of damnable vanity, culpable ignorance, or worse cupidity. These preachers are eaten with a consuming

love of singularity and a restless eagerness to shine.

"Yet this, offensive as it is, provokes
Heaven's anger less, than when the book of
God

Is forced to yield to man's authority,
Or from its straightness warped: no reckon-
ing made

What blood the sowing of it in the world
Has cost; what favor for himself he wins
Who meekly clings to it. The aim of all
Is how to shine: e'en they whose office is
To preach the gospel, let the gospel sleep."

Mere literary fireworks are exhibited and catchy stories told in the pulpit—the sheep meanwhile returning from pasture "fed with wind." Christ bade his Apostles to go forth and teach, not impostures, but that divine truth the sound whereof "was mighty on their lips." Nor did they use any tricks, or artifices, or the meretricious elegancies of language to make religion attractive or even acceptable. No! In their warfare for the faith, gospel truth was their only spear and shield. But the preacher now provides himself with store of jests and gibes to keep up the interest and excite the unholy laughter of the vulgar. Avarice and cupidity cause him to extend over "credulous fools and dotards the hands of holy promise." In such vein speaks Beatrice, the mild, the gentle, the lovely, the happy-making Beatrice, but the knowing, the wise, and fearless Beatrice! Meditate upon her words, ye who preach from Christian pulpits. Her message is full of all kinds of human interest. ("Paradiso," C. XXIX, 85.)

Are you curious to know the condition of our bodies when after the resurrection they are ushered into the immensity of light and splendor, and are reunited with their souls? how these bodies will be perfected and glorified, and will become the occasion of increased

blessedness? Solomon, in answering the question whether the substance of the soul will remain eternally clad in the garniture of light that it now blossoms in, says in part this:

"So long as the festival of Paradise shall last, so long will our love radiate around us this garment of light. Its brightness is in proportion to our ardor; our ardor is proportioned to our vision of God, and our vision is great in proportion as it receives grace above its own worth. When our shape shall be regarmented with glorious weeds of sanctified flesh we must, being thus complete, show yet more gracious. Wherefore that gratuitous light which God gives us and which enables us to see Him will be increased, and our vision of Him will be intensified, and our love and ardor shall be warmed and also our radiance which is but kindled by our fervor. But even as the coal which gives forth flame and by its vivid glow surpasses it, so that the coal is seen glowing through the flame, thus this effulgence which now encircles us will be vanquished in appearance by our fleshly robe which yonder earth now covers."

But mayhap this high discoursing upon souls and glorified bodies only whets your desire to see the angels who people the heavens. See them? Why they are pure intelligences, sparkles instinct with life; they are breathing lights, glowing ardors. Dante sees them with "faces of flame and wings of gold," caroling about the mystic rose of paradise as bees amid vernal sweets. There all breathe in warbled melodies their ever-blending threefold hosannas. They rank highest among created things. In every mansion of heaven you meet one or other of the nine choirs of one of the three great hierarchies into which they are divided. In his masterful treatment of angels Dante sets forth all the beauty of the doctrine of Denis the Areopagite upon this exalted subject. In a few remarks upon the merits of "Paradiso" one can only call attention to Dante's painting of angels as one of

the finest touches in the picture he has drawn of what the inspired writers despaired to describe.

And lofty as are these purely spiritual substances, yet are they creatures and merely finite, and consequently there lies between them and God an infinite distance. How will the poet bridge over this seemingly impassable chasm and enter into the divine presence? Philosophy helps him to build the bridge of Motion. Angels are movers of the physical and moral universe; but they, being themselves moved, must be moved by one who is the primal immovable Motor; and revelation tells reason that this Motor is God. And this Prime Motor and First Cause, continues Dante, beautifully setting the scholastic teachings into rhythmic verse all the while, this God must be a spiritual substance, must be essential power, force, wisdom, and love, one and indivisible in essence, and three-fold in person, as He has revealed it to us. He must be immense, eternal, immutable, —infinite goodness and infinite justice: all His attributes maintaining themselves in perfect and undisturbable equilibrium. This is why He is called the Primal Equation, the First Equality. Being absolutely independent and self-sufficient, there could be no necessity for His creating worlds. The reason of creation then is: "that his glory shining in his works might witness of itself to itself." That stupendous work, the Incarnation, which brings about the rehabilitation and redemption of man, was in view of the joint triumph of both mercy and justice.

And will Dante *see* God? Will he tell us how it feels when a mortal sets his eye upon the divinity which patriarchs could not "see and live"? Ushered into the empyrean, that vast amphi-

theatre of light all tremulous with the united splendors of all the heavens, that rendezvous of all the blessed, and all the shining orders of angels, that holy of holies of heaven itself in which God manifests His beauty and communicates His love most directly to all the elect who view Him and ardently sing His praise; ushered into this blissful company the immortal Dante saw afar off, as it were, a brilliant point of light, shining amid enringed circles of fire that glowed with flame most pure according as they were nearest that sparkle of essential truth. "Heaven and all nature, he is told, hang upon that point." These enringed fiery circles are the nine choirs of angels. From the central fire, the Godhead, issues a river of light in whose waves are bathed the elect.

Will the poet dare look upon that dazzling light? Will his eye withstand the sight? His vision having been miraculously strengthened through the good offices of Beatrice, St. Bernard, and the Queen of Angels, Dante approaches nearer and looks steadfastly upon the Deity's unveiled essence. And there, without any effort of reasoning or of memory—a thing that has no name among men—he becomes instantly enriched with most comprehensive knowledge and most expansive love. He sees in the surface of this central light the archetypal ideas of all substances, all modes, and all accidents, according to which worlds are fashioned. Peering into the inner depths of this eternal light, this abyss of radiance, he descries three equal circles, or rainbows, the second being the reflected splendor of the first; the third seeming flame issuing from the two others. Looking intently upon the second circle he first catches a glimpse of our humanity imaged therein, and then the full mystery of the hu-

man form fitted to the circle of a divine person is flashed upon his admiring gaze! He has seen God, three in one, and has beheld the mysterious union of a divine person with human nature. Further than this he can not penetrate. "Here," he says, "vigor failed the towering fantasy."

Oh! ye who would, pagan-like, build man's littleness into divinity, see rather with Dante how God has dignified our humanity by uniting it so closely to Himself! See, believe, exult, and give thanks! Would you feed your soul upon the rapturous beauty of a thought as noble as it is ennobling, as sublime in its conception as it is poetical in its execution, and as soothing, sweet, comforting, hopeful, uplifting as it is beautiful and true, seek it not even in the divine Plato, but in the diviner Dante's "Paradiso."

And yet many a time and oft does this celestial pilgrim during the recital of his wonder-filled journey complain of the impossibility of forging speech to express all the beauty he beheld and the transports of love which he experienced. And this occurs not only when he ascends to the dizzying heights of God's supreme beauty, as we have but just now heard him declare, but on many other occasions does this same sense of overwhelming beauty, of loveliness quite unutterable overpower the poet. For instance, he says, no muse could inspire in poet a strain lofty enough and thrilling enough to fittingly celebrate the witching, the imparadising smile of the evermore lovely Beatrice. If all he has hitherto said of her exquisite beauty were combined in one laudation, he continues, "'t were all too weak to furnish out this turn." Such was the increased brilliancy of Dante's happy and happy-making Beatrice at this

point that the very remembrance of it "doth even now quite dispossess his spirit of itself." Again, of his vision of Mary, that lovely one of heaven, of the triumph of that queen, "whose visage most resembles Christ's," he says: "Had I a tongue in eloquence as rich as is the coloring in fancy's loom 't were all too poor to utter the least part of that enchantment." Notwithstanding the abundance of deep impressions he does report, he constantly accuses memory of incapacity to recall the hundredth part of what he had experienced. Towards the end of his pilgrimage he utters a fervent prayer that his tongue may have power to relate to the future races of men but one sole particle of God's glory. All this, of course, is of a piece with the realism, the fervid intensity and prophetic earnestness which we found to be characteristics of Dante's manner especially in the "Inferno."

And this leads me to remark, in concluding, that as to the exclusively literary merits of the "Paradiso," they will be found to consist largely in the poetic treatment of so many and of such abstract subjects as, for example, vows, poverty, justice, faith, hope, charity. We cannot fail to applaud the very judicious admixture of that realism which we have noticed in the other parts of the "Divine Comedy," that is, Dante's downright earnestness and his impressive tone of conviction which compel the reader to admit that the poet is dealing with realities and not with mere mental figments. There is running throughout a strong current of bracing eloquence and vivacious enthusiasm, especially in the longer speeches of Beatrice and in the speeches and prayers of the saints.

As to the moral value of the "Paradiso," i. e., its power to inspire and up-

lift men who are not wooden, nor only gross flesh, there is no doubt that the contemplation of such blessedness must fire the hearts of all with fondest hope, holiest desire, loftiest aspiration; and this same earth-view of the celestial delights can but be most effectual in leading men to shun the vices that would rob them of the prospect of winning those rewards, and to cultivate the virtues which will insure them that bliss.

Finally, let me say that not to appreciate the spirituality of "Paradiso," or not to like this portion of the work because it is too spiritual, were an open confession that we are unable to see immaterial beauty; that we are bored by the company of angels; that we dislike entertainment with the saints; that our intellectual ken cannot sustain the contemplation of truth arrayed in such dazzling splendor, of goodness crowned with such shining merits, of beauty all radiant with so many charms; it were a confession that we hanker ever for tangible and visible material forms and the excitements of sensible delights; in a word, that our intellect too soon tires of high themes, that our reason cannot follow the course of lofty speculations, that our wills cannot be wooed by the love of spiritual excellence even when this is presented in its most alluring aspects; that we dislike the accents of prayer and the voice of saintliness; that our fancy is too unexercised to open its wings for such lofty flights, that it is so mundane it can only flit bat-like in the darkness and above the immediate surface of things earthly.

The "Paradiso" is the grand *Sursum Corda* of literature. Apart from our sacred books, there is nothing in all letters so adapted to fire men with admiration and yearning for the worlds of infinite light, of infinite splendor, of

infinite beauty, of infinite love, and to upraise them to those worlds.

ANALYSIS.

1—"Paradiso" lacks not human interest.

2—Angels not strangers to us.

3—Heaven is the home and destiny of human souls.

4—Elevating effect of the contemplation of ideal beauty.

5—Order of Dante's heaven briefly sketched.

6—Variety of interest in "Paradiso": for religious persons, for money-makers, for philosophers and theologians; messages for rulers and preachers.

7—Special interest in vision of angels.

8—Vision of the Godhead.

9—Effect of beatific vision upon the soul (as represented by Dante).

10—Literary and moral value of "Paradiso."

CATHOLIC SUMMER SCHOOLS.

THE CHAMPLAIN SUMMER SCHOOL.

JULY 6 TO SEPTEMBER 5.

THE eleventh session of the Catholic Summer School of America closed on Friday, Sept. 5th. This, the first session of its second decade, may truthfully be said to have been the most remarkable since the auspicious opening assembly of the School at New London, Conn, in 1892.

That first session covered a period of three weeks, and the program consisted of several courses of general lectures. The recent session, or first of the second decade in the life of the School, covered a term of nine weeks, and its educational program consisted of nine separate schools or departments of technical and general culture.

The first session at New London was an experiment for which the directors of the School made no preparation beyond the requirements for the few general lectures and the necessary announcements—no property, no classified departments of instruction, nothing

but the simple arrangements necessary for a few lectures on the lyceum plan before an assembly of Catholics gathered from all parts of the country, who found accommodations in the ordinary hotels and boarding-houses of the city, and attended the lectures, which were given at the public theatre of New London.

This first session was a success in every particular, and foretold the greater success of the recent one. The session just closed was held within the School's own home on its magnificent site of 475 acres, upon the shore of historic Lake Champlain, and as an institution chartered by the great University of the State of New York.

An attendance of a few hundreds of persons at New London in 1892, grew to several thousands in 1902; and the experiment of ten years ago, without capital or home, has grown to be a permanent and important system of our public and Catholic educational and

social life, with vested property interests aggregating nearly half a million dollars.

Such evolution and development are simply marvelous, and cannot be fully realized except by those who have kept in touch with the movement from the beginning.

The recent session was remarkable in that it stood forth as an educational and social resort practically unaffected by the adverse conditions due to weather that made life comfortable at home in large cities and that brought disaster on most summer resorts this year.

In summing up the results of the late session we may consider them under the general heads of educational, social, financial, and material improvement and development.

A notable fact about the courses, lectures, and studies at Cliff Haven, is that they are carried out as announced, and that it is a rare exception when a substitute must be found for any lecturer or subject scheduled in the syllabus. This is due to the care and precision of the Board of Studies, who announce no lecturers they have not actually engaged. Thus, with two exceptions, the absence of Mr. Charles G. Balmanno, of Brooklyn, and Miss Gertrude M. O'Beirne, of New York, the program for 1902 was carried out according to schedule. The former's place was taken by Mr. James A. Rooney (who read Mr. Balmanno's lecture), and the latter's by the Rev. John Talbot Smith (who lectured on *The Popular Play*.)

EDUCATIONAL.

The marked successes this year were the courses which were taught by the class method and which required practical application on the part of students. Among these may be mentioned prima-

rily the two special courses in the Department of Pedagogy under the direction of Superintendent John Dwyer, Ph. D., of New York. The first one, of thirty hours, or one hour a day for five days of each week, on Principles and Methods of Teaching, was given by Principal Joseph S. Taylor, Ph. D., Public School, No. 19, of New York, and the second one, on Educational Psychology, was given during the same period by Principal W. T. O'Callaghan, A. B. (Harvard), Public School No. 58, New York.

The merit of these courses was forcibly expressed by Mr. Eugene W. Lyttle, State Inspector of institutions of higher learning under the Regents of the University of the State of New York, in a public address in the Auditorium at Cliff Haven, as follows: "I have attended your courses of pedagogical and literary lectures, and must say that in vigor and helpfulness to teachers they equalled any that I have ever heard."

Attendance at these two courses was approved by the Board of Examiners of the educational system of New York City, as basis for exemption from the professional part of the examination for license for promotion and from the academic part of the examination for license as assistant to principal.

Professors Taylor and O'Callaghan were well pleased with the attendance and the results of the examinations, which averaged for the class 86 per cent. The Department of Pedagogy has been auspiciously begun and will continue permanently.

The special course in English Literature, known as the Alumnae Auxiliary Course, was given by Condé B. Pallen, Ph. D., and Rev. Hugh T. Henry, Litt. D., covered a period of six weeks, and was included in the work so highly

praised by the Regents' Inspector, Mr. Eugene W. Lyttle.

The special course in Philosophy also extended through six weeks of the session, and was a continuation of the graded course established and directed by the Rev. Francis P. Siegfried, of St. Charles Seminary, Overbrook, Pa. This course was given as announced by MOSHER'S MAGAZINE in the June and July issues. Father Siegfried was assisted by the Rev. James T. Fox, S. T. D., of St. Thomas College, Catholic University of America, and the Rev. Michael O'Brien, S. J., of St. Francis Xavier's College, New York. The course given by such eminent teachers could not be other than a great success.

The six weeks' course on the Middle Ages was a practical demonstration of the educational value of studying history by the correlative plan. Each aspect of that important period was treated by a man who is a specialist in his department. Thus the Political History was covered by the Rev. William Livingston; the Ecclesiastical History, by the Rt. Rev. Msgr. J. F. Loughlin; the Spiritual Ideals, by the Rev. Thomas I. Gasson, S. J.; Medieval Literature, by A. I. du Pont Coleman; Philosophy of the Middle Ages, by the V. Rev. D. J. Kennedy, O. P.; and Medieval Society, by Charles P. Neill, Ph. D., each in five lectures.

The first week Mr. Thomas A. Mullen, of Boston, gave a course of five able lectures on the Constitutional History of the United States. Mr. James A. Rooney, of Brooklyn, gave four illustrated evening lectures, historical and descriptive, that pleased his large audiences.

The second week Mr. Thomas B. Connery, in two scholarly discourses on Mexico as Empire and as Republic,

discussed that most interesting period during which occurred the lamentable Maximilian episode. Mr. Charles G. Balmano, of Brooklyn, lectured (by proxy, as noted already) once on the Coinage of the World and exhibited many rare coins. These were evening lectures.

During the third week Mr. Francis P. Garland, A. M., of Boston, gave two lectures on the Study of the Classics, and J. Vincent Crowne, Ph. D., of New York, gave one on the Venerable Bede and another on Alfred the Great. All these were evening lectures.

In the fourth week Thomas Walsh, Ph. D., of Brooklyn, gave three evening lectures on Ancient and Modern Poets.

On Friday evening, August 1st, there was an instructive symposium on School Legislation, led by Charles A. Webber, of Brooklyn, N. Y.

The fifth week Jean F. P. des Garennes, of Washington, D. C., gave a series of four evening lectures on a Comparative Study of French and Shakespearean Tragedy.

The evening lectures of the sixth week were on Non-Catholic Difficulties and Historical Difficulties, by Rev. Thomas F. Burke, C. S. P., and one on The Newspaper—Its Place in the Community, by Thomas F. Woodlock, of the *Wall Street Journal*, New York.

The seventh week Miss Anna Caulfield delivered one of her beautifully illustrated art lectures, Paris, Literary and Artistic, assisted by Mr. S. H. Horgan of the art department of the *New York Tribune*. Owing to illness, Miss Caulfield was unable to finish her course. The views of her second lecture were presented and described by the Rev. John F. Mullany, assisted by Mr. Horgan. These were evening lectures.

During the eighth week the Rev.

John T. Driscoll, S. T. L., gave five lectures on The World and the Individual, and Dr. James J. Walsh gave in the evenings four on Twentieth Century Sciences.

The ninth and last week, beginning Monday, Sept. 1, Dr. Walsh continued with five lectures during the morning hour, on Twentieth Century Prospects in Biology. The evenings of this week were occupied by Rev. J. T. Smith on The Popular Play, and Miss Mary Canney, of New York, on Selected Readings from Shakespeare and Other Authors.

Eulogistic comments on the lecturers mentioned in this article are unnecessary. Their names stand for the highest scholarship, and they presented their subjects in a manner that gave the greatest pleasure and satisfaction to the audiences.

Several of the lecturers appeared for the first time at Cliff Haven, and would be welcomed again there. Mr. Balmanno is connected with a large financial institution of Brooklyn. Mr. Thomas Walsh is a professional littérateur, whose work is ranked high. Mr. Crowne is on the teaching staff of the College of the City of New York. Mr. Garland practices law and is a student whose literary work shows high ability. Mr. des Garennes is also a practicing lawyer, and won distinguished favor at other Summer Schools. Father Kennedy, O. P., is one of the most eminent scholars of the Dominican Order. Father Burke, C. S. P., is a distinguished Paulist who won great favor as a preacher at previous sessions of the School. Mr. Woodlock, an associate editor of MOSHER'S MAGAZINE, is a writer well known for his trenchant style and great power in polemics. Mr. Connery was formerly on the editorial staff of the *New York Herald*, at one time chargé d'affaires of

the American Legation at Mexico, and at present is a member of the Board of Education of New York. Mr. Rooney was a member of the editorial staff of the *Brooklyn Eagle*. Father O'Brien, S. J., is a member of the faculty of St. Francis Xavier's College, New York, and Miss Canney is a professional teacher of elocution and instructor at the Academy of Mount St. Vincent-on-the-Hudson, New York City.

The lecturers who appeared at previous sessions of the School are well known to the readers of this magazine; and their reappearance gave proof of the high favor in which they are held by the Board of Studies and Cliff Haven audiences.

Of the special classes the School of Sloyd, under the patronage of Miss Harriet S. Arnold, of Providence, R. I., and conducted by Miss Katharine M. Heck, was a source of delight and of instruction, and was successful beyond the expectations of those interested in its establishment. The limited facilities for students were soon taxed to their full capacity by children and adults eager to become skilled in the art of handling tools for useful and ornamental woodworking and designing and engraving in wood.

The School of Vocal Music, conducted by Madame Rudge, of New York, and the School of Sketching from Nature and Drawing, conducted by Miss M. T. Meagher, of same city, justified the establishment of such practical departments and emphasized the necessity of adequate facilities for the teaching of these branches.

Miss Loretta Hayes, of Waterbury, Conn., again won favor for herself and her method of teaching Elocution and Physical Culture.

Dr. Marc F. Vallette's classes of

earnest students in French and Spanish continued for six weeks; and when he was called away the Rev. Mr. Sutherland, chaplain of the 23rd United States Infantry, now at the Plattsburgh Barracks, continued the instruction.

The conferences on Catholic Charities, Sunday-Schools, and Reading Circles were practical and fruitful of beneficial results.

The Catholic Charities Conferences were under the direction of the Rev. D. J. McMahon, D. D., who is at the head of this work in the archdiocese of New York. Prominent in these symposiums, besides the presiding officer, were Mr. Charles P. Neill, of the Catholic University; Hon. John T. McDonough, Secretary of State of New York, and Mr. James E. Dougherty, Deputy Commissioner of Charity for New York.

The Sunday-School Conferences were presided over by the Rev. Thomas McMillan, C. S. P., of New York. The leaders in the discussions were the Revs. Thomas J. O'Brien, Superintendent of the Brooklyn parish schools; Bertrand Conway, C. S. P.; Louis Walsh, Superintendent of Boston parish schools; William P. McQuaid, of Boston; John J. O'Brien, of New York; M. W. Holland, of Port Henry, N. Y.; R. O. Hughes, New York; Henry Drumgoole, of Philadelphia; Walter Leahy, Swedesboro, N. J.; and John J. Shaw, of Providence. Mrs. B. Ellen Burke, of the *Sunday Companion*, was a practical and active force in the discussions of these conferences.

The Reading Circle Conferences were productive of much good. A detailed report of them is published on opposite page.

SOCIAL.

This session of the Summer School

was notable for the large number of exceptionally brilliant and talented persons who contributed to the pleasure and entertainment of the members of the assembly. They were Madame Julia Rudge, Miss Berthe M. Clary, Mrs. Amelia Devin, Rev. John Talbot Smith, Mr. Bernard Sullivan, Mr. W. P. Oliver, Miss C. Cunningham, Mrs. Charles M. Lopez, Miss Catherine Hughes, Rev. R. O. Hughes, Miss Mary Canney, New York City; Miss Elizabeth and Miss Anna Duffy, Watervliet, N. Y.; Miss Agnes Flinn, Albany, N. Y.; Miss Catherine McGuckin, Mrs. B. O'Donnell, Philadelphia; Miss Isabel Clarke, Scranton, Pa.; Mrs. L. H. Ballantyne, Mrs. K. Hennessy, Miss Margaret Durick, and Miss Rosemary Rogers, Brooklyn; Miss Mary Louise Crowley, Boston; Rev. Herbert F. Farrell, Westbury, L. I.; Mr. James McCarry, Mr. P. J. Shea and choir of forty male voices, of Canada Council, K. of C., Montreal, and Greene's orchestra, Boston.

RELIGIOUS SERVICES.

The pontifical Sunday services at the Chapel of Our Lady of the Lake were continued, and the sermons were among the best ever delivered at the School. The sermon which got the widest publicity was one of remarkable power delivered on Sunday, August 3d, by the Rev. W. O'Brien Pardow, S. J. His subject was The Dechristianizing of the Race.

The other preachers for the Sundays of the session were Rev. M. J. Lavelle, New York; Rt. Rev. Msgr. J. F. Loughlin, Philadelphia; Rev. J. H. Heffernan, Montreal; Very Rev. D. J. Kennedy, O. P., Somerset, O.; Rev. Thomas F. Burke, C. S. P., New York; Rev. F. P. Siegfried, Philadelphia, and Rev. Thomas McMillan, C. S. P., New York.

READING CIRCLE CONFERENCES.

Thursday, Friday and Saturday, August 28, 29, and 30, were devoted to reading circles, and important conferences of workers in these societies were held at 9:30 in the morning. Rev. John D. Roach, of New York, acted as chairman, and Miss Rose F. Egan, of Syracuse, as secretary.

Several new ideas concerning reading circle organization were presented by Mrs. Edmond Hennessy, Mr. Warren E. Mosher, Rev. John D. Roach, Miss Mary McAleer, and Miss Mary Marlow. Another point of discussion concerned the best methods of spreading the reading circle work. Many valuable suggestions were made, chief among which was one by Father Roach regarding the formation of a reading circle at Cliff Haven, which should serve both as a model to all interested and as a means of culture. This plan was immediately adopted, and officers were elected for the ensuing year. Rev. John D. Roach was elected moderator, Mr. Warren E. Mosher president, and Miss Rose F. Egan, secretary and treasurer. Nine vice-presidents were also elected, representing some of the best reading circles in the East: Miss Mary A. Curtis, the Seton of New York; Mrs. E. D. Hennessy, the Fenelon of Brooklyn; Miss Mary Marlow, the John Boyle O'Reilly of Boston; Miss Rosemary Rogers, of Brooklyn; Mrs. A. A. de Grand Pré, the D'Youville of Ottawa, Ont.; Miss Mary McAleer, of the Ozanam; Miss Dolan, of the St. Regis; Miss E. A. Birmingham, and Miss Mary Hart, of the Sacred Heart, all of New York.

The qualifications for membership attracted attention and called forth a lively discussion. It was decided to invite men and women of prominence

and literary position to become interested in the work, and so to increase its influence and meaning.

A motion to fix the annual dues at twenty-five cents was passed after some debate.

The program of the Cliff Haven Circle will be the discussion of current literature and events; meetings will be held at Cliff Haven during the sessions of the Summer School.

Mrs. A. A. de Grand Pré, of Peru, N. Y., read a report of the work done by the members of the reading circle connected with the D'Youville Academy of Ottawa, Canada.

The final Reading Circle Conference was for the most part devoted to the rendering of reports from the various circles. Several circles were personally represented, and reports of their proceedings were read.

Miss Mary Hart represented the Sacred Heart Circle of Manhattanville, New York; Miss Mary Marlow, the John Boyle O'Reilly of Boston; Miss Dolan, the St. Regis of New York; Mrs. E. D. Hennessy, the Fenelon of Brooklyn; Miss Mary Curtis, the Seton of New York; Miss Anna Murray, the Cathedral Library Reading Circle of New York, and Miss Mary G. Manahan, the McMullan of Saratoga. Other reports were presented by the chairman, Mr. Warren E. Mosher.

At the conclusion of the reading of reports, several questions of importance were brought up. The important problems of social life, course of study, and leadership, which have to be met by the members of every circle, were considered somewhat at length, the position of leader in the first discussion being assigned to Miss Mary A. Curtis, that in the second to Mr. Warren E. Mosher, and that in the third to Miss Rose F.

Egan. Arguments for and against the remarks of these leaders were plentiful, and so the discussion took a lively and interesting turn. Adjournment was made sine die.

THE ALUMNÆ AUXILIARY.

The semi-annual general meeting of the Alumnæ Auxiliary Association was held on Saturday, August 9th. The Rev. John F. Mullany acted as chairman of the meeting. Reports were made by the secretary and treasurer of the Kermess, and by the chairman of the nominating committee.

It was voted to increase the annual dues from fifty cents to one dollar and to establish a life membership, the fee for which would be twenty-five dollars.

Two changes were made in the composition of the Executive Board. This now consists of Miss Helena T. Goessmann, of Amherst, Mass.; Miss Mary C. Clare, of Philadelphia, and Mrs. Wm. H. Pulleyn, of New York. An Advisory Board, made up of past presidents and six new directorships, was created.

The election of officers was the most important business transacted. The following women were chosen: President, Miss Mary Burke, of New York; first vice-president, Miss Kate G. Broderick, of New York; second vice-president, Miss Gertrude McIntyre, of Philadelphia; third vice-president, Mrs. John B. Riley, of Plattsburgh; secretary, Miss Vivien Hart, of New York; assistant secretary, Mrs. Thos. Kelly, of New York; treasurer, Miss Eleanor Colgan, of Brooklyn. A third of the Board of Directors were elected, together with others to fill vacancies and new directorships. They were: Mrs. Katherine Twomey, Mrs. Charles E. Nammack, Mrs. Thomas F. Devin, Mrs. Anna C. Jones, Mrs. George J. Gillespie, Mrs.

Frank P. Cunnion, Mrs. Edward Fitzgerald, Miss Anna Murray, of New York; Miss Jennie Naughton, of Brooklyn; Mrs. J. E. Sullivan, of Greenville, N. J.; Mrs. McDonald, of Harrison, N. J.; Miss Rose F. Egan, of Syracuse; Mrs. Margaret Mooney and Miss Agnes Flinn, of Albany; Miss Elizabeth Power, of Philadelphia; Miss Julia Hinchcliffe, of Paterson, N. J.; Mrs. J. J. Milloy, of Montreal, and Miss Mary Marlow, of Boston.

A vote of thanks was unanimously given to the president of the past year, Miss Mary Burke, for her efficient service, particularly in regard to the Kermess given last spring in the Waldorf-Astoria, New York. At the conclusion of the meeting a photograph was taken of the whole society.

NOTABLE SOCIAL EVENTS.

The notable social events of the session were the receptions tendered by the assembly to Admiral Winfield Scott Schley, Bishop Henry Gabriels, of Ogdensburg, and Bishop John S. Michaud, of Burlington; the concerts and entertainment given by the choir of Montreal under the auspices of Canada Council, K. of C.; the recital and concert by Madame Rudge; Haydn's Creation, and sacred grand concert by the Champlain Choral Union, under the direction of Charles F. Hudson, of Plattsburgh; the grand concert for the benefit of the Chapel; the testimonial entertainment tendered Mr. Bernard Sullivan; the selections from the Chimes of Normandy, rendered in costume, under the direction of Madame Rudge and Mrs. L. H. Ballantyne, assisted by Mr. J. F. O'Keefe, of New York, and the Misses Helen Walsh, Sadie Everett, May Heffron, and a large chorus.

Among the cottage entertainments

were those by the Alumnae Auxiliary, at the New York; the Seton Reading Circle, at the Curtis Pine Villa; musicals, hops, and euchre parties at the Champlain Club, the Healy, Marquette, Rochester, Boston, Philadelphia, Brooklyn, New York, Algonquin, and Albany cottages, and the reception on the occasion of the opening of the Cardome, the beautiful new villa recently erected by Mrs. Annie C. Jones, of New York.

One of the social events worthy of special notice was the entertainment given to all the residents of Cliff Haven by Mr. John A. Dermody, of Brooklyn. Mr. Dermody and family had enjoyed the hospitality and entertainment given at the large cottages, and showed their appreciation by giving a euchre at the Brooklyn, and afterward a supper at the Dining Hall.

ADMIRAL SCHLEY AT CLIFF HAVEN.

The reception to Admiral Schley, who was a guest for a few weeks at the military post near by, and Mrs. Schley, was one of the most brilliant events of the season. The Auditorium, the scene of the reception Tuesday evening, August 12th, was lavishly decorated with bunting in the national and Summer School colors and with evergreens and golden rod. The gallant veteran was received by a committee composed of Revs. M. J. Lavelle, Francis P. Siegfried, John F. Mullany, Daniel J. Hickey, John Talbot Smith, and Hon. John B. Riley. He was conducted to the stage, the Plattsburgh City Band meanwhile stirringly playing America. A song of welcome, composed for the occasion by Dr. Marc F. Vallette, of Brooklyn, was then sung by the entire audience. At its conclusion the Reverend President, Father Lavelle, arose and addressed a few words of welcome to the guests. He

spoke of the many distinguished men who had visited the School, and said none had been more cordially welcomed than their present guests.

In reply, the Admiral expressed his deep gratification at the warmth of the reception. He then spoke in praise and in encouragement of the School.

A short musical program, in which some of the most talented members of the School took part, was next given. At its conclusion the Admiral and Mrs. Schley received the members of the School, shaking hands with them.

The party were then driven to the Brooklyn Cottage, where they were received by little Miss Margaret O'Reilly, who presented the Admiral with a beautiful bouquet of flowers. They then proceeded to the Champlain Club, where they were entertained by the Administration at supper. The grand military ball which ensued was a brilliant climax to a memorable evening.

The second visit of Admiral Schley, on the afternoon of Wednesday, August 27th, was for a far different purpose from that of the first. It was not to receive the homage of an enthusiastic audience, but by his presence to pay tribute to the patriot dead buried on the Island of St. Michel, or Crab Island. The members of the School are to the front in the movement to turn the island, which lies opposite its shores, into a national park. Through their efforts a bill has been introduced in Congress for this purpose, and is now pending. The fact that several hundred soldiers and sailors fallen in battle lie buried there is considered as sufficient warrant for this move.

On his arrival at Cliff Haven the Admiral was met by the President, Rev. M. J. Lavelle; the Vice-President, Rev. F. P. Siegfried; the Secretary, Mr. W.

E. Mosher; the Chairman of the Board of Studies, Rev. Thomas McMillan, C. S. P., and the Chairman of the Executive Committee, Hon. J. B. Riley, and conducted to the boat landing. They were met by several hundred members of the School, who sang patriotic airs as the distinguished party walked along the pier to the launch *Ilse*. Numerous cameras were in evidence, some very good views being taken by S. H. Horgan, artist on the *New York Tribune*, and by F. A. Holston, photographer for Miss Katherine McClellan. Besides the members of the reception committee the following gentlemen made the trip: Dr. James J. Walsh, Rev. Gabriel Healy, Patrick J. Sweeney, Thomas R. Burns, of New York; Hon. J. J. O'Connor, of Elmira; J. Edgar Rudge, of Youngstown, O.; S. H. Horgan, of Hoboken; Dr. G. F. Bixby, of Plattsburgh; Rev. Thomas J. O'Brien, of Brooklyn.

The trip was made along the battle courses of the well-fought naval engagements of Plattsburgh Bay and Valcour. Dr. Bixby, who accompanied the party, acted as guide. His intimate knowledge of everything that concerns these battles is remarkable and delightful, and he narrated many interesting facts about them. The Admiral also spoke most entertainingly of the battles, and added many a new idea to his auditors' fund of knowledge. The fact that Commodore McDonough won his fight with his fleet at anchor was noted by the gallant Admiral as an exception to the general rule.

The trip around Crab Island was particularly noteworthy and opportune. The Admiral was delighted with the idea of converting the island into a national park, and frequently expressed himself as being heartily in sympathy

with it, and he promised the movement his moral support. He suggested the erection of a granite shaft, one hundred feet high, with bronze tablets at the base, commemorating the battle.

At the conclusion of the sail the distinguished guest was entertained at luncheon at the Champlain Club. He was then escorted to his carriage by Father Lavelle and Mr. Mosher, who accompanied him to his temporary home at the Plattsburgh Military Post.

By such expressions of opinion from men high in State and army life, of which there has been no dearth, the Administration feels encouraged to go on in its work of urging the Government to reclaim the historic island, where now is a tangled wilderness that covers the graves of many hundred brave men who well deserve to be honored by their country. The enthusiasm and zeal with which this work is being carried on augurs well for the future. The day cannot be far distant when this attractive island shall be a garden whose beauty will be equal to its historic interest.

RESULTS OF THE LATE SESSION.

The report of the fiscal year, ending September 30, will not be ready before the next meeting of the Board of Trustees, in October, which will be held at the Catholic Club, New York. The report will show that the normal attendance at the late session of the School exceeded the attendance of 1901, and that the receipts from the main sources of revenue, namely, the Dining Hall and the Assembly Fees, are in excess of last year's.

It may be remarked here that the Dining Hall and Champlain Club tables and service this year reached the highest point of satisfaction to Cliff Haven

patrons, who freely expressed their pleasure and their appreciation of the treatment they received.

At that meeting officers for the ensuing year will be elected, and a line of action for the fall and winter will be planned.

IMPROVEMENTS FOR 1903.

The improvements during 1903 will probably exceed those that have been made in any one year, and will be made by the Administration and by individuals coöperating with the School and for private investment.

One of the greatest necessities of the School is a class building that will give ample facilities for the many special branches which are now established and the others which will be established in the future. The classes in Pedagogy, Literature, Vocal Music, Sketching and Modeling, Sloyd, Languages, Elocution, and Physical Culture were seriously inconvenienced by inadequate accommodations. The Rev. John J. Roach, of New York, generously volunteered to lead a movement for the raising of sufficient money to insure such a building for next summer, and a number of pledges of material aid have been given to him. The structure will also contain a museum, library, and laboratory.

The improvements of roads, walks, and landscape will be continued, and possibly a hedge or stone wall, with handsome gateways, may be put up, in order to insure a proper measure of privacy to Cliff Haven residents and patrons.

It is quite probable that a few artistic private cottages for small families will be erected. There are many inquiries for such dwellings by families who are annual patrons of the place.

A new bowling alley and possibly a boathouse will be built, and a large

number of new boats added. There is a demand for a casino which will combine the requirements for bowling, billiards, assemblies, concerts, and entertainments. The contributors to the bowling fund will be published in a future number of this magazine.

Cottages for private ownership and use will probably be erected by the following persons: Mr. P. J. Menahan, of Brooklyn; Mrs. P. H. Hart, of New York; Miss C. Cunningham and Miss McAleer, of New York; the Rev. John F. Mullany, of Syracuse, and several others.

NOTES OF THE LATE SESSION.

For over two weeks before the opening of the session there was a steady growth in the population of Cliff Haven. Many guests and most of the cottagers arrived early. Mr. and Mrs. Geo. S. Connell, of New York, occupied the Vermont; Hon. J. J. O'Connor and family, of Elmira, N. Y., the Manhattan; Rev. John D. Roach and the O'Connell and Burke families, the Valcour; Mr. John A. Dermody and Mr. and Mrs. Walsh and families, of Brooklyn, the Dundon, and Mrs. Annie Jones and family, of New York, their handsome new home, the Car-dome.

The larger houses, the Marquette, Healy, New York, Curtis Pine Villa, Philadelphia, Rochester, Boston, Brooklyn, Albany, Algonquin, and Champlain Club received but few guests before the time of formal opening of the session, July 6th.

Tax Commissioner, the Hon. George J. Gillespie, of New York, installed his family at the Club early in July, before leaving, himself, for Europe on a business trip.

Many improvements greeted the eyes of the incoming patrons, notable among

which are the new Cliff Haven station, the Cardome cottage, and the new post-office and studio. By the erection of the new station, the visitors at the School feel that a long-felt want has been satisfied, for now passengers can land within easy distance of the Summer School.

The Cardome is the only new cottage this season. It is situated on Wadhams avenue. In its outlines the house is of the Queen Anne style, but it also contains some features of other types of English architecture. Regarded from both the exterior and the interior, it is complete in detail and artistic in design.

The new post-office and studio is an artistic building, located on the east side of Devere Park. The west half of this structure was occupied as a studio and art rooms by Miss Katherine McClellan. The east portion was let to Mr. John P. Tierney, postmaster at Cliff Haven, who conducts a book and drug store.

Athletics, under the supervision of Mr. Geo. A. Salmon, of New York, were again a feature worthy of notice. A daily program of sports was planned by Mr. James E. Sullivan and arranged with a view to suiting the varied tastes of the patrons of the School.

A new golf course was laid out, and a golf house erected for the convenience of the devotees of this game. Ping-pong tournaments were an attractive addition to this year's program.

The library, owing to the zealous efforts of the librarian, Miss Vivien Hart, greatly increased in size during the year. Several large gifts were made, among which are collections presented by Dr. James J. Walsh, of New York, Mr. Patrick Golden, of Scranton, Pa., and Rev. Thomas I. Gasson, S. J., of Boston.

ANNUAL MEMBERSHIP.

A LETTER FROM THE PRESIDENT.

"NEW YORK, Sept. 9, 1902.

"Dear Friend:

"In behalf of the Catholic Summer School of America, I ask you for a favor which by a small sacrifice on your part will add much to the strength and effectiveness of that institution, which has already won your attention and praise.

"I have been commissioned by the Board of Trustees to establish an Annual Membership, for the modest fee of Ten Dollars a year.

"The aim of this membership is to raise funds which will promote the proper development of the Summer School, whose advance is so rapid that only an increase of capital can keep pace with it.

"The reasons for establishing this Annual Membership are:

"1st.—The Summer School has a standing debt, incurred from its earlier days, when its promoters, with a daring courage beyond praise, founded the School on small capital and slender patronage, and without powerful friends. The interest on this debt cuts severely into the annual earnings, and we must reduce its amount as soon as we can.

"2d.—The needs of the Summer School are increasing, and more than the annual revenue is necessary for the large improvements each season. The Chapel and the Auditorium, although they seat six or seven hundred people, are already overtaxed. There is pressing demand for buildings to provide study rooms, small lecture halls, library and museum. We need private family cottages, for which there is a steady call and which would yield handsome profits. Only prompt assistance in this Annual Membership will make possible these needed improvements in a reasonable time.

"In return for the aid asked, the Trustees offer to all Annual Members a ticket which will admit them to all the scheduled lectures during the session and to all the privileges of the grounds. This ticket will also exempt them, when on the Assembly grounds, from the payment of the Assembly Fee, which is precisely equal to the Annual Membership fee.

"Will you become an Annual Member, and speak to your friends at your convenience of this movement, doing your best to promote it?

"I make this request with confidence. You know the splendid work of the Summer School for the intellectual and spiritual advancement of the Catholic people; how much it has achieved, thanks to the unselfish labors and exalted sacrifices of its leaders and patrons in the past and the present. There can be no doubt of its great success. The point is to hasten that success with all speed. Therefore I submit this proposition, with the hope that it will appeal keenly to the sympathy and interest with which you have honored this grand work.

"Cheques can be made payable to me and will be promptly acknowledged.

"Yours faithfully in Christ,

"MICHAEL J. LAVELLE, *President.*"

Father Lavelle's letter needs no comment. We trust the friends of the School will respond generously to his proposition.

THE CATHOLIC SUMMER SCHOOL INSPECTED BY THE UNIVERSITY OF THE STATE OF NEW YORK.

The following communications have been received in relation to the educational work of the Catholic Summer School, from Mr. Charles F. Wheelock, B. S., head inspector of the College and High School Departments of the University of the State of New York:

"REGENTS OFFICE, ALBANY, N. Y.,

"Sept. 17, 1902.

"MR. WARREN E. MOSHER, Secretary,

"Catholic Summer School.

"Dear Sir: Our Dr. Lyttle has filed a report of his visit of inspection to the Catholic Summer School at Cliff Haven, August 11-18. I feel that it is only just to you that you should know what impression your School has made on our inspector. I am therefore sending you the inclosed copy of his report, which is complete except as to a few matters of statistics. I beg to congratulate you on the success which is attending your efforts.

"Very truly yours,

"CHAS. F. WHELOCK."

REPORT OF MR. EUGENE W. LYTTLE, M. A., PH. D., REGENTS INSPECTOR.

"I find that the Catholic Summer School

at Cliff Haven is experiencing a steady growth. Somewhere from 600 to 800 people were on the grounds during the time of my inspection. The daily attendance on lectures averaged about 400. On August 4th this attendance was thus divided:

| | | | |
|----------------------|----|------------------------|-----|
| Philosophy | 35 | Dramatic Art | 150 |
| French Literature 88 | | Prin. & Methods... 31 | |
| English " 60 | | Psychology..... 18 | |
| Total | | 382 | |

"I attended most carefully the lectures on Psychology, Methods, and English Literature, visited with officers, instructors, and teachers, and addressed the audience gathered for the Sunday evening concert. I thus had full opportunity for seeing the whole life and work of the School.

"First, I can commend the School for its thoroughly democratic character and the wholesome influences that seem to dominate the place as an educational and recreational centre. The students and visitors are free from petty vexatious restrictions of all kinds, yet I saw no abuse of the liberty enjoyed. There were abundant material evidences of good management but the management was out of sight.

"The courses of Educational Methods and Principles, of Psychology, and of English Literature, which I particularly inspected, were very strong and helpful to teachers and were true University courses of a high order of merit. The courses of Psychology and of Methods both required much daily reading, study, and writing from students. These courses will be accepted as the full equivalents of University courses in the same subjects, by the school authorities of New York City.

"Rev. Father Henry's lectures on English Literature were remarkable for their clearness, literary appreciation, and breadth. I regret that such excellent lectures should not have been arranged with an idea to directly helping the teachers of English in New York State.

"I believe that the School will greatly strengthen its good work if, in addition to the courses of Psychology and Methods, other courses on a similar plan should be inaugurated as follows: (1) A course of Advanced English Grammar and Theme Writing; (2) A course of Advanced History, using sources

and themes; (3) A course of English Literature for those who desire it, requiring reading, discussion, and seminars, with special reference to helping the English teachers of this State and other States in teaching the college entrance English. These courses should be planned and announced before the first of February and thoroughly advertised.

"Something in the way of formal exercises on the presentation of certificates at the close of the session would be a proper encouragement to labor. It is evident that this School has a probable future of wide and ever-widening influence."

IMPRESSIONS OF THE CHAMPLAIN SUMMER SCHOOL.

FROM MR. THOMAS B. CONNERY, MEMBER OF THE BOARD OF EDUCATION, NEW YORK CITY.

"August 14, 1902.

"REV. THOMAS McMILLAN, Chairman Board of Studies.

"My Dear Father McMillan:

"It gives me great pleasure to set down in writing what I said to you on the eve of my departure from the Champlain Catholic Summer School over a week ago. Before my late visit there I had no idea of the importance and far-reaching character of its work. I can say truly that I recall nothing attempted during my lifetime by Catholic enterprise in this country better calculated than your Summer School to promote enlightenment, sound education, rational enjoyment, good health, and good feeling among people of our own faith. At the same time I think that it cannot fail to raise us in the estimation of others—a consideration of much importance.

"Your Summer School is really a new kind of university—a recreative university, so to speak—from which must flow many beneficent results, not the least of which will be the demonstration of Catholic intellectual force in this country. Happily the Catholics have lived down the prejudices and misrepresentations which their faith excited during the last century. They have advanced socially and politically. They have become leaders in industrial and business circles. But they have not yet won acknowledgment of their true position as an intellectual force. By bringing to the front the ablest Catholic

thinkers, and writers, and teachers, in a way to fix public attention, the Summer School has taken a step which is bound to secure that acknowledgment. It is bound also, as pointed out by the late Brother Azarias, to sweep away the last vestiges of prejudices and misrepresentations attaching to our religion and educational systems, by spreading before the world 'the Catholic point of view on all the issues of the day in history, in literature, in philosophy, and in political science.'

"I should like to have said these things more amply to Father Lavelle, the president of the Summer School, and to Father Mul-lany, of Syracuse, the genial treasurer. But both were absent at the moment of my departure. Will you, dear Father McMillan, convey to them these, my crude and rather hastily written views, and my warmest congratulations on the success of the able work in which they are engaged.

"THOS. B. CONNERY."

BY W. F. P. STOCKLEY, PROFESSOR OF ENGLISH LITERATURE AT THE UNIVERSITY OF OTTAWA.

"CLIFF HAVEN, N. Y., August 29, 1902.

"To visit the Catholic Summer School for the first time must certainly be a surprise to anyone who has known nothing of the kind before: a foreigner is once again reminded of what perhaps he has already had a chance of understanding, the extraordinary genius ruling in the United States, by which in freedom there rule good order, good will, and a good fellowship, carrying as it were a *camaraderie* into all ages and states of life; a spirit of self-government showing itself at its best among those who, while differing in many ideals, habits, tastes, and occupations, are yet bound in the firmest of bonds, the accepted law of truth, the unseen guide to the feet, the lamp to the path, hardly noted as we pass surely by its light; the check to the erring, who rejoice in the wisdom felt in its reproof; the inspirer of the old Christian mutual respect; that Catholic religion which, in charity, taught the world fraternity and equality, effects and causes of true liberty.

"This then is what the community of the Catholic Summer School seems indeed to be, a microcosm of the Church, whose members meet here for their relaxation, for their amusement, and for considering in many pleasant

conversations the sacred work of the past, in family, in parish, in college; for their plans too, for their hopes, for meeting it may be the friends with whom a man halveth his griefs as he doubleth his pleasures.

"But more than this. For, almost the greatest extremes of life prevail. And this is as it should be, if the Summer School is to attract Catholic families, young heads as well as old, whether in years or in wisdom. Pedantry can find satisfaction here, together with serious work; and frivolity with gaiety. And yet, would Hawthorne reflect among his fellow countrymen at Cliff Haven, that it is frivolity that is the matter with us, that we have forgotten the art of gaiety? He was speaking or thinking of the 'inevitable centre of the universe for him,' Salem, in New England, and of its descendants from Puritans. He was struck with the rudeness of that race in its fun; its bad taste when it lost its gloomy religion, or maybe by the variety in its bad taste: from its services, which Matthew Arnold called probably the dreariest thing ever invented by the mind of man, to its Sunday newspapers, which indeed abused that same Arnold, who told them their news was news for the servants' hall. Materialism, higher and lower, dogs the retreating Puritanism. But Catholics have a joyous inheritance: the cheerfulness of the Church is something whose beauty has its roots in Christianity. It was a note of the early Church. The world, blasé then as now, marvelled exceedingly. Let us not barter what is ours; neither by suspicions, scandal-talking, and moroseness, nor yet by gross familiarities.

"It is hard to see what Catholics who are in the world and yet who would not have their children of the world, of the earth earthy, could do more wisely than to come to Cliff Haven, to come often, and there to give holidays to their hostages to fortune, whose Catholic life in a generally non-Catholic country is rightly their great and special care; whose relationship in social matters to other Catholics of their age and station, is something so closely affecting the whole existence and future of these children and young men and women.

"They do not attend lectures. 'Tis no matter; or 'tis better as it is: at least if so be that they have no mind to history in July, to art and philosophy in August, to sanitation for school and city, to the teaching of little

children in the knowledge of the truth, to the saving of young and old from the fate of too great suffering as we deem. These are 'dread voices:' they are 'strains of a higher mood.' There are many at the Summer School who listen once more to the call of charity, who are inspired to strive for self-mastery, lest they fall in the condemnation of the hypocrite:

"Thou warrest and smitest;
Yet Christ must atone
For a soul that thou slightest,
Thine own."

Thus they strive for a blessing on others and on themselves. They hear of Sunday-schools using pictures and music as wisely as the best and most attractive teaching uses these and the like helps to teacher and taught throughout the week. They know of the numbers of children lost to the Church, of the numbers saved; of the anxiety of those in the world who are finding their way home, 'those souls,' many of them, 'united to God and Jesus Christ, torn from their mother's bosom before they knew her, whom she has never forgotten.'

"Catholics at this Summer School meet those who give time or even their life to such great works: they reflect too on what all workers once more announce to all, that the man or woman who is busy is the one who will be busier still. We would indeed have all to hear of these things. Echoes of them reach far. We would that all our young people were generous and unselfish. We would not have them, however, censorious, vain of their little souls, unsympathizing with 'God's cheerful fallible men and women.' If they would teach more in our Sunday-schools when they go home, and with more understanding, mindful, as said one priest speaker, of that wished-for eleventh commandment, 'Thou shalt not defend the Catholic Church without understanding what thou sayest'; if the young men were active in the St. Vincent de Paul societies, and visited the poor, knew them, loved them, that were well, that were indeed the better way. Does this Catholic School help towards this, with some? It surely does not hinder. What thou art, that thou art. Judge not, and thou shalt not be judged.

"If you prefer the Library, take yourself there, and find a good and varied collection of books, and most courteous librarians, who

look forward to a great desideratum, a reading room always open for those who tire of their tongues, or who must need use their pens, or pleasure-seekers after many-sided truth."

BY DR. B. F. DE COSTA.

Dr. De Costa spoke in the Auditorium Sunday evening, August 17th, summing up, in epitome, the Summer School under three ideals, about as follows:

First, the situation furnishes the ideal of natural beauty. This was evident to all eyes. The scenery formed a splendid galaxy. With the Green Mountains looming up on the east and the Adirondacks at the west, with blue Champlain spread in front, the situation was unequalled. Before coming here, as in the case of the Queen of Sheba, the half had not been told him.

Then consider Cliff Haven as the ideal health resort, a thought that logically followed from its situation. Sanitary engineering of an expensive kind, in connection with the mountain water supply and drainage, secured perfection.

Also the Summer School of Cliff Haven furnished the ideal society, which had been realized, naturally and easily, under the influence of Catholic principles. The Christian democracy which others have laboriously striven after in vain, has been secured. There is a community in which perfect harmony prevails, not on the idea that one man is as good as another, which really means better than another, but on the principle that the individual should not think too highly of himself, and in honor should prefer others; all these points being illustrated with bits of humor. At Cliff Haven law was secured without the publication of law, and by the simple observance of the Golden Rule.

The speaker, therefore, argued that the

founders and promoters of the School had laid the public under deep obligations, which every visitor should endeavor gratefully to discharge, especially by laboring to seek endowments for the system of lectures. The School, he believed, was destined to have a potent influence in the nation, upon which it would exert a grand uplifting influence.

One object of the School was the advancement of the Catholic religion, which, it was suggested, would prove the only permanent exponent of Christianity in America. At this point Dr. DeCosta drew a picture of the naval battles of 1776 and 1812, which took place in front of Cliff Haven, forming a splendid exhibition of war, and proving events of vast and far-reaching importance. Nevertheless as the speaker sat on the banks of the grounds overlooking Champlain, he saw on the water in the distance something more important than the fleet of the Irish-American Commodore McDonough. It was a mere, dark speck gliding slowly along. With a glass, as it were, one could see that it was a canoe with a white man and some Indian savages. The man was Father Isaac Jogues, the Jesuit missionary, on his way to the Six Nations. The canoe was freighted with Catholicity. Jogues, sailing past Cliff Haven two and a half centuries ago, moving southward, told of the mission of the Catholic religion in America, which was destined to overcome all opposition and rise superior to hostility like that now evidenced in France. The Catholic faith, after many conflicts, would prove victorious, and in his mind's eye he could foresee the ultimate result. Therefore: "Who is this that rises red with wounds so splendid,

All her brow and breast made beautiful with scars,

In her eye a light and a fire as of long pain ended,

In her mouth a song of the morning stars?"

It is the Catholic Church.

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

EIGHTH ANNUAL SESSION.

ST. PAUL, MINN., JULY 9-30, 1902.

THE eighth annual session of the Columbian Catholic Summer School was a greater success even than was anticipated by the officers and local committees. The attendance was large at the opening, and both attendance and enthusiasm increased with every lecture. The session opened on Tuesday evening, July 8th, with a reception at the State Capitol. The School was welcomed to St. Paul by Archbishop Ireland, Gov. VanSant, Mayor Smith, and President Boardman of the Commercial Club. Father Danehy, President of the School, replied on its behalf. These formal addresses were followed by the reception tendered to the visitors by the citizens of St. Paul. Over eight hundred persons were present, and the occasion was a most enjoyable one.

Rev. T. E. Shields, Ph. D., gave the first lecture at 9:30 o'clock a. m., July 9th, and occupied the mornings during the remainder of the week. His lectures were on Mental Development, the first one being on Physical Heredity, the second, on Social Heredity, the third, Personal Acquisition. The lectures were largely attended, and the reverend doctor was detained after the close of each of them by earnest questioners who desired full information on particular points.

Father Danehy, the President, gave the first evening lecture, on Commonplaces of the Bible. Thursday evening Henry Austin Adams, of New York, spoke on Cyrano de Bergerac, and Friday evening on L'Aiglon. These lectures filled the auditorium to its utmost capacity.

On Saturday there was an excursion to White Bear Lake. The day was perfect, and the outing a pleasurable relaxation from the week's work.

The second week of the session repeated the success of the first week. The attendance was larger, as a greater number of the local residents showed their appreciation of the attractions offered by the School.

Rev. Joseph Campbell, D.D., of the St. Paul Seminary, lectured each morning of the week on the general subject of Fundamental Ethics, dividing it into five parts and treating one at each lecture. He spoke on the Basis of Ethics, The Natural Moral Law, Revealed Moral Law, The Ethics of Conscience, and The Ethics of Morality. The lectures were instructive, and the treatment was as simple as the subject admitted.

Henry Austin Adams spoke on Monday, Tuesday, Wednesday, and Saturday evenings. On Monday evening his subject was Stephen Phillips's play Paolo and Francesca; Tuesday evening, Herod; Wednesday evening, Frédéric Ozanam, and Saturday evening, Windthorst. The attendance each time taxed the capacity of the house.

On Thursday evening, Father Danehy, the President, spoke on The Bible in the Schools. Friday evening, Hon. C. D. O'Brien spoke on Lay Missionaries, and a select musical program was given.

The Reading Circle meetings were well attended during the week, and plans were made for a permanent organization, and active work during the coming year.

The Sunday-School Conferences, un-

der the direction of Very Rev. J. F. Dolphin, of St. Thomas' College, were well attended, and the papers and discussions were of great interest.

Thursday evening the Sisters of St. Joseph tendered a reception to the members of the School at St. Agatha's Convent. On Saturday there was an excursion to Lake Minnetonka.

The work of the third week of the session was begun by Rev. W. J. Kerby, of the Catholic University, who spoke on Monday, Tuesday, and Wednesday mornings on Social Reform. Father Kerby's lectures drew large audiences, and showed a thorough understanding of the subject.

On Monday evening, Hon. Wm. P. Breen, of Fort Wayne, Ind., gave a graphic and interesting sketch of the life of Mary, Queen of Scots. Mr. Breen is a pleasant speaker, and his lecture was the result of deep historical research.

On Tuesday evening, Rev. M. S. Brennan, Ph. D., of St. Louis, Pastor of St. Lawrence O'Toole's Church, and Professor of Astronomy and Geology in the Kenrick Seminary, gave an illustrated lecture on Geological Ages and Rock Systems. Father Brennan makes popular a subject which is usually considered rather dry. His views are specially prepared, and are probably not equalled by any others in the country.

On Wednesday evening, St. Paul Council, Knights of Columbus, tendered a benefit to the School at the Auditorium. A fine musical programme was given under the direction of Mr. John Gehan and Prof. Leo Bruner. Mr. Adams spoke on American Manhood. This entertainment brought the largest crowd of the session, over two thousand people being present.

Thursday morning, Miss Kathleen

Monica Nicholson spoke on the Decadence of Sentiment. Miss Nicholson's audience regretted that her work was confined to one lecture.

Thursday evening, Rev. John P. Carroll, D.D., President of St. Joseph's College, Dubuque, spoke of Joan of Arc. Father Carroll's scholarly treatment did full justice to this interesting subject.

Hon. M. J. Wade, of Iowa City, Iowa, spoke Friday morning on Columbus, and Friday evening on Lincoln. Judge Wade spoke before the Summer School at previous sessions. He was enthusiastically received.

On Tuesday afternoon, Archbishop Ireland tendered a reception to the guests of the School on the grounds of the St. Paul Seminary. The afternoon hours were most agreeably passed in looking over the beautiful grounds and buildings of the Seminary. Before returning to the city, refreshments were served in the large refectory.

On Wednesday afternoon the citizens of St. Paul gave a carriage drive to the School visitors.

The Sisters of St. Joseph gave a reception on Thursday afternoon at St. Joseph's Academy. The visitors admired the art treasures of this well-known institution, and enjoyed to the utmost the hospitality which the Sisters know so well how to dispense.

On Saturday about four hundred members of the School took a boat ride down the Mississippi and up the St. Croix to Stillwater, from which the party returned by rail.

The lecturers for the final week of the session were Rev. William J. Poland, S. J., of St. Louis, who spoke on Elementary Education, and Hon. J. C. Monaghan, of the University of Wisconsin, who spoke on Foreign Trade and Commercial Education. Father Po-

land's lectures were particularly valuable to those engaged in educational work. He speaks from many years of experience as a teacher. Professor Monaghan's lectures were remarkable for the amount of information conveyed in them, and drew large audiences. He is thoroughly familiar with the subjects he discusses, and is a pleasing and forcible speaker.

The session was a successful one from every point of view. The attendance was large and the interest was maintained to the very end. The people of St. Paul were enthusiastic over the School; and the visitors to the School expressed their most hearty thanks to the citizens for their kindly efforts to make all things pleasant.

The *St. Paul Globe* said editorially:

"The people of the Catholic faith in this State and throughout the West should be publicly congratulated on the results of the Summer School which has just adjourned. It is seldom, indeed, that any section or class

of citizens have presented to them anything like the same measure of opportunity for intellectual, religious, moral, and ethical enlightenment and culture as was given through that gathering in this city during the past three weeks. The Summer School is a comparatively new educational institution. But its worth and influence in that behalf cannot be overestimated. The cause of popular enlightenment has no more powerful auxiliary to-day than that which the Summer School presents. In every department of knowledge which tends to the enlightenment of the individual and to his increased fitness for the discharge of the duties of his citizenship, there was offered, through the course which has just terminated, the ripest fruits of scholarship. For the incentive to study which the occasion offered, if on no other account, it possessed a public value which it would be hard to overestimate.

"Of the visiting body which has just left us, it ought to be said in justice to those who organized it, that, while the influence of religion was its principal inspiration, there is no class of citizen, no matter what his or her religious belief might be, that would not have been made better by his or her participation in its exercises."

THE MARYLAND CATHOLIC SUMMER SCHOOL.

CONTRARY to expectations the Maryland Catholic Summer School held its third session, and this proved to be its most successful one.

The prospect of a session for this year was, apparently, abandoned, owing to the resignation, on account of ill health, of the President of the School, Rev. Charles W. Currier. About July 1st Cardinal Gibbons appointed the Rev. Martin O'Donoghue, of Baltimore, to succeed Father Currier, and immediately the movement became imbued with new life. Father O'Donoghue, by a policy of masterly activity and good judgment, reorganized the scattered forces of the School, prepared a program, and, with the assistance of an efficient local committee, arranged and

carried out the many required details.

The session opened at Mt. St. Mary's, Emmitsburgh, Maryland, on August 10th, and continued for two weeks, closing August 24th.

The program was as follows:

The Philosophy of Politics, one lecture by Francis I. Mooney, of Baltimore.

Literature, the Cultivation of Style and the Use of the Library, two lectures by Professor Ernest Lagarde, of Mt. St. Mary's College.

Plants and the Physical Man, and Plants and the Spiritual Man, two lectures by Dr. Edward L. Green, of the Catholic University of America.

Shakespeare, Goldsmith, and Sheridan, three lectures by Thomas Gaffney Taaffe, of the College of the City of

New York. Mr. Taaffe also gave readings from *Romeo and Juliet*, *She Stoops to Conquer*, and *The Deserted Village*.

The French Dramatist Racine, one lecture by Jean F. P. des Garennes.

Thomas Moore, one lecture by Dr. Marc F. Vallette, of Brooklyn, N. Y.

Socialism, one lecture by the Rev. M. P. Riordan, of Pikesville, Md.

The Amiable Side of Maryland Miners, one lecture by the Rev. Thomas J. Stanton, of Lonaconing, Md.

Tennyson, the Value of Human Testimony as a Means of Ascertaining Truth, The Messianic Idea, and the Necessity of Revelation, four lectures by the Rev. Martin O'Donoghue, of Baltimore.

Concert by Professor Giuseppe Ferrata, the noted composer and performer.

A Class in Art Sketching was conducted by Miss Mary F. Martin, of New York, and Madame des Garennes, of Annapolis, gave instruction in the French language.

The social features were in every sense those which break down formality and conventionality and tend to develop and preserve a family feeling. Parties, musicals, dances, and excursions in the Blue Ridge Mountains, to Gettysburg and other historic places, varied the pleasure and recreation of those at the School.

The kindly spirit manifested by the authorities of Mt. St. Mary's College, their willingness to help in every way, and the courtesy extended to those who visited the historic pile, did much to awaken a home feeling and to strengthen the wish that the permanent abiding place of the Catholic Summer School might be under the cover of its wing. The Summer School also owes and acknowledges a debt of gratitude to

Father Manley for his hearty but unobtrusive kindness and co-operation.

The closing exercises were characteristic and impressive. Solemn High Mass was celebrated at ten o'clock in St. Anthony's Church. Rev. John J. Tierney, D. D., of Mt. St. Mary's College, was celebrant; Rev. John Barry, deacon; Rev. Mr. O'Donnell, of Portland, Me., sub-deacon, and Rev. J. B. Manley was the master of ceremonies.

Rev. Joseph Cunane, of St. Andrew's, Baltimore, delivered the sermon on the Gospel of the day, making a particular application to the return of the members to the ordinary walks of life after two weeks of peace, happiness, and mental and spiritual refreshment.

Father O'Donoghue recounted briefly the many advantages that had been enjoyed and the unusual recognition the session had received in many expressions of congratulation and good-will. He gave his blessing to all the members.

By special permission of his Eminence the Cardinal, Benediction of the Blessed Sacrament was given and a grand *Te Deum* sung.

A permanent organization of the Maryland Summer School under the leadership of Father O'Donoghue will be effected. It is probable also that a permanent site will be selected. During the fall and winter, courses of lectures will be given in Baltimore and Washington, so as to arouse interest in the School and make it known throughout the region from which it is to draw patronage.

The good work inaugurated by Father Currier promises to develop into a great institution. The parent School at Cliff Haven extends its congratulations and good wishes.

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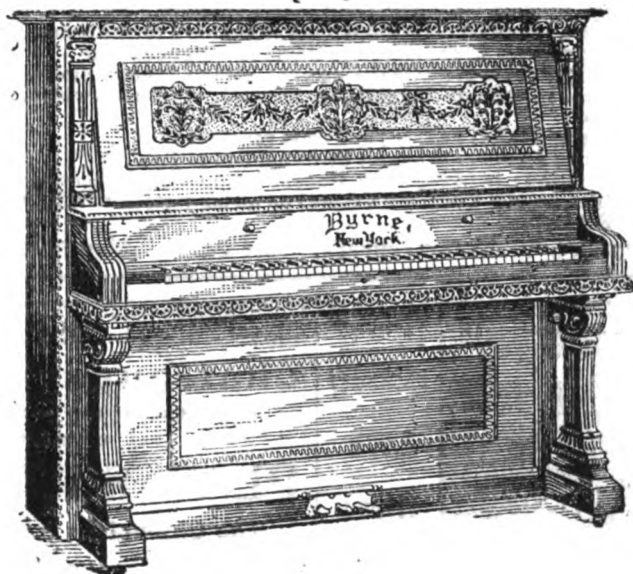
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Mr. Mosher has been entirely alone in the business and editorial management of the Magazine, and wholly responsible for its maintenance and obligations. Besides the duties of conducting his publication, he has suffered serious interruptions of time and thought by demands upon him for active service in other causes affecting Catholic interests.

In view of these facts it is deemed expedient to place the Magazine on a strong financial basis. That there is need for such a periodical is conceded by all who are interested in the promotion of general instruction and culture among our Catholic people. The Summer Schools and Reading Circles require such an organ. The Magazine will continue to be the exponent of Catholic University Extension in this country, and while this feature will be one of its strongest, it will not be the only one to which the publication will be devoted. Its several departments will be of varied interest, giving the Catholic point of view on matters engaging public attention, and making a family literary periodical of the highest class.

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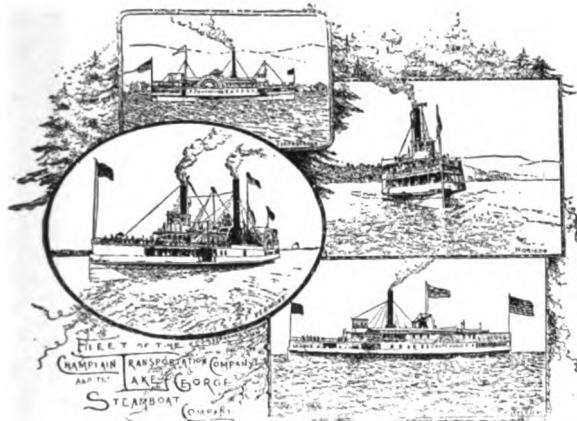
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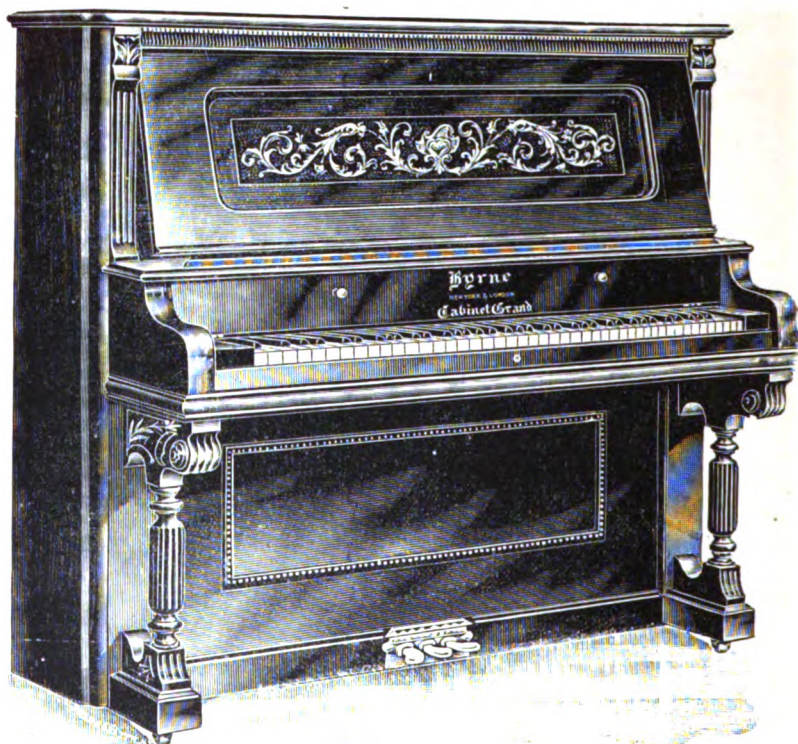
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